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## Annals of Saint Anne de Beaupré

Vol. 14      October 1900      No. 6

Contents : Chronicle of the shrine, 170. — Chronicle of outside events, 174. — The Guardian Angel, 178. — Devotion to the Sacred-Heart, 182. — To Christian Mothers. 184 — A Christian Rule of life, 188. — Signal Favors, 192. — Bulletin of the Archconfraternity, 197. — Thanksgivings, 192. — Recommendations to prayers, 200.

### Chronicle of the Shrine

; Pilgrims and pilgrimages during the month of August. — The concourse of private pilgrims and visitors was no less great than during July. The electric railway, inaugurated on the 20<sup>th</sup> of that month, by completing easy and pleasant communication between the city and the shrine of wonders, seems to have given a fresh impetus to the movement directing our pious populations to Beaupré. Since then in fact, a larger number than ever of private pilgrims come to us daily to hear holy mass, to receive communion and to pray in the blessed shrine.

The many American tourists who go to Quebec do not fail to pay a visit to the famous Canadian shrine which they always find most interesting. From 55 to 75 and even 100 tourists come to us every day. May their visit to the shrine of the Thaumaturga deposit in their hearts, which need it, the seeds of future conversion.

We continue the list of organized pilgrimages since 1<sup>st</sup> August.



• The 2<sup>nd</sup> of August. — On this day, the feast of St. Alphonsus, the founder of the Congregation of the Most Holy Redeemer, was celebrated with much solemnity. Beside the individual pilgrims who were very numerous on that day, there was a group of *Marist Brothers*

among whom was Brother Stratonique, the assistant of the Superior General of the Institute. The sacred ceremonies, the prayers and numerous visits of the pilgrims and parishioners to gain the indulgence of the Portioncula made the shrine on that day a vestibule of paradise.

Towards evening the *Three Rivers* came with 1200 pilgrims from *L'Avenir*, and surrounding parishes. A great many priests and religious accompanied the pilgrims. This splendid pilgrimage had been organized as usual by Rvd Mr. Milot, the pastor of *L'Avenir*. The pious pilgrims entered the basilica to the singing of hymns and the strains of a powerful brass band. Their torchlight procession was particularly fine: thousands of tapers wound in fiery columns through the paths while prayer and sacred chants alternated with the harmonious strains of the band.



Week from the 5<sup>th</sup> to the 12<sup>th</sup> August. — What spectacle can be more touching than that of a thousand men praying together aloud and trampling human respect under foot? Thanks to the zeal of the Reverend Oblate Fathers we had an opportunity on Sunday the 5<sup>th</sup> August of witnessing one of such truly imposing scenes: 1100 men from *Montreal* were gathered together that day in the shrine of the *Thaumaturga*. Physicians, lawyers and aldermen were to be found in their ranks. Rvd Father Pelletier, O. M. I., was the organizer and director of this magnificent pilgrimage. The religious offices were celebrated with truly remarkable solemnity and animation. A choir of forty voices sang the liturgical chants to perfection. Music, processions, the pilgrims' piety, miraculous cures, all contributed to make this pilgrimage one of the finest of the season.

On the same Sunday a second pilgrimage came to us by train under the charge of the indefatigable Oblate Fathers. It was that of the parish of *St Sauveur, Quebec*. The pilgrims numbered 1,000 and all displayed the most edifying piety.

These numerous pilgrims had barely left the shrine when the wharf already re-echoed with the chanting of 700 pilgrims from *Ste Anne de la Pérade* and 350 others from *Ste Croix* who arrived at *Beaupré* about 5 o'clock in the afternoon. In the evening they had a sermon, a splendid torchlight procession, and on the following day, after receiving holy communion and venerating the relic of the *Thaumaturga*, they returned happy and content to their homes.

On Tuesday the 7<sup>th</sup> August, the *Three Rivers* brought the annual pilgrimage from the diocese of *Albany* under Monsignor Dugas, apostolic

prothonotary and pastor of Cohoes N. Y. The pilgrims numbered 715. Many of them spent two or three days and even a week at the shrine.

In the evening of the same day there came to us in three special trains the second pilgrimage of the city and *diocese of Ottawa*; Rvd Father Jacques was again at the head of this second embassy consisting of over 1600 pilgrims. During the evening there was a splendid torchlight procession and on the following day the pilgrims passed the fleeting hours in the finest religious ceremonies.



Week from the 12<sup>th</sup> to the 19<sup>th</sup> August. — On Sunday, 12<sup>th</sup> August, three fine pilgrimages met in the shrine of the Thaumaturga. At first came the parishioners of *St Romuald* to the number of 850 with their zealous pastor Rvd. Mr. Richard at their head.

Then the train brought us from Quebec 450 members of the *French Canadian Artisans society* under the direction of Rvd Mr. Boutin, vicar of St Roch.

On the same Sunday Rvd Mr. Breton, pastor of *St Côme, Kennebec*, had the happiness of presenting to the good mother of Canadians 725 of his parishioners. These good farmers from Beauce distinguished themselves, as they always do at the shrine, by the fervor of their prayers.

On Tuesday, the 14<sup>th</sup>, about 6 o'clock in the evening, came the fine pilgrimage of *Three Rivers*, under the management of Rvd Canon Beaudet, the curate of the cathedral. The pilgrims numbered nearly 1500. Twenty two priests accompanied them. The men formed a respectable contingent. In the evening the torchlight procession wound through the park with its usual magnificence and on the following day the pilgrims, after fully satisfying their devotion, returned to their homes carrying with them the blessings and favors with which St. Anne is pleased to enrich her well-beloved children.

They were followed by the pilgrims from *Oldtown, Maine*, to the number of 250 under the direction of their very devoted pastor, Rvd Mr. Trudel. As the basilica was not occupied by other pilgrims they were able to celebrate the beautiful festival of the Assumption at their ease. Almost all of them remained at Beupré until the following day.



Week from 19<sup>th</sup> to 26<sup>th</sup> August. — On Sunday the 19<sup>th</sup> August two pilgrimages came to Ste Anne: that of *St David de l'Aube-Rivière*

consisting of 550 pilgrims and that of the *Union St Joseph* of St John's suburbs, Quebec, with the young men of the *League of the Sacred Heart*. The members of these two societies formed a fine group of 750 pilgrims. Rvd Mr. Morissette, the vicar, was at their head.

From Monday to Saturday, the period of the ecclesiastical retreats, no organized pilgrimage came to the basilica but, on the other hand, individual pilgrims came in numbers to the shrine every day. The trains sometimes brought us so many that the vast basilica was almost filled.



Week from 26<sup>th</sup> to 31<sup>st</sup> August. — Sunday the 26<sup>th</sup> August was a fine day. In the first place the steamer *Ste Croix* arrived at the wharf with 400 parishioners of *St Thomas, Montmagry*. They were recruited chiefly from among the members of the League of the Sacred Heart. A fine band of music frequently aroused the surrounding echoes with its harmonious strains.

Then came from St Roch, Quebec, the members of the C. M. B. A., a mutual benefit society, with the *Quebec Postmen*. They were 500 pilgrims in all under Rvd Ern. Martin, the vicar of the church of St John the Baptist.

At 8 o'clock the bells rang out a third time to greet the arrival of the pilgrimage from *Notre Dame de Lévis* and *Bienville*. They numbered 800, 200 being Congregationists who, at the feet of St. Anne, renewed their vows of fidelity to God and to the Queen of Virgins.

On Tuesday the 28<sup>th</sup> came the second annual pilgrimage from the diocese of *Sherbrooke*. On this occasion the pilgrims numbered over 1500 under the charge of Rvd P. J. A. Lefebvre, superior of the diocesan seminary. Nearly all of them approached the holy table and their religious exercises were performed with remarkable solemnity and piety.

On Wednesday the 29<sup>th</sup>, at dawn, the *Three Rivers* returned with 900 pilgrims of the *diocese of St Hyacinthe*. This was the second diocesan pilgrimage organized like the first one by Rvd. Messrs. Cardin and Sérécail, conspicuous promoters of devotion to St. Anne. The pilgrimage was under the distinguished patronage of Monseigneur Decelles, bishop of Druzipara and coadjutor of the bishop of St Hyacinthe. This worthy and venerated prelate never misses the opportunity of coming to renew the homage of his tender confidence in and entire devotedness to the glorious Thaumaturga. His Lordship, surrounded by a number of clergymen, presided over the religious ceremonies which were most imposing.

This fine pilgrimage was the 20<sup>th</sup> and last for the month of August. Glory to Good St. Anne.



**Pilgrimage of the Klondike Sisters.** — On the occasion of the golden wedding of the institute of the Sisters of Ste Anne in Lachine, His Grace Archbishop Bruchesi expressed the wish that the fifteen Sisters from the North West who were deputed to be present at the festival should make a pilgrimage to Ste Anne de Beaupré. These Sisters deputed to Lachine, reside in Alaska and British Columbia. They have at present five houses there with a staff of twenty seven nuns. Their communities are ministered to by the Rvd Jesuit and Oblate Fathers. Among the pious pilgrims were the two foundresses of the missions in those distant regions. May St. Anne deign to bless the apostolate of these missionary nuns whose lives are exclusively consecrated to the welfare of souls in an institute that bears her name!

### CHRONICLE OF OUTSIDE EVENTS

**The Feast of St. Anne at Belcourt, North Dakota.** — We have received the following communication from Belcourt, North Dakota. Reverend Father.—In the various newspapers from Canada we read reports of all the pilgrimages in honor of Good St. Anne at her shrine of Beaupré. We see in them that thousands of pilgrims press in crowds to the feet of their heavenly ancestress. On the 29<sup>th</sup> July I was an eye-witness of a splend' d demonstration in honor of Good St. Anne, not in Canada but in the great American North West at Belcourt, North Dakota. There also things are well done and St. Anne is well loved if one may judge by appearances. At least 4,000 persons had assemb'ed there coming from almost everywhere: from Leroy, Olga and Langton, parishes 65, 80 and 100 miles from Belcourt. These devotees of St. Anne had come to join those living closer by at Tarsus, St Anthony, Maryville, etc, to beg heaven's favors through the intercession of the patroness of Canadians. The fine church of Belcourt, although a spacious one, could not contain one third of the persons present at the feast. It was truly a touching sight to see that crowd pressing toward the holy Table to receive holy communion and venerate St. Anne's relic. For a moment one might have imagin'd oneself at Ste Anne de Beaupré. How such demonstrations rejoice one's heart and how well they prove that our Canadians, in whatever country they dwell, have retained the faith of their ancestors and ever practice that beautiful religion which constitutes their only consolation in a foreign land!

A happy witness.

Favors obtained through the intercession of the Venerable Monseigneur de Laval. — A worthy and venerable priest of the diocese of Quebec sends us the following communication which we have deemed advisable to insert in our *Annals*.

A mother in my parish wishes to publicly acknowledge the favors she has received through the medium of the Venerable Monseigneur de Laval. During the course of last spring, she felt strange pains in her eyes and mouth. She consulted physicians who said she had a herpetic affection and told her at once that owing to her advanced age he had but little hope of being able to prevent her from becoming blind. This person had been sorely tried three years before by mental weakness and anxieties of conscience. After leading a very miserable existence for many months, she had addressed herself to the Venerable Monseigneur de Laval and almost immediately felt relief from her trouble. She once more had recourse to her great benefactor and as soon as the prayers were commenced her eyes were perfectly cured.

Recently her youngest son, aged about 14 years, was striking a piece of iron when a splinter flew into his right eye, causing inflammation, horrible pain and the danger of losing the eye. The young boy also had recourse to Monseigneur de Laval; he and his mother began a novena and as if by enchantment the splinter fell out of the sore eye which was soon cured.



Ecclesiastical Retreats. — The month of August is the month of ecclesiastical retreats. This year the retreat for the clergy of St Hyacinthe was preached by Rvd Father Strubbe of our house of St Anne, Montreal; that for the clergy of Three Rivers, by Rvd Father Leclerc of our house of Hochelaga; and that for the clergy of Valleyfield, by Rvd Father Manise of our house of Ste Anne de Beaupré.



Echoes of the missions. — A renewal mission was recently preached at St Anne du Sault (Maddington Falls) by Rvd Fathers Barolet and Jacqmin, C. SS. R. The holy exercises coincided with the feast of St. Anne, the patroness of the parish. Consequently it was celebrated with truly extraordinary solemnity. A great many strangers flocked in from the surrounding parishes. High mass was celebrated by Rvd A. Lesieur of the Seminary of Three Rivers; an appropriate sermon was preached by Rvd Father Barolet; a procession took place with Rvd A. Manseau, the pastor of the parish at its head. No less than 500 persons carried tapers. On this occasion also 70 ladies of

the parish were admitted to the confraternity of the Ladies of St Anne and pronounced their act of consecration at the foot of the altar. The ceremony concluded with the veneration of St. Ann's relic. The parishioners of St Ann du Sault will long retain the recollection of this fine feast. Glory to Good St. Anne!

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### Prayer for the Clergy

O thrice holy God, Who dost wish to be sanctified in all those who approach to Thee, grant sanctity to Thy priests and to all Thy ministers. Purify, according to Thy promise, the children of Levi, that they may offer Thee sacrifices in justice and that their sacrifice may be pleasing to Thee. Make with them a covenant of light and peace. Grant them the gift of Thy holy fear, that they may reverence Thee and be filled with awe in Thy presence. Put into their mouth the law of truth and forbid that iniquity be found on their lips. Make them to walk before Thee in peace and justice, that they may turn away sinners from their wickedness. Let the lips of Bishops and Priests keep knowledge, and let Thy law be found in their mouth, since they are Thy angels on earth. Let them be blameless and free from crime, as being the dispensers of Thy mysteries. Keep them from pride, from wrath, from sensuality, from greed of filthy lucre; make them charitable, meek, mild, just, holy, modest, capable of teaching sound doctrine and of reproofing those who set themselves in opposition thereto. Let Deacons and other ministers of Thy Altar be of known uprightness, filled with the spirit of wisdom; let them be chaste, honest, sober, disinterested, and let them guard the mystery of Faith in a pure conscience. Let all those who have the honor of belonging to the Clergy of Thy Church, bear in mind that they have chosen Thee as the portion of their inheritance so as to live henceforth but for Thee; and that being detached from the world and from themselves, they may no longer seek aught but Thy interests and glory.

*40 days Indulgence granted by the Cardinal Archbishop of Baltimore,*


*May 27<sup>th</sup>, 1899.*





GUARDIAN ANGEL


  
 Patrons of Parishes
   
 THE GUARDIAN ANGEL


 OD who, by His thought alone, gives and preserves existence in all beings, could govern them Himself and without the aid of anyone. Nevertheless, for the beauty of order, he subordinates inferior to superior things and in particular — in order to honor His angels, to give them the pleasure of doing His will, to establish bonds of friendship between them and us with a view to blessed eternity when we shall be their companions — He sends them down on earth to do us various charitable services, as St. Paul says, and above all He directs them to guard us against the ambushes of Satan. Such was the belief of the holy patriarchs and of God's people.

Abraham dwelt among the pagans of Palestine. As he was unwilling that his son should take a wife among the women of that country, he called his servant and said to him : « Go to my own country ; the Lord will send His angel with thee and thou shalt take as a wife for my son a daughter of my race and of the house of my father. » We have heard Jacob call down upon the heads of his two grandsons the angels' blessing which he himself had retained from his youth. When Tobias sent his son to Media he said to him : « Mayst thou have a pleasant journey « and may the angel of the Lord accompany thee. » In the same manner, Raguel said to the young Tobias and to Sarah as they were about to depart for Niniveh : « The holy angel of the Lord « be with you on thy journey and bring you through safe. »

Such likewise was the belief of the nascent Church. When St. Peter was delivered by an angel from the prison where Herod had confined him, he went and knocked at the door of St. James' house wherein the faithful were gathered and were praying for the head of the Church. As it was at night, the maid who attended to the door asked who knocked. Peter gave

his name. Filled with joy, instead of opening the door, she ran within to announce the glad tidings. At first they would not believe her. « Thou dreamest, » they said, and when she asserted that she had fully recognized Peter's voice the reply was : « It is no doubt his angel. »

Moreover, this belief of the early faithful was founded upon the teaching of Our Lord who, when speaking of children or of those who resemble them through their simplicity, rectitude and humility, had uttered these remarkable words : « Take heed that ye despise not one of these little ones, for I tell ye that their angels ever see the face of the heavenly Father.

It is a matter of faith that men have guardian angels and the general opinion of the holy Fathers is that every man, even if he be a heretic or a pagan, has one. « Great dignity of souls, » says St. Jerome : each one is under the tutelage of an angel from the first moment of its existence. »

All the services rendered us by those heavenly spirits may be summed up under two heads : 1. — They watch over our *corporal life* by preserving us from accidents that threaten us ; by procuring for us the things necessary for its preservation ; 2 — they display the greatest zeal in protecting our *spiritual life* against temptations and in favoring it by their inspirations and prayers.

As regards the first point, let us remember the example of the young Tobias saved by the archangel Raphael from the teeth of the monster fish and from the far more redoubtable attacks of the demon Asmodeus ; let us remember the examples of Daniel and his friends kept safe and sound by their angels, he amidst the lions and they amidst the flames. And in this connection we may say that all who, even once in their lives, have had the misfortune to commit mortal sin, owe many thanks to their good angel. Why ? Because Satan who was a murderer from the beginning would not have failed to cause them to perish in order to drag them down to hell, had not their angels prevented him. Mr de Quériot, who was then a noted atheist, was present one day, out of curiosity, at an exorcism.

« Ah, exclaimed a devil through the mouth of the possessed one, I would have strangled thee long ago hadst thou not

« retained the habit of reciting a prayer to the Virgin Mary. » In consequence of this homage, the Queen of Angels had commanded that man's guardian angel to defend him until the day when he was to be converted.

Not content with preserving us from accidents which threaten our lives, our angels also watch to see that we lack nothing that is necessary to us. Elias was for a long time fed by ravens. St. Paul, the first hermit, was fed in the same manner for sixty years. St. Genevieve of Brabant and St. Gilles were fed by dogs which carried their milk to them, and St. Roch by a dog which brought him bread. Who inspired those animals with such extraordinary instinct? No doubt it was the guardian angels of those great saints.

All the services rendered us by the holy angels, tend, according to St. Paul's doctrine, to procuring our eternal salvation. The object therefore that they have in view, in watching over our corporal life, is that we should employ it in the Lord's service and thereby become worthy of rejoining them in heaven and praising God with them.

Now the great obstacle to our salvation consists in temptations unless we resist them. How does our guardian angel help us to overcome temptations? In many ways. 1<sup>st</sup> He enlightens us as to the danger to which they expose us and shows us the serpent hidden under pleasure's flowers. 2<sup>dly</sup> He obtains for us from God, by his prayers, strength to resist them. 3<sup>rd</sup> He directly repels the devil, binds his hands by forbidding him, in God's name, to tempt us or to do so beyond certain limits. 4<sup>thly</sup> He encourages and consoles us when he sees that we are docile to his counsel, and when we begin to stray from the right path he disturbs our baleful repose by salutary remorse.

The guardian angel is thus the true friend whom the Holy Ghost calls « a medicine that gives life and immortality. »

Oh, how many souls have had the happiness of retaining their baptismal innocence through the assistance of their guardian angel! How many that of leaving the paths of iniquity in which they had begun to walk!

It is therefore clear that great confidence in our guardian angels is an important means of salvation. But we cannot too

often repeat that these charitable friends will not save us in spite of ourselves nor without our own efforts. They never completely abandon a soul here-below, but they can work for us only in so far as God permits it and as a rule God wills not that his graces should be lavished on those who do nothing to make themselves worthy of them.

What must we do to prepare ourselves as much as possible for the special favors of our guardian angels? Here is St. Bernard's answer on the words of the psalm: « He has charged His angels to keep thee in all thy ways. »

He exclaims: « How greatly should these words excite your reverence, awaken your devotion and fill you with confidence!

Your respect is due to your guardian angel on account of his presence; your devotion or your love on account of his kindness towards you, and your confidence on account of the watch he keeps over you. Walk cautiously therefore as a man ever accompanied by a prince of the heavenly court. In every place whether public or private, show your respect to your angel. How can you do in his presence what you would not do before a mere mortal? Do you doubt his presence because you see him not? But neither can you see God whom nevertheless you believe to be everywhere. Faith equally assures you of your angel's presence. He follows you everywhere, and not only is he near you, but he is there on your account, to do you good and to protect you. »

Another holy Doctor of the Church, one of the most illustrious through his knowledge and the justness of his mind, the great St. Francis de Sales, sums up in a few golden words, the good offices rendered by the angels to each of us:

« Our good angels are called our guardians because they are appointed to assist us by their inspirations, to defend us in our perils, to correct us in our errors, to encourage us in the pursuit of virtue; they are appointed to carry our prayers to the throne of majesty, goodness and mercy of Our Lord and to assure the efficacy of our petitions. It is through the medium of our good angels that God gives us the graces He grants us. »

It is impossible to state more clearly that definitively the whole matter of our eternal salvation has been placed by the Lord in the hands of our guardian angels.



## DEVOTION TO THE SACRED HEART

### ITS ADVANTAGES

**I**T is chiefly while considering the devotion to the Sacred Heart from the stand-point of its advantages that the incomparable degree of excellence that distinguishes it manifests itself to us in all its brilliancy and that it really appears to us as the great resource of Christian humanity in this era of religious decadence.

To save one's soul by sanctifying it is the end which every Christian on earth should have in view. Moreover, all things in religion: sacraments, pious practices, devotions, all are ordained for this noble object; all are more or less efficacious means of salvation and sanctification for Christians. But it is true that, of all the devotions that constitute the beauty and ornament of our holy Religion, not one is more useful or more advantageous to the Christian soul; not one offers more guarantees and assurance of salvation and sanctification than the devotion to the Sacred Heart. Why? For three principal reasons:

I. Because it is the devotion *most in conformity with the spirit of Christianity*. What is the spirit of Christianity if not love, that sacred fire that Jesus-Christ came to bring down on earth? *Ignem veni mittere in terram*. Yes, to love, is the whole of Religion, the whole of the Gospel. « Press the book of the Gospels in your hands, said the holy curate of Ars and the word *love* will issue from it. » Now there is not a single person who is not aware that the devotion to the Sacred Heart is entirely a devotion of love. It is the *love itself* of Jesus-Christ that is honored in it; his *slightest love* that is glorified in it, and his *outraged love* to which we strive to make reparation.

Observe, in effect, the Crib, the Cross, the Altar, the Sacraments, all the festivals of the year, all religion preaching God's ineffable love for us; and what is this ineffable love which manifests itself to us in all the most varied as well as the most pleasing shapes,

but a sweet emanation from the Heart of Jesus? What is the source thereof but the Heart of Jesus? To practise the devotion to the Sacred Heart is therefore to take the precious treasure of divine love at its source, at its very hearth, to imbue oneself with the purest spirit of Christianity.

II. In the second place, the devotion to the Sacred Heart is the devotion *best calculated to inspire in us zeal for our sanctification*. — Does it not place before our eyes the most perfect model of holiness that can possibly be contemplated? In fact what is the Heart of Jesus but the accomplished type of all the virtues: of humility, of meekness, of purity, of charity, of devotedness pushed to the sacrifice of life itself? Yes, all classes of Christians find in this sublime model of perfection, the most efficacious examples and the most powerful incentives to the assiduous work of their sanctification; so much so that the soul that considers this adorable Heart, however slightly, cannot but exclaim in rapture: « Jesus meek and humble of heart, make my heart like unto Thine. »

III. *The devotion to the Sacred Heart is also and above all the devotion most rich in divine promises*: promises that are *certain*, since they have fallen from the lips of the divine Savior himself; promises in *great numbers*, for Jesus seems to have exhausted the resources of his infinite liberality in favor of those who glorify His Sacred Heart; promises *embracing every state, age and condition*. Are you afflicted? Jesus promises that you will find consolation for your sorrow in the devotion to His afflicted Heart? Are you sinners? You will find repentance and pardon in the merciful Heart of Jesus. Are you lukewarm? You will find fervor in the Heart of Jesus burning with love. Are you on a bed of suffering? You will find resignation, courage and confidence in the agonizing Heart of Jesus, for it is sweet to die after practising constant devotion to the Heart of Him who is to judge us.

Ah! it is not to the Heart of Jesus that these words of the Scriptures apply: « *Qui scrutator est majestatis opprimatur a gloria*. He who wishes to search God's majesty, shall be overwhelmed by His glory. » No, no. Jesus Himself has opened His Heart to us, and He says to us as to the apostle St Thomas: *Veni*

*et vide. Come and see.* Here is not a redoubtable majesty that dazzles, but a sweet and gentle kindness that attracts.

Yes, let us go fearlessly to that divine Heart and ask it to reveal itself to us in all the effusion of its tenderness, its mercy and its love; let us ask it to realize in our favor the promises made to its servant, the Blessed Margaret Mary; let us ask it above all to be our sure refuge during life and at the hour of death. Thus, after having contemplated here below the ineffable perfections of the Heart of Jesus with the light of love and of faith, we shall have the ineffable happiness of one day contemplating it in the light of heaven and amidst the delights of eternal happiness.

Jos. Simard, C. SS. R.



### TO CHRISTIAN MOTHERS.

ABOUT eighty years ago there lived in Rome a young woman named Virginia Bruni. She was not yet twenty five years old when a cruel death took away a dearly loved husband and left her with three little children. But her Christian heart was strongly tempered with faith and fear of God. Confident in divine Providence which never abandons those who fear the Lord, she devoted herself entirely to the Christian education of her children.

The Holy Ghost himself had no doubt made her understand, as of old the mother of St. Louis of France, that every virtue has its beginning in the fear of God. « Fear of the Lord is the beginning of wisdom. » The young widow strived to engrave this salutary fear deeply in her children's hearts. To do this, did she deliver long discourses on the hideousness of sin, the exigencies of God's holiness, the terrible reprisals of His justice? No, for the mind of the little children would not understand such things. Listen, Christian mothers, and derive benefit from this.

Every evening therefore she piously said her prayers kneeling, surrounded by her three little children. The prayer ended, she arose, but the children remained kneeling at her feet. After



blessing them with effusion the mother addressed this prayer to God. O God, Thou knowest how I love these children, my only consolation here below since death took away their father. Nevertheless, O Lord, I beg Thee to strike them dead here at my feet if Thou knowest that they will one day soil their consciences with a mortal sin. And the little ones listened tremblingly to their mother's prayer. « Mortal sin must be a very dreadful thing, they said, since our mother who loves us so much would rather see us dead than let it enter into our souls. » This reflection came naturally to their minds whenever they heard their mother say this heroic prayer to God. And if we may judge by the exemplary life they all three led, we may readily believe that they never soiled their baptismal robe with any mortal sin.

Ah ! how many young souls are wrecked in the first storm of passion who would resist unfalteringly, had a truly Christian mother inspired them from their childhood with a holy horror of evil. Hear the beautiful words of the Holy Ghost : « They who fear the Lord, keep His commandments. He who fears the Lord will do good. How great is the man who has found science and wisdom, but there is no one above him who fears the Lord. »

When the Creator called the first man to sit at the banquet of life, what sentiment did he desire from the very first to engrave in the bottom of his heart. The Holy Scriptures tell us : God put them in a paradise of pleasure to keep it. « Thou shalt eat of all the fruits in this garden, He said, but thou shalt not touch the fruit of the tree of knowledge of good and of evil, on for the day that thou shalt eat of it, thou shalt die. » These words, Christian mothers, are the rivet of the fear that God wished to drive into the heart of our first father to keep him to his duty in the hour of temptation. But behold the enemy, the serpent, comes. He has sworn the destruction of the human race. He will invite man to revolt against his Creator and thereby draw him down in his own fall. How will the cunning tempter act ? Will he directly propose disobedience, rebellion against God ? Not at all, for the threat of death still re-echoes in the bottom of the soul of the first man : the rivet of fear keeps him nailed to his duty. This rivet must first be drawn out, after which it will

be easy for the devil to carry out his criminal undertaking. « Why, he asks Eve, eatest thou not of all the fruits in the garden ? » The woman replies : « We eat of all the fruits that grow in the garden, but as to the tree that God has planted in the midst of it, we cannot eat its fruit because if we eat of it *perhaps* we should die. »

Through having listened to the tempter's words the feeling of the fear of God is already dulled in the woman's heart. She adds a *perhaps* that God had not said in His threat. God had said « On the day when thou shalt eat of that fruit, thou shalt die. » Replying to Satan, Eve says : « Because if we eat of it *perhaps* we shall die. » Thereupon the serpent flatly denies the redoubtable consequence. « No you shall not die ; for God doth know that on the day when you eat this fruit your eyes will be opened and you shall be as gods, knowing good and evil. » Here the rivet of fear is drawn out ; the disobedience is soon consummated and the devil has but to applaud the first mortal sin committed in the world.

This behavior of the Creator to the first-born of our race, you must never forget, Christian mothers, and you must imitate it in training the consciences and hearts of your children. Begin in their earliest youth to inspire them with a sort of terror in the presence of vice, pride, wickedness, falsehood, dissimulation, disobedience.

Be careful, nevertheless, not to distort their consciences by useless and frequently dangerous exaggerations. And then as their intellects develop, develop your lessons also. For instance, show them the crucifix ; relate to them the Passion of the good Jesus in such terms as your motherly heart may inspire. Never be weary of repeating to them that sin alone was the cause of the sufferings and death of Jesus Christ. Fear not to speak to them of the eternal punishments that God inflicts in hell on impenitent sinners. Relate some stories calculated to give more effect to your lessons. Children, as you know, are fond of stories. While you are inspiring their young hearts with horror of evil, inspire them with love of virtue. Speak to them of a God infinitely good who takes pleasure in blessing on earth obedient and good children until He can give them unmixed happiness in

heaven. They will not always catch the meaning of your stories, but this first education will nevertheless have an influence on their whole lives. I do not tell you that you will succeed in making them impeccable, that would be too much to expect. But at least you will have raised up in the hearts of your dear children a very powerful dyke against the overflow of passions. Amidst the most violent storms of youth they will perhaps forget your wise lessons for a while, but so long as the rivet of fear remains fastened in their hearts, they will have a chance of returning to the God of their baptism and of their first communion.

What mother has not heard of St. Monica's tears? She had, beyond a doubt, neglected nothing to turn the heart of her Augustine to God from his earliest childhood. Owing to unfortunate circumstances her beloved son wandered in the tortuous path of error and vice. For twenty years the pious mother wept and prayed for her dear prodigal. One day while pouring out her sorrow into the heart of a venerable bishop, the man of God consoled her by predicting her son's conversion. It is impossible, he exclaimed, that a son of so many tears should perish. » In fact Augustine returned to God and the Church owes to St. Monica's tears one of her greatest glories in science and in holiness.

Read, mothers, writes Monseigneur Bougault, read the story of Hagar driven from Abraham's tents and plunging into the desert. The sun strikes fiercely on her head, the sand burns her feet; her child, devoured by thirst, moans and is about to die under her eyes. She stops for an instant and anxiously looks around for help. The horizon is one of fire; nowhere can she see a drop of water for which she would give her life! Then in despair, feeling death approach, she lays her child under a palm tree and flies, saying: » At least I shall not see my child die. » But soon the unfortunate mother hears the child's moans becoming weaker; mad with sorrow she falls on her knees and sends forth a cry to the very heart of God... At the very moment a spring of water rushes out at her feet as if God wished to show us that He cannot resist a mother's sorrow when she asks Him for her child's life.

How much more will he listen to that mother when she weep for an erring and guilty son, exposed not to the death of the body but to the eternal death of the soul ! »

O good St Anne, give our families mothers like St. Monica and Virginia Bruni, and faith, fear of God and attachment to religion will continue to cause the virtues, that make Christian peoples, flourish among us.

C. LECLERC, C. SS. R.

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



*THE tenth Christian rule of life treats of the dangerous state of a negligent Christian.*

Negligence in the Christian life is a careless and slothful way, in which one performs his duties. Habitual faults disregarded and not corrected will by degrees draw us into that miserable state, of which Our Lord said : « I know thy works : that thou art neither cold nor hot, I would thou wert cold . . . » (Apoc, 3-15.), meaning that it were better for that Christian to be altogether deprived of his grace ; there would be stronger hopes of repentance. But « because thou art lukewarm, I will begin to vomit thee out of my mouth. » A draught when cold or hot, may be taken without repugnance ; but when tepid it is nauseous. The negligent Christian stands therefore in great danger of being forsaken by God. For He says : « I will begin to vomit thee out of my mouth . . . », meaning that He is going to abandon the negligent soul ; for what is vomited is taken back only with disgust.

We should then endeavor to avoid that miserable state, and *ever bear in mind that a negligent Christian cannot be pleasing in the sight of God.*

The prophet says : « Cursed be he that doeth the work of the Lord deceitfully. » (Jer. 48-10.) By this work of the Lord we

mean our salvation, which we are bound to work out with our whole strength, for the greater glory of God and our own happiness. — Suppose a king were to appoint a day to receive the homage of his subjects, and while he was holding his court, and one after another was coming forward to kiss his hand or bend the knee, some one ill-attired and with slovenly demeanor should approach and offer a heedless reverence. Would it not be taken as an act of contempt and an offence? Now, God is our King, and He holds a levee every morning, and invites the creation to renew its homage. The world puts on its best array. The sun comes forth as a bridegroom out of his chamber, and joyful as a giant to run his course. The mountains and hills clothe themselves in blue, and the trees put on their daily robes of green. The birds sing and the waters move and sparkle. Holy men and humble of heart rise from their couch to enter on their daily course of duty and of prayer. While within the veil the spirits of the just and the ten thousand times ten thousand Angels bow before the throne of Him that lives forever.

And now, in this great act of praise, this ceaseless sacrifice that creation is offering to its Maker, there comes the negligent Christian, cold, distracted, and unprepared to take his part. He does not kneel down to pray. He goes to work without a blessing. He does not think of God, nay, in His very presence says and does unseemly things. Oh! is he not a blot on the scene? Is his behavior not an offence?

Yet, God requires from us all fervor and perfection, (— of each one of us.) It is a great mistake to suppose that perfection is required only of priests or religious. It is required of every one. We are not all bound to seek perfection in the same way. The unmarried seek it in one way, the married in another. But every one is required to seek it in such way as accords with his state in life. We read in the parable of the talents, when the Lord came to reckon with His servants, he that had received one talent came and said: « Lord, I know that Thou art a hard man; Thou reapest where Thou hast not sown, and gatherest where Thou hast not strewed. And being afraid, I went and hid my talent in the earth. » But the Lord in answer, said to him: « Thou, wicked and slothful servant, thou knewest that

I reap where I sow not and gather where I have not strewed. Thou oughtest therefore to have committed my money to the bankers, and at my coming I should have received my own with usury. Cast ye the unprofitable servant into exterior darkness. » (Matt. 25-24.)

Secondly, *a great sinner has more hope of conversion than a soul buried in negligence.* And why? Because, there are prompt and effective remedies of conversion for the sick and dying heart of inveterate sinners; whilst a negligent Christian is in moral fever, which though scarcely felt makes him insensible to the things of conscience, to hurl him all at a sudden headlong into eternal misery. Indeed, great sinners considering the mysteries of religion upon which they had never before seriously reflected are stirred and moved to contrition. But what is capable of touching a careless and negligent Christian, upon whom the most sacred mysteries of religion make no impression?

Too often even, such a Christian grows insensible to the practice of virtue, and gathers no fruit from the frequent use of the sacraments. Try to understand the danger of this situation. It is so great that one step more will plunge the soul into the most dreadful of all misfortunes. I mean, into insensibility and hardness of heart; which is, as it were, the stone that shuts up the tomb in which the soul voluntarily buries itself, and out of which God alone can draw it by what I would call a miracle. For what can affect a soul that is no longer touched either by fear or love; a soul that the great goodness of God is not able to move, and which the dreadful language of His threats cannot bring to itself? Does not this state, says St. Bernard, come nearer than any other to that of the damned? Since their understanding is ever opposed to their will, and their will opposed to their understanding, so that they are forced to suffer all the pain which accompanies the practice of virtue, without tasting any of its consolations.

And what a contradiction in their daily life? They are never tired of working in order to make money, or to attain the comforts of life. They are never weary of reflecting upon trifles, or of talking about the vanities of the world; and yet a moment's meditation, or the slightest act of virtue or penance, seems to

exhaust all their strength. Alas ! that we should have such ardor and activity in rushing to our ruin, whilst we are so negligent and careless in the pursuit of true happiness and in following Christ, who calls us with so much love ! Is it not the place to say with St. Alphonsus : a bird unshackled flies with ease, but when tied even by a frail thread it remains on the earth, and, like the toad, will continue to crawl in the mire. One day, we shall be our own judges, and the ardor and eagerness with which we have pursued earthly objects will condemn our negligence with regard to heavenly things.

Third, *means to extricate one's self from negligenc.*

One might think, after all we have said, that for such a Christian there is no hope of salvation, because, as we have seen it is almost impossible to arise from such a miserable state. But, Our Lord says : « The things that are impossible with men are possible with God. » (Luke 18-27.) Whoever therefore, says St. Alphonsus, prays and adopts the necessary means will obtain all graces. And the saint continues : *as to faults committed through frailty*, detest them with humility. True humility, says St. Theresa, though it makes the soul feel her own sinfulness, does not disturb her peace. It fills the heart with grief for having offended God, but at the same time inspires strong hopes of mercy. — *As to deliberate though not habitual venial sins*, we must repair the fault by repentance and strong determination to do better. St. Philippe Neri used to say, that to become a saint is not the work of one day. — *As to deliberate venial and habitual sins*, which easily lead the soul into perdition, particularly when they are committed through attachment to any passions, and without sorrow or efforts of amendment, — there is but one means of emerging from it. « Thou shalt utterly destroy them, says the Lord. » (Deut. 7-2.) God only exacts of us strong resolutions ; He himself will do the rest. One of the most urgent resolutions is to remove as much as possible the occasions of our defects.

St Jerome was a most holy man, a Doctor of the Church. He left Rome and went into the deserts of Palestine, where there was no human creature living, but only the wild beasts. He spent his days in fasting, prayer, and penance. One of his friends asked him why he did so, St. Jerome answered by letter, and

said : I will tell you the reason why I have left the world. It is because I fear, I am afraid, I am frightened. I fear the dangerous occasions of sin ; I fear the temptations ; I dare not trust myself.

O Infinite Goodness! Thou receivest into thy bosom the greatest of sinners who are as cold as ice, when they come to Thee. Thou receivest the just who come to Thee all burning with love. But Thou sayest that what is lukewarm will bring on vomiting. A soul, even concealed in Thy loving and merciful Heart, if she becomes by her tepidity unworthy of Thy grace, Thou castest out with repugnance.

O Good St. Anne, let me not fall into this dreadful negligence. Work a perfect conversion in my soul, and a total change in my heart. May I through thy gentle intercession grow indifferent and insensible to the things of this world, whilst I be all zeal and fervor even for the least things that can contribute to my perfection and salvation.

A. M. BILLIAU, C. SS. R.

Quotations from St. Alph. Vera Sposa C. vi.

St. Thos. 9. 3 De malo.

St. Franc. Sal. Traité de l'Am. D. L. IV, C. 2, 10 L 11.

Imit. J. C. L. 1 C. 25.



#### CURE OF YOUNG ARTHUR PRESCOTTE

**A**RTHUR Prescottte is a young man eighteen years old whose parents reside at St Charles de Mastigouche in the diocese of Three Rivers. In the month of March 1898 he made a false step while running and sprained his right foot. Deeming the accident trifling and feeling but little pain he continued for several months to walk and work as if nothing had happened. Meanwhile his foot began to swell



and the pain n became so great and so intense that it prevented him from sleeping. After several months treatments at home which did him no good, the physician who found his foot worse sent him to the Hotel-Dieu in Montreal. Dr. Brunelle after examining the foot with the X rays stated that the tendon was injured and that the bone itself was beginning to be affected by caries.

The cause was serious and called for great and immediate care, otherwise it would perhaps be necessary to amputate the foot. Incisions were made, violent corrosives and red-hot irons were used.

The young man submitted to the most painful treatment in the hope of seeing the progress of the disease arrested. He left the Hotel-Dieu without any apparent change in his condition. Moreover the physician had told him that if a cure were effected it would be very slow and that he must not expect to walk before six or seven months. His foot was much swollen and very painful to the touch ; he could move only with the help of a crutch and not without feeling great and constant pain. In a word the illness far from diminishing seemed to increase from day to day.

Such was the condition of the poor young man when, on the 27<sup>th</sup> June last, that is to say about two months after his return from the Hotel-Dieu, he resolved to take part in the pilgrimage from Joliette and to ask Good St. Anne for that relief which human remedies seemed powerless to procure for him. Let us allow him to relate his cure himself :

« After hearing holy mass and praying for some time at the feet of Good St. Anne, I felt the violence of my pain decrease and the swelling in my foot was beginning to diminish. On leaving the church, I went down the steps at the door, dragging myself along as usual on my hands and knees, because for several months I could not go up or down stairs in any other way — and went to wash my foot at the spring. For that purpose I took off my bandages but replaced them. From the spring I went to the commemorative chapel, always with the aid of my crutch but resting lightly on my foot, which until that moment I had been unable to do. The pain and swelling were disappearing gradually, but

rapidly. After praying for some time in the chapel I was able to return to the shrine without my crutch, which I left with my bandages at the foot of the statue of my heavenly benefactress.»

Since then the happy recipient of St. Anne's favor enjoys the best of health, and the only remnant of his painful disease consists in a stiffness in the foot which will disappear with time. On the 24<sup>th</sup> July, a month after his pilgrimage, he wrote the following to one of the Fathers at Ste Anne :

« I send you the certificate from my pastor for which the Reverend Father Director of the *Annals* asked me. I may tell you that I am completely cured. My foot is still a little stiff but I hope that before long this final trace of my illness will disappear. A thousand thanks to St. Anne whom I will never forget.»

The following is the certificate from the pastor of St Charles de Mastigouche.

« I the undersigned, certify that Mr. Arthur Prescotte suffered for two years from a mis-step ; that he was attended by a physician, obtaining little or no relief ; that he made a pilgrimage to St. Anne de Beaupré on the twenty seventh of last month ; that he left his crutch there and came back cured through St Anne's intercession.»

J. G. LAQUERRE, Priest.



#### CURED OF SPINAL DISEASE

**T**oledo, Ohio. — In order to give confidence to others, I willingly give an account of my cure. — I suffered with spinal trouble for two years, and was under the doctor's care at a Sanitorium, for at least five months. I took different treatments from him and wore a brace weighing 4 lbs. This I found to give little help. I was not able to go without my brace, and could not even lace my shoes with it on. Finally I read of the cures at the shrine of Ste Anne de Beaupré and sought refuge there. After making a novena of prayers, I was perfectly cured. Praise and glory to Good St. Anne who is ever ready to listen to the prayers of her children !

ANNA CAVANAGH.

## MISS PERREAULT'S CURE

On the occasion of the pilgrimage from Pembroke in July 1898, Rvd Father Kiernan, of Sheenboro, Ont. who had come with part of his flock, entered the Basilica to make preparations for the Holy sacrifice. — Meeting Father Holland in one of the aisles, he asked for some person who would kindly help one of his pilgrims, Miss Mildred Perreault, to come and assist at high Mass. The sufferer was at the door, and could not come further : on account of the slippery nature of the stone pavement, her crutches could not be trusted. Father Holland offered his aid to Father Kiernan, and both went out, bringing in the patient to one of the side chapels, where the Mass was to be said. On the way, they had to pass by a narrow space between the pews, and as there was no room for more than one at a time, the priest forgetting for the moment that the person in their charge was crippled left her, to go through the passage alone, which she did with very little difficulty, and when the Holy Sacrifice was over, she was entirely cured of the disease which had commenced two years previous, by an inflammation of the bones : six months of this time, she had spent in a hospital and during six weeks she had to carry an iron weight as is usual in hip-disease. — A month after her return home from the shrine all trace of the sores had disappeared.

A beautiful statue of her great Benefactor now adorns the parish church of Sheenboro. It was bought by subscriptions collected by Miss Perrault, and the crutches she used on her pilgrimage two years ago, were, with the permission of Mgr Lorrain of Pembroke, placed at the new shrine in Ontario, a trophy of St. Ann's goodness and power.

Miss Perreault has made, this season, her second thanksgiving pilgrimage to the shrine at Beauvois, and desires her wonderful cure to be published in the *Annals*, for the glory of God, and the honor of St. Ann.



Cap a l'Aigle. P.Q. July 26<sup>th</sup> 1900. — To Rvd Father Rhéaume, Director of the *Annals*. Ste Anne de Beaupré. I write these few lines as it is Good St. Anne's birthday and I promised to thank her and publish it in the *Annals* if she would hear my prayer. My little boy was very sick and I prayed to her and promised I would write to day the 26<sup>th</sup> of July and send one dollar for a mass for the suffering souls in Purgatory in thanksgiving, if she would cure my little boy and make him well and strong as he is a weak child and he had been ill for 4 days suffering from gastric trouble. He was so weak and so sick he could not hold up his head or he would at once vomit. Well on this very day St. Anne's day, he awoke at seven in the morning as bright and nearly as well as ever and wanted to be dressed immediately. I dressed him and he played around the whole day, and remember he had been 4 days in bed, the Doctor coming twice a day to see him as he had high temperature and partook of no nourishment. My husband drove several miles to church this morning, went to confession and received Holy Communion as he was making a novena for that intention that Good St. Anne would make my little boy well and strong and through the goodness of God, St. Anne has heard and granted our prayers. I thank you, Good St. Anne, a thousand times over. Pray for me, for my dear husband, for my dear little children, watch over us all the time. Ask God to give my husband a good position to be always able to keep a home for us. I ask every one who reads this to have great faith and devotion to St. Anne, if they do they will be happy and will please God and will not sin wilfully. I also ask readers to pray to Blessed Gerard Majella. I pray to him and he hears all my prayers. Pray to Good St. Anne and always have recourse to Her. She will never forget you and one day I hope we will meet her in heaven and she will bring us to the dear Sacred Heart of Jesus where we can kiss his wounds and receive, His love and blessing forever. St. Anne pray for us all.

A Faithful Subscriber for life.

# Bulletin of the Archconfraternity

I. Affiliations. — The following were affiliated to the ArchConfraternity of Ste Anne de Beaupré : 1 the confraternity of the Ladies of St. Anne, canonically erected in the parish of *Ste Hélène de Bagot*, diocese of St Hyacinthe, through Rvd J. B. Cardin, pastor of the parish ; 2 the parish of *St Antoine de Bienville*, diocese of Quebec through Rvd L. Gauvreau, pastor of the parish ; 3 the congregation of the Ladies of Ste Anne canonically erected in the parish of *Ste Brigitte des Saults*, diocese of Nicolet. This last affiliation is due to the zeal of Rvd O. Manseau, pastor of the parish.

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

On the 28<sup>th</sup> October, the feast of SS. Simon and Thaddaeus 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 Beaupré from its erection on the 26<sup>th</sup> April 1887.

PARISHES	COUNTIES	DATES
55 Ste-Famille, I. O.	Montmorency	July 1888
56 St-François, I. O.	"	"
57 St-Ephrem	Beauce	"
58 St-Georges	"	"
59 St-Sebastien	"	"
60 Ste-Madeleine	St Hyacinthe	"
61 Berthier	Montmagny	August, 1888



**Thompsonville :** « Thanks to Good St. Anne for a favor obtained. » O. F. \$ 1.00. O. E. B.

**Winsted :** « Many thanks to Good St. Anne for several favors obtained through her intercession. » A. L. Bebo.

**Kentucky, Ludlow :** « A person was entirely helpless from rheumatism. She recommended herself to Good St. Anne and after three days was able to walk. Glory to Good St. Anne ! Many thanks for another favor received. » E. P.

**Maine, Portland :** « Thanks to Good St. Anne for many favors obtained. » A Subscriber.

**Mass, Lee :** « Many thanks to Good St. Anne for the recovery of my daughter's health. » A Subscriber.

**Amesbury :** « Thanks to St. Anne for having cured my foot. » Miss R. Gaudette.

**Michigan, Detroit :** « Please find enclosed \$ 2.00 for favors received, which I promised to Good St. Anne if I should receive them. » A Subscriber.

**Hancock :** « I wish to thank St. Anne for having cured my mother and myself, after having promised to have it published in the *Annals*. » A Subscriber.

**Watervliet :** « I wish to thank Good St. Anne for a great favor she granted me. » A Subscriber.

**Minnesota, Elk River :** « Many thanks to Good St. Anne for favors received. » M. Julia Arrell.

**New Hampshire, Lancaster :** « Thanks to Good St. Anne for she has heard my prayers. » A Subscriber.

**Lebanon :** « Many thanks to Good St. Anne for several favors obtained. » Mrs M. L. H.

— « Thanks to St. Anne for many favors granted to me. »

**Monadnock :** « I thank St. Anne for all the favors she has conferred upon me. » C. M. K.

**Nashua :** « My request was granted ; many thanks to Good St. Anne. » Miss F. M.

**Twin Mountains :** « Many thanks for many favors obtained. »

**New-York, Albany :** « Many thanks for a cure obtained. » M. M.

— « Many thanks to Good St. Anne for favors obtained through her intercession. » A Subscriber.

**Rochester :** « Thanksgiving to St. Anne for a favor obtained after a novena in her honor. » E. S.

**So. Glensfalls :** « Thanks to Good St. Anne for cure of rheumatism ; I have been using crutches for five months ; the pain vanished while praying before the holy Shrine, the second day of the novena, last year. Since that time I did feel no more pain of the same. » M. John Andrews.

**S. Dak. Ashton :** « I wish to return my thanks to Good St. Anne for her protection on my child. » A grateful subscriber.

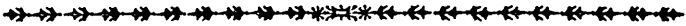
**Vermont, Burlington :** « I wish to thank St. Anne for favors received. » Mrs. J. Vezina.

**Windsor :** « Thanks to St. Anne for a cure obtained. » A Subscriber.

**Washington Centerville :** « I wish to thank St. Anne for the recovery of my dear mother's health and also for the recovery of lost property. » 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

CAMBRIDGE, MASS. : Mr. Moyers, Cath. Quinn, May Callaghan.

GENTILLY, MINN. : Mary L. Gendron.

HANCOCK, MICH. : Emile Bélanger.

LITTLE FALLS, MINN. : Mrs Utsch.

MONTREAL, Q. : James Hartford.

TOLDO, OHIO : Nellie Puggemyer.

JULIE, IND. : Chas. G. Gerardo :

All the deceased Subscribers, R. I. P.

### Special Intentions

HINCHINBROOK, Q. : « Two special favors. » Off. 75 cts. — CHAPINVILLE, MASS. : « A cure for my son. » Off. \$ 1. 00. — BALLYCROY, ONT. : « A cure of cancer. » — HALIFAX, N. CAROLINA : « Special favors. » — MARGUETTE, MICH. : « A cure of a severe sickness. » — CAN-ON, N. Y. : « Special prayers for sick persons. » Off. \$ 2 00. M. Scalan. — MONADNOCK, N. II. : « Prayers for my husband. » —

ENTERPRISE, ONT. : « I pray to St. Anne that she may cure me and give me the use of my limbs. » Off. \$ 1.00 Mrs. A. Finn. — Many other intentions.

Good St. Anne pray for us.





