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ANNALS OF

SAINTE-ANNE DE BEAUPRÉ

--- XIIth Year --- June 1898 ---



St ANNE, the BLESSED VIRGIN, and INFANT JESUS

by MASACCIO



Vol. 12 June 1898 No. 2.

Annals of  
Sainte Anne de Beaupre

ENCYCICAL

OF OUR MOST HOLY FATHER THE POPE

—o—o—o—o—



We publish to day the Encyclical of Our Holy Father Pope Leo XIII addressed on the 8th December last to the entire ecclesiastical hierarchy of the Canadian Confederation. Our dear subscribers will no doubt be pleased to have that valuable document in their possession in order to study it with religious attention; to frequently meditate upon its profound teachings and to be strictly guided by it in their conduct. As it is the word of a father to his children, it must be listened to with all the veneration, submission and respect commanded by the duties of filial piety.

Moreover, this is not the first time that the *Annals* place before the eyes of their readers the touching expression of the solicitude and kindness of the Vicar of Jesus Christ towards Canada and especially towards the Province of Quebec. Knowing the great faith and the constant attachment of the

Canadian people for the Holy See, in spite of his isolation, of persecution and even the bad examples of old Europe at the end of last century, the Holy Father, as he himself says, wished to render solemn homage to our piety by a series of favors and benefits: in 1886 by raising Monseigneur Tasche-reau, archbishop of Quebec, to the dignity of the roman purple; in 1887 by a pontifical rescript raising the church of St. Anne, so dear to every Canadian heart, to the rank of minor basilica and by establishing in it the arch-confraternity of that saint with the privileges of associating with it all confraternities of the same kind both in Canada and in the United States; and again, in the same year, by a brief permitting our great Thaumaturga to be crowned in his own name. To all these favors must be added that of possessing the celebrated relic of Saint Anne which was obtained in 1892, solely on his formal order. There is therefore no reason to doubt that the Pope loves us and wishes our good; let us reward his expectation by our docility and the earnest performance of our duty.

P. GIRARD, C. SS. R.





APOSTOLICAL LETTER  
OF OUR HOLY FATHER LEO XIII

POPE BY DIVINE PROVIDENCE

TO THE ARCHBISHOPS, BISHOPS AND OTHER ORDINARIES  
OF THE CONFEDERATION OF CANADA IN PEACE AND IN COMMUNION  
WITH THE APOSTOLIC SEE.



*To Our Venerable Brethren the Archbishops, Bishops and other Ordinaries of  
the Confederation of Canada, in peace and in Communion with the Apostolic  
See.*

LEO XIII, POPE.

Venerable Brethren, greeting and apostolical benediction.

**I**N addressing you to-day, — and We do so with a loving heart, — Our mind naturally reverts to those relations of mutual kindness, to that interchange of good services which have always existed between the Apostolic See and the Canadian people. Beside your very cradle we behold the Church with her charity. And ever since she has received you into her bosom, she has not ceased to keep you in close embrace, and to lavish upon you her bounties. If that man of imperishable memory, who was François de Laval-Montmorncy, was enabled to accomplish deeds of such exalted virtue, and so fruitful for your country, of which your ancestors were witnesses, it was assuredly with the support of the authority and favor of the Roman Pontiffs. Nor was it from any other source that the works performed by succeeding bishops — men of most striking merits — drew their origin and the assurance of their success. Likewise, to ascend to the remotest period, it is truly under the inspiration and owing to the initiative of the Apostolic See, that generous bands of missionaries learned the way leading to your country, in order to bear thither, with the light of the Gospel, a higher culture and the first germs of civilisation. And it is those germs, which, fertilized by them also, at the cost of long and

patient labors, have placed the Canadian people on a level with the most civilised and the most glorious, and have made that people, although of later birth, the rival of its elders. All these facts are most agreeable to our memory; all the more so that the fruits thereof, fruits of no little importance, remain under Our eyes. The most considerable of all, assuredly, is among those Catholic multitudes an ardent love and zeal for our holy religion, for that religion which your fore-fathers, coming providentially, firstly and especially from France, then from Ireland, and again from elsewhere in later years, scrupulously professed, and handed down to their posterity as an inviolable trust. But if their sons faithfully keep that precious inheritance, We can easily understand what great share of praise is due to your vigilance and activity, Venerable Brethren, how great a share also belongs to the zeal of your clergy; for all together, with one soul, you labor assiduously for the preservation and the advancement of the Catholic Faith, and such an homage is due to truth without encountering either disfavor or trammel in the laws of the British Empire. Wherefore, when urged by the consideration of your common merits, We conferred, some few years past, on the Archbishop of Quebec, the honor of the Roman purple. We had in view, not only to set forth his personal virtues, but also to render a solemn homage to the piety of all your faithful. Concerning what regards the education of youth, upon which rest the best hopes of religious and civil society, the Apostolic See has never ceased to take an active interest therein in concert with you and with your predecessors; thus have been founded, in great numbers, in your country, institutions destined for the moral and scientific training of youth, institutions which are so flourishing under the guardianship and protection of the Church. Among them, the University of Quebec, adorned with all the titles, and endowed with all the rights that the Apostolical authority is wont to confer, occupies a rank of honor, and sufficiently proves that the Holy See has no greater preoccupation nor more ardent desire than the forming of a youth equally distinguished by its intellectual culture and commendable by its virtues. It was, therefore, with extreme solicitude, as you may easily understand, that we have observed the regrettable events, which have marked, in later years, the history of Catholic education in Manitoba. It is Our will and this will is for Us a duty - to strive to obtain and in effect to obtain by all the means and all the endeavors in Our power, that no injury be done to religion, among so many thousands

of souls whose salvation has been specially committed unto Us, above all in a region which owes to the Church its initiation to Christian doctrine and to the first rudiments of civilization.

And, as many expected Us to speak on the question and begged of Us to trace out a line of conduct and the course to pursue, We were pleased to decide nothing in this matter before our Apostolic Delegate had been on the spot. Charged with proceeding to a thorough examination of the situation and with presenting Us a report of the state of matters, he has faithfully and zealously fulfilled the mandate We had committed to him.

The question agitated is assuredly one of the greatest importance and of exceptional gravity. We mean the decisions taken seven years ago, regarding the schools, by the Parliament of Manitoba. The act of Union of the Canadian Confederation had assured to Catholic children the right of being educated in public schools, according to the prescriptions of their conscience; now, that right the Parliament of Manitoba abolished by a contrary law. Such a law is injurious. For, our children cannot be free to go and ask for the boon of instruction from schools which ignore the Catholic religion or positively oppose it, from schools where its doctrine is despised, and its fundamental principles repudiated.

If ever anywhere the Church granted such permission, it was only with reluctance, in self-defence, and after surrounding the children with many safeguards, which moreover have too often been found insufficient to ward off the danger. In like manner, must be shunned at any cost, as most pernicious, those schools where all beliefs are indifferently harbored and placed on the same footing, as if, for what concerns God and things divine, it mattered little to have or not sound doctrines, to adopt truth or error. You are far from ignoring, Venerable Brethren, that all schools of such a nature have been condemned by the Church, because nothing can be more pernicious, more likely to ruin the integrity of the Faith, and to turn away youthful minds from the path of truth.

There is another point on which We shall easily agree with those very minds which might dissent from Us as to all else: to wit, that it is not by means of a purely scientific instruction, nor of vague and superficial notions of virtue, that Catholic children will leave the school, such as their country desires and expects them to be. They must be nourished with far more grave and important knowledge in order to become good Christians, upright and honest citizens: their



training must be the result of principles, which, engraved in the bottom of their conscience, impose themselves on their life, as natural consequences of their faith and of their religion. For without religion there is no moral education worthy of the name, nor truly efficacious : whereas the very nature and force of every duty are derived from those special duties that bind man to God, to God who commands, who forbids, and who appends a sanction to good and evil. Wherefore, to desire that souls be imbued with good morals, and to leave them at the same time deprived of religion, is as unwise as to invite to virtue after having ruined its very groundwork. Now, for Catholics, there is only one true religion, the Catholic religion ; and therefore, in the matter of doctrines of morality and religion, they may not accept or acknowledge any that is not drawn from the very sources of Catholic teaching. Justice and reason, then, demand that our pupils find in the schools, not only scientific instruction, but also moral knowledge in harmony, as We have said, with the principles of their religion, knowledge without which far from being fruitful, no education can be otherwise than absolutely baleful. Whence the necessity of having Catholic teachers, readers and text-books approved by the Bishops, and of having the liberty to organize the school so that the teaching be in full accord with Catholic faith as also with all the duties that spring therefrom. Besides, as to deciding in what institutions the children shall be brought up, what master shall be called to teach them the moral precepts, that is a right inherent to paternal authority. When, therefore, Catholics demand -- and it is their duty to thus demand and claim -- that the teaching of the masters agree with the religion of their children, they make use of their own right. And nothing would be more unjust than to place them in the alternative, either of letting their children grow up in ignorance, or of casting them into a sphere which constitutes a manifest danger for the supreme interests of their souls.

It is not allowable to question nor to abandon in any way these principles of judgment and of conduct, which rest upon truth and justice, and which are the safeguards of both public and private interests. Wherefore, when the new law inflicted a blow upon Catholic education in the province of Manitoba, was it your duty, Venerable Brethren, to protest openly against the injustice and against the injury that it had received ; and the manner in which you have fulfilled that duty is a striking proof of your common vigilance, and of a zeal truly worthy of Bishops. And although on this point each one

of you meets with a sufficient approbation in the testimony of his conscience, learn nevertheless that We add thereto Our assent and Our approbation. For those things which you have sought and still seek to guard and defend are sacred.

However, the inconveniences of the law in question by themselves gave warning that, to find an opportune alleviation of the evil, a perfect understanding was necessary. Such was the cause of the Catholic, that all upright and honest citizens, without distinction of party, should have concerted and closely associated to become the defenders thereof. To the great detriment of that same cause, it was the contrary that took place. What is more deplorable still, is that the Catholic Canadians themselves did not succeed in agreeing to defend the interests which concern in such a high degree the common good, and the greatness and gravity of which should impose silence on the interests of political parties, which are of a far inferior order.

We are not unaware that something has been done to amend the law. The men who are at the head of the Federal government and of the government of the Province have already taken certain decisions with a view to diminish the complaints of grievances, otherwise so legitimate, of the Catholics of Manitoba.

We have no reason to doubt that they were inspired by the love of equity and by a laudable intention. We cannot however dissimulate the truth; the law which has been enacted, for the purpose of reparation, is defective, imperfect, insufficient. That which the Catholics demand and which they have, as nobody doubts, the right to demand is far greater. Moreover, those very concessions which have been imagined suffer likewise from this defect that, owing to changes in local circumstances, they may easily miss their practical effect. To sum up the whole, the rights of Catholics and the education of our children in Manitoba have not yet been sufficiently provided for. Now, every thing demands in this question and in conformity with justice, that full provision be made therefore, that is to say, that the immutable and sacred principles we have above touched upon be sheltered and secured. Such must be the aim in view, such the object to be pursued with zeal and prudence. Now, nothing can be more contrary to that end than discord: for that purpose the union of minds and harmony of action are absolutely necessary. However, as the object intended to be attained, and that must be attained in effect, does not impose a determined and exclusive line of conduct but, on the contrary, admits of several, as it usually happens in mat-

ters of this sort, it follows that there may be, concerning the course to be pursued, a certain multiplicity of opinions equally good and plausible. Let no one therefore lose sight of the rules of moderation, of meekness and of brotherly charity, let no one forget the respect he owes to others, but let all weigh maturely that which circumstances demand, determine what is best to do, and do it in a thoroughly cordial agreement, and not without having taken your advice.

Concerning what regards in particular the Catholics of Manitoba, We feel confident that, God helping, they will succeed one day in obtaining full satisfaction. This confidence is based especially on the goodness of their cause, and also on the equity and wisdom of those who hold in their hands the government of the commonwealth, and finally on the good will of all the upright men of Canada. Meanwhile, until it shall be granted them to obtain the triumph of all their claims, let them not refuse partial satisfactions. Wherefore, wherever the law, or the fact, or the good dispositions of persons offer them some means of attenuating the evil, and of better averting its dangers, it is altogether becoming and it is useful that they make use of such, and that they derive therefrom the best possible advantage. Wherever, on the contrary, there would be no other remedy for the evil, We exhort and beseech them to obviate the same by an increase of generous liberality. They can do nothing more salutary for themselves, and more favorable to the prosperity of their country than to contribute to the maintenance of their schools according to the full measure of their resources.

There is another point which also calls for your joint solicitude. It is, that by your authority, and with the concurrence of those who direct establishments of education, the entire programme of studies be elaborated with care and wisdom, and that care be taken that none be admitted to the office of teacher but men abundantly provided with all the qualities requisite therefor, both natural and acquired. For it is but fitting that Catholic schools should rival with the most flourishing by the excellence of their methods of training and by the splendor of their teaching. From the standpoint of intellectual culture and of the progress of civilization, there is nothing but what is great and noble in the plan conceived by the Canadian provinces of developing public instruction, of raising its standard ever higher, and of thus making it something greater and more perfect. Now, there is no kind of study, no progress of human knowledge that may not fully harmonize with Catholic doctrine.

To explain and to defend all that We have heretofore said, those among Catholics may powerfully contribute, who devoted themselves to the labors of the press, and especially of the daily press. Let them therefore, remember their duty. Let them defend religiously and with courage whatever is truth, right, the interests of the Church and of society: in such manner, however, that they remain worthy, respectful of persons, measured in all things. Let them be respectful, and show a scrupulous deference towards episcopal authority and towards all lawful power. The more difficult are the times the more threatening is the danger of division, the more also must they study to inculcate that unity of thought and action, without which there is little or even not any hope of ever obtaining that which is the object of our common desires.

As a pledge of the heavenly gifts and of Our paternal affection, receive the Apostolical benediction that We most lovingly grant in the Lord, to you, Venerable Brethren, to your clergy and to your flocks.

Given at Rome, near St Peter's, the eighth day of December of the year 1897, the twentieth of Our pontificate

LEO XIII, POPE.



**A**T Ste Anne de Beaupré in winter. —The temperature at St-Anne de Beaupré in winter, is affected by the situation of that parish on the shore of the great river St Lawrence; it is sometimes cold, sometimes mild according to the direction of the wind. The côte de Beaupré, deprived of its shade and verdure no longer presents to the pilgrim the charming aspect that it presents in the spring. That season is not the time for large pilgrimages.

But in the blessed shrine of St-Anne the atmosphere never varies and is always laden with the same perfumes: the perfumes of flowers to gladden and rest the pilgrim; the perfume of prayer which penetrates into his very soul and lifts it up to God.

No matter how often one visits the church of St-Anne de Beaupré one never becomes familiar with the atmosphere that is breathed there. On entering under the vault of that beautiful temple where so many sighs rise up to God, the same emotion always seizes and transports one. Oh! how well one prays at St-Anne de Beaupré! How a visit to that shrine warms the heart! Those who do not believe in the radiation of moral atmosphere have but to make a short pilgrimage there to be convinced of it

*Communicated.*



The sons-in-law of the American Railway king at St-Anne de Beaupré. — On the 13<sup>th</sup> of February at about half past three in the afternoon, a special train stopped at St-Anne. The passengers were not numerous but were very distinguished. They were Messrs Penard and F. E. Webbe, the sons-in-law of Mr Vanderbilt with their ladies, Mr and Mrs Stuyvesant Fish, Mr and Mrs Charles Dodge, Charles A. Munn, Lawrence Haughton and Chester A. Arthur, all of New York. With them was Mr Henry Guest of London (England). This distinguished company came on purpose to visit the shrine. In fact they did visit it under the guidance of Reverend Father Holland and displayed the greatest interest in learning all that exists and all that is done at St-Anne. In an hour they were able to form an idea of this place of pilgrimage so celebrated even in the remotest parts of the United States. They expressed all their satisfaction to the Reverend Father who accompanied them. On their departure they left generous alms for the shrine. At half-past four the distinguished party returned in the special train that had brought them.



Pilgrims and Pilgrimages. — As in consequence of the extraordinary cold weather that prevailed during the winter the

ice bridge took between St-Anne de Beaupré and the Island of Orleans, we had nearly every day during the months of February and March many groups of pilgrims from the Island.

On the 10<sup>th</sup> March at about 7.30 a. m. the first pilgrimage for the year 1898 arrived. It consisted of *the boarders of the convent* of the Congregation of Notre Dame at Ste Famille on the Island of Orleans, accompanied by some other pilgrims: fifty in all. Rev. M. L. J. Gagnon, the pastor of the parish, was in charge. On arriving at 7.30 the pious pilgrims confessed and then heard holy Mass said by their pastor at which they received communion. About 9.30 they returned to get articles of devotion blessed, after which there was a sermon followed by benediction and the veneration of St Anne's relic. They then drove back over the ice-bridge.

This pilgrimage performed in winter and the modest demeanor of the young pilgrims remind one of the great deeds of virtue that have marked with the divine seal the foundation of the convent of Ste Famille. In fact it was amidst the severe weather of winter and privations of all kinds that this house was founded in 1685 by Sister Anne Houx of the Congregation of Notre-Dame. That worthy daughter of the Venerable Marguerite Bourgeoys often carried the practice of courage and generosity in connection with that foundation to the verge of heroism. But, in return, so well did she trace out the path of religious modesty for the young girls of the parish that it still exists after a lapse of two centuries. Happy the parish which, faithful to its traditions, can trace back so far the origin of its practices and of its customs.

On the following wednesday, the 16<sup>th</sup>, *the parishioners of Ste Famille*, always under the guidance of their venerable pastor, again crossed over but this time in greater number: from 200 to 300. They were received in the church where High Mass was chanted. As 10.30 the bell summoned them for the « great ceremony » after which they too returned filled with joy and gladness.

This it not the first time that pilgrims have come from the same parish at so early a date. In 1888 and 1890 we find their names inscribed in the Register of Pilgrimages in the

month of March. In 1893 also, on the 8<sup>th</sup> of March, the twenty fifth anniversary of the day on which M. Gagnon said his first mass, that zealous and pious pastor came to celebrate mass at St-Anne to thank for her protection in the past and to ask for still further aid and succor in the future.



Devotional exercises in the Basilica. — Devotional exercises are performed at St-Anne every year as in all the other parishes of the diocese. As the religious in charge of the shrine are sufficiently numerous, they can and in fact do devote every attention to such august ceremonies. The month of St Joseph, the novena of St Francis Xavier, the ceremonies of Holy week, all are celebrated with pomp and at the same time with collectedness. The people make it a duty to assist at all these offices with touching piety and in considerable numbers. St Anne will, we trust, reward this year again by the greatest blessings the devotion and piety of their children. The season promises well.



Archconfraternity. — As we have not yet, this time, sufficient space to give to the « Bulletin of the Archconfraternity » as much space as we would like, we wish however to inform the members of the Archconfraternity that new parishes have asked for and have obtained affiliation with the Archconfraternity established at St-Anne de Beaupré. These parishes are : St François de la Petite Rivière, diocese of Chicoutimi, affiliated on the 20<sup>th</sup> February, and that of St-Anne of Crookston, Minn. in the diocese of Duluth, affiliated on the 26<sup>th</sup> February.

J. HOVOIS, C. SS. R.





THE HOLY TRINITY

by KLEIN




  
**Patrons of Parishes**
  
 THE HOLY TRINITY

**T**He Holy Trinity! Profound Mystery! A mystery which even here on earth is the favorite subject of meditation for the Saints and which will, in Heaven, be, for so many ages, the supreme joy of the elect.

The Holy Trinity! This mystery that every Christian, must believe greatly astonishes our reason. Is there anything wonderful in this? What can our reason weak and limited as it is do to penetrate a mystery so far beyond it? There is nothing in this to scandalize us, but rather we should thank God for having been pleased to manifest such sublime truths to us. Such were St Theresa's sentiments when she said that, as for her, the more a truth of the faith appeared impenetrable to human reason, the more inclination did she feel for it and the more easily did she believe it.

With regard to the Holy Trinity, there is a name in Canadian history that is too celebrated to be overlooked here. It is the name of the venerable mother Mary of the Incarnation, the illustrious foundress of the Ursulines of Quebec. This great servant of God was called by Bossuet or rather by contemporaries *the Theresa of her age and of the New World*. The venerable mother owes that splendid title to the sublime visions and revelations with which she was favored respecting Canada and the devotion to the Sacred Heart of Jesus. She owes it above all to her visions of the Holy Trinity which her son, Claude Martin, does not hesitate to call "the most remarkable" of all. On three different occasions did Mother of the Incarnation have those sublime visions: the first two while she was still in the world and the third when she had entered the novitiate of the Ursulines whom she was to render so illus-

trious in the future. Whenever these revelations of the adorable Trinity assumed a more sublime character and produced more sanctifying effects in her soul, as she says herself, God undertook to explain them to her. «The first time, he said to her one day, that I manifested myself to thee, it was for the purpose of instructing thy soul on that great mystery; the second, so that the Word might take thy soul for His spouse; but this time (the third) the Father, the Son and the Holy Ghost give themselves and communicate themselves to thee in order to possess thy soul entirely (1).»

As for us, dear readers, who have not the happiness of receiving such extraordinary graces, our faith will be none the less firm. It is sufficient to open the holy books to find in them, at many places, clear and precise mention of the Trinity. Let us recall among other things this passage from St John: *And there are three who give testimony in Heaven*, says the well beloved apostle, to the divinity of Jesus Christ: they are called *the Father, the Son and the Holy Ghost; and these three persons are one*. That is that while they are three distinct persons they have nevertheless but one nature and one essence (2).

Besides the written word recorded in the Holy Books we have also, to warrant our belief, perpetual and universal tradition, that second source of divine revelation. Already in the second century of the Christian era, St. Irenæus, writing against the heretics, pointed out that belief. «The Church, he said, that has spread to the extremities of the world, has received from the apostles and from their successors that precious inheritance, the belief in one God, the Father Almighty... in Jesus Christ, the Son of God, made man for our salvation and in the Holy Ghost.»

However impenetrable that mystery may be to our reason we can however, by familiar comparisons, have some idea of it. We know for instance that the great St Patrick taught his people by means of a shamrock, the three leaves representing

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(1) Richaudeau, *Life of the Venerable*, chap. III, IV, V.

(2) I John. V. 7.

the three divine persons, and the common stem the unity of nature.

Dear readers, this ineffable mystery claims not only our faith but also and above all, our love! Are we not the object of the loving attention of the Most Holy Trinity? Is it not through love that the Father has created us, that he has adopted us for his children and that he permits us to call him by the sweet name of father? Is it not through love that the Son has redeemed us, sacrificing for us his life and shedding the very last drop of his blood? It is not through love that the Holy Ghost labors incessantly for our sanctification, pouring into our hearts the effusions of divine charity? Yes, the most Holy Trinity loves us, and what a subject of astonishment and love is not that for us when we hear the prophet Jeremiah assure us that the Trinity has loved us from *all eternity!*

I am no longer astonished when I see Holy Church incessantly placing that mystery before her priests and her children. I am no longer astonished at seeing her constantly act and speak in the name of the Holy Trinity. In fact it is in the name of the holy Trinity that the Church baptizes, confirms and remits sins. It is in the name of the Holy Trinity that the new spouses are united for life at the foot of the sacred altars. It is in the name of the Holy Trinity that the sick man in danger of death receives Extreme Unction, and when the supreme moment arrives, the minister of God calls upon his soul to leave the world and enter into holy Zion. Open the Ritual, and you will find in it that all blessings are given in the name of the Most Holy Trinity. When the priest recites the sublime prayers of the Breviary, at each moment his soul is lifted by an impulse of love towards the three divine Persons. When he ascends the altar, the name of the adorable Trinity is at each moment on his lips; all his prayers end with that name. Still more, when he raises the paten, it is to the Trinity itself that he offers the Sacred Host!

Beloved brethren! Let us respect, adore and love the Holy Trinity! Ah! let us not be ashamed to humbly bend our heads when we hear that holy name pronounced! When in our prayers, in reciting the rosary for instance, we ourselves pronounce

the names of the three divine Persons, let us ever do so with profound religious feeling. Following the example of the Saints, let us love to invoke the Holy Trinity. St. Francis Xavier, the apostle of the Indies, passed entire nights in repeating in an ecstasy of love: « O Blessed Trinity! O Blessed Trinity!» Let us go still further! Let us offer our actions; let us perform them for the glory of the Trinity. Above all let us respect in our souls the image of that August Trinity. Let us love God. Let us observe his Law, and Jesus Christ assures us that the three adorable Persons will descend into our souls to remain there permanently. Sin alone can expel them. In a word let our whole life be but a prelude to that canticle that we hope to sing one day in the eternal home and that will consist in repeating throughout ages everlasting: *Glory to the Father and to the Son and to the Holy Ghost.*

J. HOVOIS C. SS. R.



PIOUS SOUVENIRS



Rev. FATHER COTÉ  
at the age of 20

—♦♦—♦♦— The Angel of the Sanctuary! —♦♦—♦♦—

**W**E spoke of Reverend Father Gravel, in our first number, and while relating his life we stated that when he left for the novitiate he was accompanied by two other young Canadians. One of these was named Ovide Côté. He also was, soon, too soon alas! to receive the reward of his virtues. Our readers will, we are sure, be pleased if we place before their eyes a sketch of that life that was so short, but so full of merit.

It was the 19th December 1858. The Parish of «Our Lady of the Seven Dolors» rejoiced. The bell announced a christening, that of Ovide David Côté. The rejoicing was very legitimate, for the child who caused it was destined to be at once the joy of his family, the honor of the school, the pattern of the convent and the angel of the sanctuary.

The joy of the family! Ovide was ever tenderly beloved by his parents and by all who had the happiness of living with him in the intimacy of home life. He was emphatically «a

good character » in every sense of the term. He was respectful, obedient and animated by filial love towards those who had authority over him, and he displayed an agreeable temper and pleasant manners towards all. Prompt and energetic by nature, he knew how to control himself and all his relations with his neighbor were marked by exquisite charity. Consequently he was beloved by all.

The honor of the school I Ovide always had a pronounced taste for study. This taste, added to a precocious piety, had a great influence on his destinies. He was recommended to M<sup>re</sup> Pennée (1) whose great deeds of charity are so well known; she adopted him and took charge of his education. She sent him to study at the Quebec Seminary. Then the late Bishop Langevin called him to Rimouski where he went to finish his course of Classical Studies and to study Philosophy. At the end of the course (1881) he won the Prince of Wales' prize.

With a well balanced mind and a great inclination for meditation, the holidays were not an occasion of light amusement for our young man. In the contrary he took advantage of them to gratify his taste for prayer and for reading. « His chief pleasure, » his sister Sophie writes to us, « was to roam on the beach and on the cliffs with his rosary in his hand and a book of meditation or a historical work, to read, to pray and to meditate. »

Let us now hear how that powerful attraction for contemplation was developed by communing with that privileged nature under the eyes of this youth. « Truly, » his sister continues, « for one who knows *Ile Verte*, the place was well chosen for prayer and study : To the North, beyond the waters, the Mountains of the Saguenay rise in a succession of steep cliffs up to the clouds; to the south the eyes roam over the pleasant fields of nine parishes whose steeples speak of God and of the Tabernacle. Then the waves varying in color from blue to green or red, or of sombre blue according to the

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(1) This Mrs Pennée (née Ward) published articles on St Anne in the *Annals* and in English publications. She died at Quebec on the 24th February 1896.

tints of the sky, over their vast extent of twenty one miles, with their smiles and their anger, their fishes and their sea birds ever telling of God, of His majesty and of his goodness. »

The Model of the Convent! Called to a religious life, the pious young man generously bade adieu to his dear parents and to M<sup>re</sup> Pennée. On the 10<sup>th</sup> October 1881, he entered the novitiate of the Redemptorist Fathers at Saint Trond, in Belgium, as we saw in the last number. On the 15<sup>th</sup> October of the following year he was admitted to the religious profession.

After pronouncing his vows, he went to Beauplateau, the house of study, for a course of theology. Possessing a clear and accurate mind, he successfully defended several theses on history and morals.

With him virtue and science went together. Two of his brothers in religion have declared that they always remarked in him a great love for observance of the Rule and that they never saw him transgress it in the slightest degree.

« For my part, » said one who knew him intimately, « I looked upon him as a model. »

The Angel of the Sanctuary! So many qualities and virtues necessarily resulted in making of this good Religious, a Priest according to God's heart. Ordained on the 23<sup>rd</sup> August 1885, he had the highest esteem for the sacerdotal dignity. « How great is the Priest, » he used to say; « how great is he at the altar, especially at the moment of consecration! He offers Majesty itself to God, and the Angels are there, all around the altar, to adore their God. »

In September 1886, Reverend Father Côté was attached to the house of Tournai as a Missionary. He loved to distribute the bread of the divine word: « He would like he said, to have a store-house full of practical things so as to be able to distribute them to the people who need them so much. » He preached some missions and other special sermons.

The abundant fruits that he produced in souls on those occasions will cause us ever to regret that death ravished him from us so soon.

But the Lord had so ordered, and our Apostle's career was

already ended. In October 1887, he felt the first attack of the disease that was to carry him off. He commenced his second novitiate at Liège, but was unable to finish it. On the advice of the Physicians, he was sent back to Canada. He reached the convent of St. Anne, in Montreal, in the month of June 1888, quite feeble and exhausted. « I am ready to die, » he said. « If a Religious be not prepared to die, who is? » In fact, his last hour was rapidly approaching. On the 4th August he said mass, for the last time. In the evening of the same day, he received Extreme Unction. On the following day, he heard mass in the infirmary and received the Viaticum. Finally on the 6th, the feast of the Transfiguration, his angelic soul, strengthened by the bread of life soared away to the heavenly Thabor, there to contemplate the splendors of Him, who had been his happiness on earth. Reverend Father Côté was only 29 years 8 months and 19 days old.

The funeral took place on the 8th August. Reverend Father Hudon, the Rector of the Reverend Jesuit Fathers, in Montreal, said the mass. His Grace Archbishop Fabre was present in the choir with several stranger priests. The dear departed rests in St. Anne's church, Montreal, under the chapel of the Sacred Heart.

P. WITTEBOLLE, C. SS. R.

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A memorial article on the late and regretted Cardinal Taschereau is forcibly put back until our next issue.





## OUR ENGRAVINGS



MASACCIO

**S**aint Anne. At the head of this number we publish an engraving of the picture painted by Massaccio in the church of St. Ambrosius, Florence. But few works remain of that master of the Florentine school; but this picture is one of those precious and rare waifs.

In it, St Anne is represented in an attitude full of respect and authority. She is standing behind the Blessed Virgin who is sitting down and holds the infant Jesus on her knees; she lovingly rests her right hand on the shoulder of the Blessed Virgin, while, with the other she seems endeavoring to protect the Divine Infant; admiring Angels surround this charming group; some offer incense, whilst others spread a rich veil to protect it.

Massaccio reposes in the very church in which he painted that picture.


**Holy Trinity.** This style of engraving, which is quite new and in which Joh Klein. and Max Schmalze (the latter a redemptorist Brother,) excel. has been successfully adopted by the Pustet publishing house in the liturgical books and especially its *Biblia Pauperum*. Each of these engravings is a lengthy and profound study of the old and New Testament in which everything connected with the subject treated is combined, the type, the symbol, and the attributes; but so well are they disposed that every thing is clear, distinct and full of meaning. Thus, in our engraving, above and below the symbolical figure of the Holy Trinity, taken from the New Testament, are types taken from the old Testament: the creation of man and the apparition to Abraham, with the Thrones, the Evangelists and the Prophets; eleven subjects treated separately, but the union of which constitutes only one. The more one studies those engravings, the more one likes them.



**Our Premium.** — St. Joseph is represented holding in his hand the emblems of the virtues that every christian should practise to go to heaven, viz: purity of heart and constancy in labor. This representation is most appropriate, for purity of heart is preserved or is acquired solely by constant application in the accomplishment of the duties of one's state in life: or e cannot exist without the other.

By an agreement made with the printers this picture, which has been specially prepared for the *Année*, cannot be sold to the trade.

P. GIRARD, C. S. S. R.



## Signal Favors

**W**E make it our duty to publish the following communication which has just been found and which was lost in the voluminous correspondence of Father Tielen. The honor of Saint Anne and the consideration due to the rank and dignity of the author of this letter required of us this reparation — already too long delayed — for a serious but unintentional omission. We hasten to offer it most heartily and earnestly.

Montreal, St Peter's Church, 5<sup>th</sup> March 1890

Reverend and very dear Father,

I would long ago have complied with your request and have informed you of the many favors which Saint Anne was pleased to grant to the pilgrims of the 2<sup>nd</sup> July last.

In the first place, I must tell you that we have had none of those striking cures that have occurred on the occasion of several previous pilgrimages. Nevertheless the favors obtained are truly of a nature to excite increased love, gratitude and confidence in our hearts.

You can judge for yourself.

A young woman, the mother of a family, had a husband who had long kept away from the sacraments and even said no prayers; he was a very reckless man. As she could not go herself on the pilgrimage of the 2<sup>nd</sup> July and as she wished, however, at any price to obtain her husband's conversion, she paid the passage of a good old lady, a congregationist of St Anne, who performed the pilgrimage with great devotion. A mass was celebrated in her intention: she had tapers burned, and prayed with fervor. During all that time the unfortunate man was more furious than ever. On the return of the pilgrimage, in which some of the water of St Anne's fountain had been obtained, his wife succeeded in getting him to drink some without his knowing it. At once he felt changed: he asked to say the rosary and even went on another pilgrimage that took place a few days later. He received the sacraments and now lives as he did in his best years: joy has succeeded to tears.

Glory, love and gratitude to St Anne who worked that marvel.

A person writes to us on the 20<sup>th</sup> June last: «I am happy to tell you that, at the last pilgrimage I obtained the conversion of my husband who was addicted to liquor. Thank Saint Anne for it and beg that he, whose reformation has caused such joy, may persevere!»

A congregationist performed the pilgrimage. She had a sister who suffered greatly from sore eyes. She had tapers burned, she took her medal and water from St Anne: she prayed fervently and in less than 5 days the poor patient was completely cured and she now works as if she had never had any infirmity.

A little girl had suffered from sore eyes for three years. She frequently had to be kept in a dark room. She was recommended to St Anne: a medal was hung about her neck and the disease disappeared entirely. Before that, her eyes were always closed and painful: at present, not a trace of the disease remains.

Another little girl who had had diphtheria, had taken very powerful remedies and had remain in so deplorable a state, that she could no longer speak intelligibly, nor retain any food. She was to be sent to the Hospital to undergo an operation. This child who was only six and a half years old, refused to go, saying: «*St Anne de Beaufré* will

*cure me.* Thereupon her grandmother decided to take her on the pilgrimage, and wonderful to relate, hardly had she come to that decision, than the little one was completely cured.

A mother of a family paid the fare to St Anne for her daughter whose husband had abandoned her and who was so disheartened that she could no longer pray nor perform any religious act. She performed the pilgrimage and her courage revived; now she receives the sacraments and fervently prays for her husband's conversion.

A congregationist wrote on the 18<sup>th</sup> July last: « I had been ill for a year, when I promised to go to St Anne de Beaupré. As soon as I made that promise, I felt better, but was still so weak, that I could hardly work. Ever since the pilgrimage I can perform the most fatiguing labor without any difficulty. I continue to pray to St Anne to intercede for me that I may have sufficient health to bring up my family and, every year, will faithfully go and prostrate myself at the feet of that good patroness and renew the promise that I made her that year. »

A young girl's sight was so weak that not only was she unable to earn her livelihood but she had great difficulty in walking alone. She performed the pilgrimage of the 2<sup>nd</sup> of July. She prayed fervently and confidently. While kneeling at the altar-railing of the sanctuary, she prayed our good patroness to enable her to see well enough to work and to do without glasses. She affirms that at that very moment her spectacles disappeared without her knowing how it happened; she looked for them and got others to do the same, but it was impossible to find them. She walked back to the steamer without any trouble and throughout the trip she saw well enough to distinguish objects on both banks of the river. From that time her sight has gradually become stronger. She heartily thanks her kind protectress for what she deems a great favor.

I have received the following letter from the mother of a family. « I thank St Anne for a cure that she obtained for me. In 1888 I was bed-ridden for four months and was unconscious for 17 days of that time. My physician stated that my disease was incurable. As soon as I recovered from that long lethargy, my family and I had recourse to St Ann. At once she obtained great relief for me. Although I was still weak, I promised that I would go on the pilgrimage that year. I did so and, on my return, I did not feel any stronger. I again had recourse to my good patroness, I began a novena and received holy communion. I promised at the same time to publish my cure in the *Annals*. At present I am quite well. It remains for me but to thank St Anne and I hope that she will always watch over me. Thanks to St Anne, I am cured. »

A congregationist of the Immaculate Conception writes to us; « I had sore eyes for a year. My sight was so weak that by the physician's advice and for fear of becoming blind, I had to wear specta-

cles though I was only 16 years old. I wore them up to the date of the pilgrimage that the Reverend Oblat Fathers led to St Anne in 1887. I performed the pilgrimage and earnestly prayed St Anne to cure me. I then wore glasses, I took them off and when I put them on again, I found that I could hardly see anything with them while I see with my eyes alone. Then I promised, that if my cure continued, I would make another pilgrimage to leave my glasses at the feet of our good mother. That was what I had the happiness of doing at last year's pilgrimage. Glory to St Anne.»

We received the following from a pious mother of a family: « I have always had a great devotion for St Anne. The cures that I witnessed on two pilgrimages in which I had the happiness of participating have increased my confidence to such an extent, that I do not cease to invoke that good mother in my tribulations, my sorrows and the trials that continually succeed each other here below and I have the consolation of being able to add that my prayers have almost always been granted. About a year ago, I promised the good saint to thank her in the *Annals* if she granted me the grace of the baptism of a child that was to be born and whose birth we awaited with dread because we had already had the misfortune of losing five. I had the satisfaction of experiencing the powerful protection of that good mother and that of the Sacred Heart to which I had also prayed. About two months ago, I gave birth to a little being who is now our joy and our delight. I owe the happiness that I now enjoy to St Anne and to the Sacred Heart of Jesus. I feel eternally grateful and my fervor will if possible, be still greater in future.

A young man's mind was disturbed for many years. He could neither go to school nor work. At times he remained in bed for several days, refusing as a rule to take either food or medicine, passing whole nights in crying and saying that he feared hell. Seeing him in so pitiful a condition, the afflicted family had recourse to prayer without saying anything to any body about the poor patient. While so engaged the day arrived that had been fixed for the pilgrimage of the men of St Peter's parish, to St. Anne. His father went; his mother proposed that he also would go; he agreed to do so and started quite happy; but he returned happier still, for St Anne had cured him, as he himself proclaimed. Moreover, during the journey somebody had offered him work and as soon as he returned he set to work and has not stopped since then.

Later on, he married an excellent woman and on the day after his marriage, he entered the congregation of the Blessed Virgin, to which he had not as yet the happiness of belonging. His wife, a devoted child of St Anne, soon experienced in her own person, the power and goodness of her gentle Protectress. After her first child was born, she was unable to walk for several months and dragged herself about with the help of a chair, that she held in front of her. She always prayed to St Ann and united herself in intention to the pilgrimage of the men

of St Peter's parish, which her father-in-law accompanied and during the mas. of the Pilgrimage she began to walk without any assistance. She has continued to do so ever since. Thanks to St Anne.

A congregationist of St Anne, a subscriber to the *Annals*, writes: I suffered for a long while from a pain in the side, which the physician could not overcome without using morphine. I prayed to her who is never invoked in vain. I promised her that I would go with the pilgrimage in spite of my extreme weakness and to publish my cure in the *Annals* if I had the happiness of obtaining it.

Having, on two occasions, felt the effects of her power and kindness, I write to pay my debt of gratitude. Glory and love to my good mother St Anne.

A young girl was very deaf; her mistress took her with her on the pilgrimage of the Ladies of St Peter's parish on the 26<sup>th</sup> June 1888. The poor child prayed fervently and in her naive faith she ceased not to say to our sweet Protectress: «My good mother if you wish to cure me, I will love you and pray to you all my life,» when she returned to the steamer she found and it was observed that she could hear as well as any one else.

A young girl came to me one day and said: «My father, I am ill, and can work only with difficulty and for a few moments at a time. I would like very much to go on the pilgrimage, but unfortunately I have not enough money to pay my passage. If you will give me time, I will pay you later on.» I granted her request and shortly after the pilgrimage, she came to pay her debt, saying that ever since then, she had been able to work without interruption and she considered the change as a great favor.

Another person, a mother of a family, was quite unable to walk in consequence of a severe disease and of infirmities. Nevertheless she wished to go on the pilgrimage with her companions, the ladies of St Anne. She had herself carried to the steamer and her condition excited compassion. After the pilgrimage she had so recovered her strength, that she was able to attend all the exercises of the novena to St Anne at St Peter's church and, for that object, to walk a considerable distance twice a day.

A congregationist was unable to move her arm for several years. She went on the pilgrimage and was completely cured.

Another congregationist fell one day from a considerable height on a chair and injured herself seriously. She was obliged to remain in bed for a week. She prayed St Anne and promised to publish her cure in the *Annals* and after a few days, she was quite cured.

A young man came one day and begged me to celebrate three masses for him, in thanksgiving. He related the following fact to me: «I had, he said, a property that, for some time, I had wished to sell and in spite of all my efforts, not only had I been unsuccessful but I

was beginning to lose the hope of effecting a sale even at a slight profit. Then I prayed St Anne and, wonderful to relate, I at once sold my property. I immediately bought another which I sold forthwith. In a single day, I had realized a profit of *four hundred and fifty one dollars*. I owe that far unhopéd success to St Anne.

A young person was in great perplexity about her marriage with a young man whom she had met after a separation of two years and a half. She had recourse to St Anne and promised to publish in the *Annals* the fact of their being reunited as soon as God's will would be manifested. The young person had great fears and seriously hesitated to get married. But the difficulties were so easily and so soon smoothed over that the marriage took place. This is to accomplish her promise.

One day a congregationist of St Anne said to me : « A little child a year old fell from the second story. At the same moment, his mother, who saw him falling, tearfully commended herself to St Anne and made her a promise. By a marvel, that can be explained only by the instantaneous intervention of our great Thaumaturga, the poor little thing was not injured in the slightest degree. »

All these facts, Reverend Father, have been related to me either verbally or in writing and I have reproduced them as faithfully as possible. May they serve to make Her to whom we are indebted for so many favors, better known and still more glorified. Thank her for us, Reverend Father, beg her to continue to protect us and to enable us to repeat every year our pilgrimages that we love so much.

Accept, Reverend Father, the assurance of my deep gratitude and of my entire devotedness in Jesus, Mary and St Anne.

F. LEFEBVRE, Priest O. M. I.

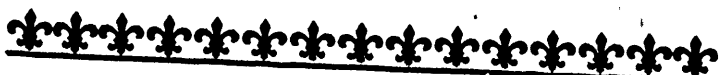
Director of the yearly Pilgrimages of St Peter's church

In another letter from the same correspondent, respecting the Pilgrimages, we find the following remarks which are always applicable : « Not one of these journeys is undertaken without special favors being granted to the Pilgrims. What touches us more than the corporal cures, which are nevertheless numerous, is the fact of the remarkable conversions obtained at each pilgrimage. We therefore hope that well conducted pilgrimages, real pilgrimages will continue to receive from the Ecclesiastical Authority the encouragement that they deserve. »

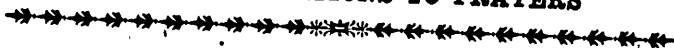








## RECOMMENDATIONS TO PRAYERS



### 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 Bourgeoys Mother d'Youville, Jean Néponucène Neumann and others who in have died in odor of sanctity in North America.

### Particular Intentions

**His Eminence Card. Taschereau**, deceased.

**His Grace Archbishop Cleary**, sixth Bishop and first Archbishop of Kingston, deceased.

**Montreal**. — Miss Angelina St Denis.

**Sainte-Anne de Beaupré**. — M. François Racine, Mrs Nazaire Michel, M. Louis Racine, Miss Emma Lavoie.

**ACADIAVILLE, N. B.** A subscriber recommends a drunken father who, for four years, has not made his Easter duties; and asks for success in an undertaking. — **BALTIC, CONN.**: « A vocation » Offering: \$1.00. — **BONDSVILLE, MASS.**; **J. C.**: « Disease of the liver. » Offering \$0.50. — **CHICOUTIMI**: « 6 sick persons and a father separated from his wife and children. » — **CORBERRIE, N. S.**; **Mrs R. S.**: « All her family, two members ill; the success of an operation, a vocation, two conversions. » — **GLENSFALLS, N. Y.**; **Mrs M. H.**: « The conversion of her husband. » — **HOLYOKE, MASS.**: « Two disunited households, four drunkards, a man from whom no news is received. » — **Manchester, N. H.**: The conversion of my husband. » — **MERRIFIELD, N. D.**; **Mrs A. F.**: « Success in business. » — **MONTVILLE, CONN.**: « My husband and myself. » — **NASHUA, N. H.**; **Mrs J. A.**: « My cure. » — **OTTAWA, ONT.**; **J. B.**: « My cure. » — **QUEBEC**; **Mrs J. A. H.**: « The recovery of my health. » — **RIVIÈRE DU LOUP**: « An important case in which all the future of my family is invoved, and a sick person given up by the physicians. » — **ROGERSVILLE, N. B.**; **Miss E. B.**: « My sight. » — **Ste Octavie**: « 2 vocations, 2 examinations, 9 children, a mother, the success of two undertakings, a first communion, 3 wayward children, a father addicted to drink a boy, 2 situations, the sale of a property. » — **SUNCOOK, N. H.**: « A poor woman whose husband has lost the faith. » — **UPPER BOUCTOUCHE, N. B.**; **Mrs A. G.**: « I ask for health, strength to bring up my children and to bear the trials of this life. » — **WATERBURY, CONN.**; — **Miss E. Mc. C.**: The soul of my deceased mother. » — **Mrs A. F.**: « Success. »

Many others recommendations.

