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SAINT ANNE and the BLESSED VIRGIN



Vol. 13 February 1900 No. 10

Annals of
Saint Anne de Beaupré

Chronicle of the Shrine



Statistics for the year 1899. — We are sure we shall please our readers by placing before their eyes a general statement of the pilgrimages during the year just ended. Very eloquent figures will be a striking proof of the ever increasing good done and of the more and more numerous wonders done in the shrine of Beaupré through the glorious and powerful patroness of Canada.



Pilgrimages. — During the past year the number of pilgrimages was 122. This is a fine figure though 10 less than in the previous year. Nine of these pilgrimages came from the United States, 4 from the Province of Ontario and 2 from Lake St John. Moreover these 122 pilgrimages were distributed over the various months of the year, as follows: April 1, May 2, June 26, July 56, August 22, September 9, October 5, December 1, total 122.



Pilgrims. — If the number of organized pilgrimages be smaller this year, it is otherwise with the number of pilgrims. We are enabled

to give very accurate figures as we have before us the official lists for which we are indebted to the kindness of Mr Everell, the agent of the railway running here, and of Mr Nazaire Simard, the proprietor of St Anne's wharf. These lists give the number of pilgrims who came by rail as 78,500 and by steamer 35,000. If to these figures we add the 8,000 to 10,000 persons who came on foot or in vehicles, we obtain the number 120,000 as being that of the pilgrims who visited the shrine of Good St Anne during the year 1899. This is an increase of 5,000 over last year. The month of July was, as usual, that which brought the most pilgrims ; it accounts for over one third of the total number.



Remarkable days. — The days that were particularly remarkable were : the 18th June, the 26th July and the 29th August. On the 18th June the number of pilgrims amounted to 4,000 of whom 1,500 were Tertiaries from Quebec and Montreal. On the 26th July, the feast of St. Anne, over 6,000 persons from all parts of Canada and the United States were present at the imposing ceremonies of that great day. Finally, on the 29th August, the two pilgrimages from St Hyacinthe and Sherbrooke brought us 3,000 pilgrims with 100 priests and religious. Never before had St. Anne seen so many priests gathered at the same time around her statue. We must also especially mention the 16th August when the fine pilgrimage from Three Rivers came under the distinguished direction of Monseigneur Cloutier, the new bishop of the diocese. This pilgrimage was especially remarkable for the solemnity of the services, the beautiful order of the processions, the harmony of the sacred chants and the edifying piety of the pilgrims. We must award it the prize of honor.



Ceremonies. — The pilgrims enter the Basilica to the sound of the bell and the chanting of hymns ; they receive the sacraments of Penance and Eucharist ; then high mass, a sermon on St. Anne, procession in the church grounds, benediction of the Most Blessed Sacrament, blessing of articles of devotion, veneration of the holy Relics, after which the pilgrims depart with prayers and sacred chants. Such is the order of the ceremonies that usually take place on the occasion of each pilgrimage. As may be seen, there is nothing wanting to excite the piety of the pilgrims and to make them derive abundant fruits

of salvation from their pilgrimages. All return happy and content, promising themselves to come again.

Distinguished pilgrims. — Among the distinguished persons who visited the shrine during the past year we may mention : His Excellency Monsignor Falconio, the Apostolic Delegate to Canada, their Lordships Archbishops and Bishops Bégin of Quebec, Langevin of St Boniface, Gauthier of Kingston, McDonald of Charlottetown. Gravel of Nicolet, Blais of Rimouski, Lorrain of Pembroke, Larocque of Sherbrooke, Cloutier of Three Rivers : the Reverend Father Abbott of the Trappists of Oka, Rev. Father Saturnin, a Benedictine from France. Moreover about 1,000 priests or religious inscribed their names in the pilgrim's register.



Excursions and tourists. — The renown enjoyed afar by the shrine of Beupré brings to it every year several thousand European and American tourists attracted by mere curiosity to see so celebrated a place. This year the number of these visitors was greater than ever and we venture to place it at 5,000. Several excursions also come to Ste Anne de Beupré during the summer. These excursions, some of which consist of as many as 200 persons, frequently came from the remotest points of the United States, from New York, Philadelphia, Chicago, New Jersey and as far as Missouri. God's glory benefits by these excursions whose object is merely to gratify pleasure and curiosity. In fact these tourists, most of whom are strangers to our creed, generally retain a pleasant memory of their visit to this celebrated Canadian shrine. They conceive a great esteem for the Catholic religion whose divinity shines with such refulgent splendor through the testimony of the miracles, and several conversions are reported which have been effected after these trips to the shrine of the great Thaumaturga of Canada.



Signal favors. — In the shrine of Beupré everything speaks of St. Anne's power and goodness : the statue, the holy Relics, the blessed oil, the water of the fountains. This year, as ever, the glorious Thaumaturga of Canada has been prodigal of her gifts. Among the many miraculous cures worked in her shrine we may mention those of Miss

Auger of Joliette, the little crippled girl ; of Mr J. B. Valcourt of St Benoit, Madawaska, who was deaf ; of Victor Poulni, the paralytic of Pittsfield, Mass ; of Mrs Hartley of New Bedford, Mass. a converted American who suffered from a very dangerous internal ulcer ; of Louis Beaulac, the cripple of Nicolet ; of Sister Mary Gertrude of Newfoundland, a nun who suffered from several infirmities ; of the young Emile Thibault of Montreal, afflicted with caries of the bone ; of Miss Helen Mahony, the cripple who came with the Ottawa pilgrimage. All these persons and many others also were cured instantly and radically of diseases or infirmities which medical science had declared incurable.

Apart from these cures which are manifestly wonderful, how many signal favors have been obtained under the most providential circumstances most contrary to human calculations ! How many hearts broken by sorrow have found the balm of consolation at St. Anne's feet ! How many tears of sorrow and discouragement have been changed to tears of joy and gratitude in the blessed shrine ! How many poor sinners whose lives were poisoned by evil habits have come to Beaupré led by a secret presentiment that they would find there repentance and pardon, peace and happiness ! And St. Anne did not disappoint their hopes ; she showed herself to them as the refuge of sinners and they went away with souls purified and hearts full of joy, praising God and the Consoler of the afflicted.



Ex-voto offerings. — With regard to these articles left as evidences of gratitude for favors obtained, they must be counted by hundreds. In the first place there is the trophy of miracles which has been enriched and embellished by some sixty crutches, sticks, trusses and other apparatus used for the needs of human sufferings and infirmities. On the walls of the shrine are numerous ex-voto offerings of gold, silver and marble, with the most varied inscriptions, but all of which are an expression of gratitude and love for Good St. Anne. Finally the Treasury has been enriched by a number of precious things such as watches, chains, bracelets, earrings, rings, and other jewelry spontaneously offered by the gratitude of the faithful.



The Arch-confraternity. — During the year 1899, the arch-confraternity of St Anne has been increased by 13 new affiliations :

10 in Canada and 3 in the United States. This makes in all 233 parishes or confraternities affiliated to the Arch-confraternity since its erection on the 26th April 1887; 162 in Canada and 71 in the United States.



Correspondence. — With regard to the correspondence, it assumes greater and greater proportions every year. The many thanksgivings inserted each month in the *Annals* convey only a feeble idea of it. At present we receive an average of 30 letters a day, and it is not unusual for us to get 50, 60 and even 75.



Communions and Masses. — Let us add to this brief statement that from the 1st January to the 31st December, holy communion was administered 112,000 times and nearly 5,000 masses were celebrated in the Basilica of Beaupré. « Holy Mass, says St. Alphonsus, is the rampart that protects our cities and our country places; it is the lightning conductor that averts heaven's thunder-bolts and the scourges of divine justice from our heads.» What a solid rampart, what a precious and re-assuring protection is the shrine of Good St. Anne.

Conclusion. — Such is the summary of the events, facts and wonders that occurred in the year 1899. This brief statement will suffice we hope to give our readers an idea of the extraordinary movement of piety of which the shrine of Beaupré is the centre and of the great good done by pilgrimages. And now, what conclusion can we draw from the figures we have just given? Here it is: in 1899, the glorious Thaumaturga of Canada has manifested her power and goodness to as great an extent as ever; in 1899, Good St. Anne has shown herself as much as ever to be deserving of the glorious titles of: *Health of the infirm, refuge of sinners, consoler of the afflicted*, which are given her and which we read on the outer walls of her shrine; finally, in 1899, the glorious patroness of Canada has shown as much as ever that she loves her Canadian children, that she takes an interest in their temporal and spiritual welfare and that she ardently desires to see them one day all united at the foot of her throne in immortal glory to sing for ever there the canticle of joy and triumph.

Glory to God, love and gratitude to Good St Anne

Pilgrims in December. — Each day of the month of December brought its pilgrims. Those devout servants of Good St. Anne usually come from the city of Quebec or one of the neighboring parishes. Some, however, come from somewhat remote points and even from the United States.



The Forty Hours. — On the 8th, 9th, 10th December the holy exercises of the Forty Hours took place in the Basilica. The sanctuary was splendidly decorated for the occasion, while natural flowers, garlands, processions, sacred chants, all contributed to enhance the splendor of this solemn demonstration of faith and piety.

Every morning, high mass was sung and in the afternoon the faithful again assembled in the presence of Jesus in the Sacrament to tender Him the homage of public adoration, gratitude and love.

The sermon was preached by Rev. Father Rhéaume. His text taken from the Gospel was : *Medius vestrum stetit quem vos nescitis.* « There is one among ye whom ye know not. » He recalled to his hearers three great eucharistical truths: Jesus *really present* in the Tabernacle; Jesus, *the victim offered as a sacrifice* on the altar; Jesus *the strength and support of the soul* at the Holy Table; three truths of the faith which should be construed in one's conduct by a deep respect in the church, by great veneration for the august mystery of our altars and by ardent desire for communion.

Nearly all the parish approached the sacraments of Penance and Eucharist and were worshippers of Jesus in the Host during the night as well as during the day. Praised be Jesus in the Most Blessed Sacrament of the altar!



Votive pilgrimage. As all know, the parishioners of Ste Anne and St Joachim formerly bound themselves by a vow to make a pilgrimage to Ste Anne every year in the month of December, in thanksgiving for the miraculous cessation of a contagious disease that raged in both parishes. This pilgrimage took place on Monday the 18th December. High mass was sung at 8 o'clock by Rev. G. McCrea, pastor of St Joachim. In the sermon preached immediately after mass, the preacher reminded the pilgrims that the best way to manifest their gratitude to St. Anne for the miraculous protection she formerly granted their ancestors was to preserve themselves from the contagion of mortal sin, more to be dreaded than any corporal disease; that Chris-

tian families should endeavor to imitate the mutual love, respect, obedience and all the virtues that sanctified the home of St. Anne and St. Joachim; that mortal sin would disappear from families and from parishes, and we would have model families and consequently model parishes.

The sermon was followed by Benediction of the Most Blessed Sacrament and veneration of St. Anne's relic. The votive pilgrimage was the 122nd and the last for the year 1899.

Christmas. — Christmas is an especially great day among all the feasts; it occupies the first rank after Easter and Pentecost. On that day, every priest says three masses in honor of the three-fold birth of Our Lord Jesus Christ: mass at *midnight* for the temporal birth of Jesus as son of Mary; mass at *break of day* for His birth in the hearts of the just and mass *in the day time* in memory of the eternal birth of the Word in His Father.



Midnight Masses. The midnight mass on Christmas made us think of the holy vigils of the primitive Church. As early as eight o'clock in the evening, pious parishioners came to the sacristy and to the church to pass the night in prayer, to prepare for receiving the sacraments of Penance and Eucharist and to assist at the celebration of the holy mysteries. Numerous were the confessions and communions, brilliant were the ceremonies performed by the young men of our juvenile; very fine was the chanting of our parishioners, edifying were the piety and recollectedness of the faithful.

At the day mass, Rev. Father Lietart strove to inspire his hearers with love for Him who, 1900 years ago, brought salvation to the world.

During the night from the 31st December to the 1st January, there was another midnight mass. The parishioners of Ste Anne heartily responded to the wishes of the Holy Father and of our venerable Archbishop. They solemnly inaugurated by prayer and penance the last year of a century full of marvels of sanctity and of human perversity as well as of prodigies of divine mercy and eternal justice.

CHRONICLE OF OUTSIDE EVENTS

Dissemination of good newspapers. — The church of Brazil has recently again been the object of the paternal solicitude of

Leo XIII. His Holiness has sent to the Archbishops and Bishops of that country a splendid letter in which, after praising their activity and zeal in promoting the interests of religion, he points out to them the best means of assuring the prosperity of the Church in their country. One of these means is the dissemination of good newspapers.

Here are the words of the Sovereign Pontiff on the subject.

« We repeat no less urgently the advice to labor as zealously as prudently to secure the editing and dissemination of Catholic newspapers. For, in these times, the people obtain their aspirations and the rules governing their moral conduct hardly anywhere else than by daily reading the newspapers. It is painful for Us to see the good neglecting arms which, when handled by the impious with deceitful charm, bring on deplorable ruin to faith and morals. You must therefore sharpen your pens and call upon your literary culture in order that falsehood may give way to truth, and prejudiced minds may gradually obey the voice of reason and justice.



Columbia's homage to Jesus-Christ. — Before separating, the Columbian Congress decreed the erection of a monument to Jesus-Christ in the following terms.

Art. 1. — The Republic of Columbia, at the end of the century in which its life as a free and sovereign nation began, performs the duty of acknowledging in a categorical manner the divine social authority of Jesus-Christ and of thanking Him for all the benefits received from Him. It does so by this law.

Art. 2. — As evidence of such gratitude, as a symbol of national gratitude and to perpetuate the memory of this act of the Congress by which the strongest and deepest sentiment of the population of Columbia is manifested, a monument shall be erected which, with the consent of the ecclesiastical authority, shall be erected in the Cathedral of Bogota.

Art. 3. — A copy of this law shall be presented to His Eminence the Apostolic Delegate and another shall be sent to His Holiness Leo XIII, through the Minister of the Republic at the Vatican, as a pledge of the adhesion of the Columbians to the Vicar of Jesus-Christ.

This is assuredly a fine example given to Catholic nations.

The great Jubilee or Holy Year. --- At the first vespers of Christmas, on the 24th December 1899, the Sovereign Pontiff solemnly inaugurated the holy year by the imposing ceremony of the opening of the holy door of the basilica of St. Peter's at Rome. Since then the Eternal City is flooded with pilgrims who have flocked there from all countries to receive the « Grand Pardon.» Every day witnesses an immense procession constantly repeated which unwinds itself through the streets and fills all the shrines.

To attract the faithful to Rome the Holy Father suspends, during the holy year, all Indulgences granted in favor of the living with the exception of those for the *Angelus*, good death, the Forty Hours etc. On the other hand, all the indulgences so suspended may be gained in favor of the souls in purgatory.



Happy privileged ones. -- In his charity the Pastor of the Universal Church has wished to open the treasury of the jubilee even to persons whose circumstances do not allow them to make the prescribed journey to the tombs of the blessed Apostles in Rome.

I Who may earn the Jubilee without going to Rome ?

- 1 Nuns with their novices and pupil boarders, and generally all pious women living in communities.
- 2 Certain religious such as the Carthusians, etc.
- 3 Prisoners, captives, exiles, convicts and galley slaves.
- 4 The infirm, sick and convalescent.
- 5 Persons over 70 years of age.

II On what conditions can the advantages of the Jubilee be obtained? — It is necessary

- 1 To confess and receive communion devoutly.
- 2 To recite vocal prayers for the Holy Father's intention.
- 3 To perform the works prescribed by the bishop of diocese, to replace the visit to the four basilicas in Rome.

III What are the advantages of the Jubilee ?

- 1 Remission of all sins confessed with true contrition.
- 2 Plenary, solemn indulgence to be gained *twice* during the holy year.
- 3 Facility of obtaining dispensation from or commutation of vows, except the vows reserved for the Sovereign Pontiff, those of religion or perpetual chastity.

4 Authorization to confess — but only the first time one wishes to gain the indulgence — to any approved priest for seculars, in the case of a secular ; for nuns in the case of a nun.

4 Increase of faith, purity, charity, grace and glory for the Church. Let us conclude with these words of Leo XIII.

« When so many persons separated from others by the purity of their lives, by the ardor of their piety, by penance or by misfortune, will unite their prayers or their tears, We may conceive a much firmer hope of obtaining divine mercy.»

JOS. SIMARD, C. SS. R.

The city of the Blessed

BY M. ROCK

Its walls are of jasper, its streets of go'd,
And of pearl its gates are made,
And its happy people grow never old,
And its roses never fade.
Its rivers wander'mid banks of flowers
Whose fragrance fills the air,
And songs too sweet for this world of ours
Are forever sounding there.

And the friends are there that we used to know
In their shimmering robes of white,
And more dazzling far than the mid-noon glow
O'er all is the golden light ;
And no hearts complain, and no lips make moan,
And a tear drop never falls,
And pain and sorrow are things unknown
In that city's joyous halls.

On its wondrous beauties no mortal eyes
Have looked for a moment's space,
And no ear hath heard the songs that rise
For aye in that happy place ;
We must fight and win, we must victors be
Ere we see that city blest,
The gates of death must be passed ere we
Win its joy and its peace and rest.



SANCTUS
PATER
SAINT ANDREW THE APOSTLE
PATER

Patrons of Parishes

SAINT ANDREW THE APOSTLE

ST Andrew is the first of the apostles who followed Jesus-Christ. The Gospel tells us that he belonged to the little town of Bethsaida which afterwards became famous by the preaching, the miracles and the curses of the Son of God.

Hearing of the admirable sermons preached by St. John in the desert, Andrew hastened there. The austere doctrine of the great prophet seemed to him replete with ineffable charms and he begged him to admit him amongst his disciples. St. John, delighted with such generosity, granted him that favor and began to sow in his heart the seeds of that ardent love of the cross which distinguished him ever afterwards.

As the Precursor's mission was to prepare the way for the Messiah, he said one day to his fervent disciple while showing him the Savior: « This is the Lamb of God. » Andrew, moved throughout his whole being by this sudden revelation and preferring the sun to the dawn, followed Jesus with another disciple whose name is not given in the Gospel.

Seeing this, the good Master asked them in an affectionate tone: « Whom seek ye? » These words completed the conquest of their hearts. « Master, they replied, we wish to know where you live. - « Come, said Jesus, and see. » They went and remained with their new Master for the remainder of the day and the whole of the following night. « O happy day, O happy night, exclaims St. Augustine, who will tell us what they learned from the Savior's lips? » A happy heart needs to share its happiness. Soon Andrew went to his brother Simon, told him he had found the Messiah and brought him to Jesus. It is therefore to St. Andrew that we are indebted for this glorious apostle, the future universal pastor of the Church.

From that moment Andrew was happy only in the sweet

society of the Savior. Nevertheless it was only some months later that the divine Master chose him for the apostle and companion of his apostolic labors. While walking one day on the shores of the sea of Galilee, Jesus saw the two brothers Andrew and Simon casting their nets into the water and said to them : « Follow me and I will make you fishers of men. » To follow Jesus, what a happy fate ! what glory ! At the very instant they abandoned all, their nets, their bark, their relatives and attached themselves to the divine Master, never more to leave Him.

The Gospels again mention St. Andrew in other places and show his great intimacy with the Savior, as well as his address in winning hearts to Him.

After Our Lord's Ascension, St. Andrew preached at first in Judæa ; he afterwards roamed through Thrace, Scythia and on the shores of the Black Sea, planting everywhere the standard of the cross and bringing thousands of souls to Jesus Christ and to His nascent church.

It was in Achaia, a province of Greece, that this illustrious lover of the cross ended his apostolic career.

There is nothing finer than the acts of his martyrdom as brought down to us by tradition. Andrew was at Patras, the capital of Achaia. He had converted to the faith great numbers of pagans who loved him as a father, when a pro-consul of Domitian, named Egeus, came to that city and tried to compel all the Christians to sacrifice to the idols. St. Andrew appeared before him and said : « Judge of men, learn first to know your heavenly judge, the true God to whom you owe adoration and homage. » And in a long dialogue he explained to the proconsul the great mystery of the fall of man and of his redemption by Jesus Christ. Egeus was not a man to understand God's marvels. Finding that nothing could influence the intrepid constancy of the apostle, he had him cast into prison.

But he had not taken into account the public indignation that broke out on all sides on hearing of Andrew's incarceration. The multitude converted by the holy apostle ran to tear him from the hands of his enemies ; the doors of the prison

were broken open in spite of the resistance of the Roman guard. But the illustrious captive urged them to be calm. « Stop, he said, the spirit of Jesus Christ, our God, is a spirit of peace and you change it into a breath of sedition and of revolt. When my divine Master was delivered over to His executioners, He resisted not, He raised not His voice, no one heard Him complain. Remain therefore calm and peaceful; allow me to consummate the martyrdom prepared for me. »

On the following day, Egeus had the apostle brought before his tribunal. « I hope, he said, that thou hast taken advantage of the night to reflect and that thou wilt cease to preach the name of thy Christ, thus thou mayest continue to enjoy the sweets of life. It would be folly to seek the tortures and to go gaily to be crucified. »

« The sole joy I desire in this life, replied St. Andrew, would be that of seeing you abandon the worship of the false gods and embrace the faith of Jesus Christ who has sent me to evangelize this province where I have already won a great many people to him »

Egeus could no longer contain himself. « And I, he replied, am sent to compel thee to sacrifice to the gods. It is time that the people who have been misled, should renounce the abominable superstitions that thou teachest them and render to the gods the worship due to them. The temples are deserted in all the cities of Achaia. Thou shalt restore the religion thou has destroyed or pay the penalty of thine impiety. Obey or thou shalt die on the cross thou lovest so much. »

On hearing these words, the apostle exclaimed: « Listen son of death, chaff reserved for eternal fire; listen to the words of a servant of Jesus Christ. Hitherto I have made use of gentle language; I appealed to your reason; I hoped you would understand how vain are the idols and end by doing homage to the only true God. But you persist in your error and you think you can move me by threats. Gather together all, the cruellest tortures you can invent and make me undergo them; the greater my torment the greater will be my glory. »

The pro-consul then ordered St. Andrew to be seized and three soldiers, seven times replaced by three others, beat him

until they were exhausted. After this horrible torture, he was dragged all bleeding and barely breathing to the feet of Egeus, who said to him : « Cease to be thine own executioner ; obey my orders or I will have the cross erected. »

The apostle replied : « My sufferings are nothing. At this moment my soul's salvation is the only object of my solicitude. What matters a day or two ? But as for you, eternal torments await you. Avoid them therefore and after submitting my constancy to the proof, embrace the faith of Christ. »

Egeus, indignant, gave orders to conduct the apostle to the gibbet. St. Andrew started at once and walked with firm steps : to the place of torment. On perceiving the cross he exclaimed « Hail, sweet cross, O cross which the body of Christ has, consecrated, which the drops of his blood have sanctified ! Before my God had chosen thee as his throne, thou wert the terror of the world ; to-day thou hast become the dearest of hopes and the truest of delights. O good cross, so long desired, so ardently loved, I see thee faithfully fulfil my desires. Receive a disciple of Jesus-Christ and give him back to his divine Master. May Jesus who redeemed me through thee, receive me through thee. »

While thus speaking, with eyes fixed on the cross, the saint removed his garments and distributed them among his executioners who stretched him on the cross and tied him to it with ropes, without nailing him or breaking his thighs. The pro-consul had so ordered that the apostle's tortures might be prolonged and be aggravated by fresh torments. He intended to have him devoured by dogs on the following night ; but his cruel design was frustrated.

An immense multitude had gathered at the place of torture. The crucified saint, with a smile on his lips, spoke to the faithful. « Why is not Egeus here ? he said. He would see that torture cannot weaken a Christian. »

For three days and three nights our hero ceased not to pray, to preach from his cross. A divine strength kept life in the body weakened by age and bereft of blood by the flagellation.

The multitude, witnessing this miracle, ran to the pro-consul's house. « What have you done ? cried a thousand voices. This

man is innocent. Give us back this soul of God. All Achaia asks it of you. This is the fourth day that he has been hanging on the cross. No one has given him food, and still he lives, he speaks and we admire his wisdom. He preaches the truth. Come and deliver him.»

Egeus went and gave orders to detach Andrew from the cross. But the voice of the apostle was heard praying: «O Jesus, he said, it is for thee I have been crucified. Permit not that I be delivered. My Lord and my Master, you whom I have known, you whom I have loved, you whose name I confess from the cross, receive my soul in thy bosom.»

Then the apostle's face shone with a heavenly light and his soul, detached from his body, soared to heaven to receive the palm of the martyred apostles. This was on the 30th November, in the year 84.

St. Andrew's relics now repose in the cathedral of Amalfi in Italy, with the exception of the head which is placed near the tomb of St. Peter in the Vatican. The cross, in the shape of a Roman X on which the martyrdom of St. Andrew was consummated, was transported by the Latin crusaders to the famous abbey of St Victor at Marseilles.

Dear readers, do you wish to bear the pains and trials of life, not only with patience but also with joy? Then love Jesus as St. Andrew loved him: like that holy apostle, be disciples and lovers of the cross. And at each affliction that comes to you, say with St. Andrew: *O bona crux*, O good cross! Yes, the cross is good: good for bringing us back to God; good for expiating our sins; good for retaining us in the path of duty; good for manifesting our love to Jesus crucified; good for re-assuring us at death; good for triumphing at the last judgment; good for opening the gates of paradise to us. *O bona crux!* O good cross! May Jesus who redeemed me through thee, unite me through thee to Him in the abode of eternal bliss!

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



The second Christian rule of life treats of the necessity of purifying our hearts by detesting and shunning mortal sin.

There is in the world but one real evil, which is mortal sin. But it is an infinite evil, the source of all other miseries, the very name of which should make us tremble. We ought to be seized with fear and filled with confusion, says St. Alphonsus, whenever we remember that we have offended God. And looking upon ourselves in this quality of sinners, we should be convinced that whatever ill may befall us, we shall never have the least right to complain. Even if all nature should rise up against us, if all creatures should pursue us and weigh us down with poverty, misery and shame, they would but avenge God, the sovereign Creator of all things, whom we have offended and dishonored by our sins. Hence we should endeavor to conceive the greatest possible horror for sin, and impress upon our minds that we ought to be ready to suffer all the torments in the world rather than commit one mortal sin.

We should then be fully convinced of *the enormity of mortal sin, and the malice of the sinner who offends God.*

Consider that God has created us in order that we may love him. But a sinner rebels against Him and treats Him as an enemy, by violating his law, abusing his grace, and despising his love and his friendship. What does that man do who commits sin, exclaims St. Alphonsus? He turns his back on God; he lifts his hands as if to strike Him; he grieves the heart of his God, «and afflicted the spirit of his holy one.» (Isa. 63-10) He who sins, says in fact to God: withdraw from me, I will not obey Thee, I will not serve Thee, I will not acknowledge Thee as my Lord, I will not have Thee for my God. This worldly advantage, this pleasure, this gratification of mine, must be my God.—So do you speak in your heart,

whenever you commit a mortal sin. Yet, who is God? God is infinite. « Of His greatness there is no end. » (Ps 144-3) And the greater the person offended the greater the offence, is a principle of truth. Sin must therefore be, in one sense, of infinite malice; since it offends God, who is infinite. What folly! That a puny creature, a mere worm should dare to rise up against a God of majesty from whom it has received all it is, and who, by a single look, could send it back in nothingness.

How shall we ever be able to offer atonement to God for the innumerable sins we have committed. Even if all the creatures in the world were to be changed into hearts and break for grief; if all the angels could hang on the cross for all eternity, all their mixed sufferings would not make satisfaction to God for one mortal sin. What more shall I say? The Wisdom of God, all infinite as it is, says St. Thomas, could not invent a punishment equal to the enormity of sin; and a thousand hells more dreadful than that which torments reprobate angels and men, could not inflict meet suffering, because all tortures are finite, and sin is infinite.

Besides, we should be fully convinced that *sin deprives us of God.*

Yet, how often have we not driven God from our heart by sin? How often have we not wilfully lost Him? For, if we except faith and hope, which, though languishing and almost dead, still remain in the soul that has sinned, is God more in that soul than in a stone, a plant, or a serpent? It is true that God fills all things by virtue of His immensity, but we cannot say that He is in a sinner, except in so far as the sinner has a being which God continues to give him; and in that sense, He is present even to the devils, because they are His creatures. How dreadful, then, is the state to which sin reduces man, since the Almighty, the possession of whom is the only source of happiness for men upon earth, and the sight of whom constitutes the bliss of the saints in heaven, is not more close'y mixed to a sinner than to a serpent or a devil.

David knew the extent of such a loss, when he exclaimed,

amidst the sighs and tears of his contrition : « Have mercy on me, O God. . . » (Ps. 50) Remark, says a holy Father, that David no longer dares to call God his God. He seems to say : O God, it is true that the power by which Thou hast drawn all nature out of nothingness, and hast raised me to the throne by means of those very persecutions which sought to abase me, suffices to show me that Thou art God. But after having lost Thee by my sin, after having preferred the pleasure of an instant to Thy friendship, how shall I presume to say that Thou art my God ! O loss of God ! Can I ever sufficiently deplore Thee ? What shall I deplore, O my soul, what shall I regret, if I do not deplore and regret the loss of God ? Alas ! how often have I lost Him !

Lastly, a deep conviction of ours should be that the crowning point of the malice of sin is that *it caused the death of Jesus-Christ.*

Fill your minds with the fearful malice of mortal sin. Every one has made you a rebel against the all-powerful God, a despiser of the all-beautiful God, a murderer of the God who died for you. Oh ! there is blood on your hands, and it is the Blood of Jesus. Arouse yourselves to your fearful state. The saints of God thought of the malice of sin, and their cry rose day and night before the throne of God : « Wash me still more from my sins. » (Ps. 50) The great St. Thomas thought of mortal sin, and all his life long he could never understand how a man could commit one mortal sin and lie down to sleep at night. You committed not one but hundreds of sins, and ate, and drunk, and slept as usual.

For the sake of Jesus, arouse yourselves from this sleep of death. Look at the cross. From the top of it God, against whom you have rebelled, the God whose very heart you have wrung by your black ingratitude, says to you as He said of old : « Oh ! my people, what have I done to thee, or in what have I molested thee ? Answer me. » Sinner, what harm have I done you that you should thus sin against me ? Did I harm you, when I left the joys of heaven and came down to this dreary world to live with you ? Did I harm you, when I became a poor helpless infant that I might purchase for you the riches,

of eternity? Did I harm you, when to clothe you with the white garment of grace, I was clad with a fool's garment?—when to crown you with a crown of glory, I was crowned with a crown of thorns?—when to buy you a throne in heaven, I was nailed to the cross? It is for this you have turned your back upon me, and broken my law? It is for this you have dishonored me before a mocking world? It is for this you have as Judas sold me to the powers of evil? Oh! my people, what has your God done you that you should treat Him thus? Can you look at the image of your dying Jesus, can you hear His voice, and still be closed at every feeling of sorrow?—Arise, with the help of Good St. Anne, and go to your Father, and say to Him: « I have sinned against heaven and before Thee. I am not worthy to be called Thy son; make me as one of Thy hired servants. » (Luc, 15-18.)

A. M. BILLIAU C. SS. R.

Quotations from St. Alph. Vera sposa c. IV § 1; Eserr.
Maxims.

St. Thos. 3 q. 1 a 2; opusc. 63.

St. Franç. Sal. Traité de l'Am. D. l. IV, c. 1 to c. 8.

Rounds of the Ladder

All common things, each days events,
That with the hour begin and end,
Our pleasures and our discontents,
Are rounds by which we may ascend.

H. W. Longfellow.

Falsehood

Falsehood is never so successful as when she baits her hook with truth; and no opinion so fatally misleads us as that which is not wholly wrong, as no watches so effectually deceive the wearer as those that are sometimes right.

Calton

Solemn Homage

TO JESUS-CHRIST THE REDEEMER

IN our last number we urged our readers to remember the festivals which the Catholic world is preparing or already celebrates in honor of the divine Redeemer, on the occasion of the end of the present century and the beginning of the coming one. The organisation of these secular festivals has been confided to an International committee sitting in Rome. In order that the action of this committee may be more extended and effective, the Sovereign Pontiff has designed to appoint as its honorary president, His Eminence Cardinal Jacobini and the latter immediately placed himself in direct communication with the Bishops of the entire world to whom he sent the following letter :

Most Illustrious and Reverend Lord,

You have no doubt already heard of the project lately conceived by men of eminent piety. The idea is that the faithful throughout the world, should end the present century by solemnly manifesting their love and gratitude for the glorious Redeemer of the human race, by public proofs of religion.

In this undertaking their object is to second the wishes of our most holy Father Pope Leo XIII: to consecrate with Christ's divine favor, the end of the century about to disappear and the beginning of the coming one under auspices of peace and concord.

His Holiness had already warmly approved these men's design and, in order to carry it out, certain members chosen from all countries had met in committee in Rome. The Sovereign Pontiff has further been pleased to appoint me, without any merit of my part, as honorary president of the council.

It is with a joyous and ardent heart, I admit, that I accept this office. What can be more agreeable, more sweet to me during the brief span of life that remains to me, than to find

this happy opportunity of working, within the measure of my strength, for the glory of our Saviour ! And this at the moment when our century approaches its end ; this century, I say, during which arrogant men, basing their opinions on false science and as if tormented by a burning fever, have not hesitated to cast a doubt upon the origin of the Christian religion and, in their rash audacity, to denounce as a subject of fables and falsehood even the divine person of the Savior. Consequently to offer reparation for such insults of which Jesus Christ has been the object, to appease God's anger by our prayers and, at the beginning of a new century, to celebrate by means of all our praise the holy name of Him *who is the splendor of the glory and the figure of the divine substance*, such should be end to which our care and our most courageous efforts should tend.

It will therefore be easy for us to unite all our forces most closely and — either by striking acts of religion and expiation, or by the books which our learned men will publish, or by the assiduous exhortations of the best periodical publications, or finally by public manifestation of attachment to the Roman Pontiff — these great solemnities will be celebrated amidst the joyousness of all souls and, as it were, by the common acclamations of all nations. Thereby the close union of wills, the wonderful unity of the Church, the bonds that bind the faithful to their head will shine with brilliant splendor.

The trophy of the Cross, the sole cause of salvation, will arise over the entire world and, escaping from imminent ruin, human society will happily advance into the coming century through the paths of peace and prosperity. I feel supported by the hope that Your Lordship, as well as the other Bishops, will most strenuously assist me and the committee established in Rome.....

Nothing can better express the inspiring idea and the object of the secular festivals than this splendid letter.

The object is, by means of « public proofs of religion » to solemnly offer thanks and reparation unto Christ, the Redeemer. *Thanksgiving* for the very great benefits for which we are indebted to him, especially in his quality of Redeemer of humanity. *Reparation* for the insults of which he has been the

object from all time in His divine person, in His Church, in His ministers and in His sacraments.

In a word, at the beginning of a new century, to celebrate by praise of all kinds, the holy name of Him who is the *Immortal King of ages*, such is the eminently Catholic idea that has inspired the secular festivals, such is the great religious act to the splendor of which the whole Catholic world, nations and individuals, pastors and faithful, are invited to contribute.

Praised for ever be Jesus and Mary!

JOS. SIMARD, C.S.S.R.

Maxims of the Saints

With meekness is inseparably united holy humility. — *St. Alphonsus.*

Humility regarded merely in thought has a beautiful exterior; but when there is question of practising it, it appears terrible; for true humility consists in loving to be thought little of, and in wishing to be despised. — *St. Vincent de Paul.*

In order to acquire the virtue of humility, we should not be afraid of the road that leads to it, namely, the road of humiliations. Always bear in mind this most important saying of St. Francis of Assisi: « I am worth as much as I am worth before God, and you will not be proud when others praise you, and, when they censure you, you will not be disheartened. » — *St. Alphonsus.*

Never look forward to the accidents of life with apprehension: anticipate them with a perfect hope that God, whose child you are, will deliver you from them, according as they come. — *St. Francis de Sales.*

Never think you have attained the purity of heart which you owe to God, until your will is freely and joyfully resigned to His holy will in all things, even in the most repugnant. — *St. Francis de Sales.*

Correspondence

WE have received an account of the pilgrimage from St Jérôme, Lake St John. As we consider it of a nature to interest and edify our readers, we reproduce it in its entirety.

Pilgrimage from St Jérôme (Lake St John).— On the 10th October, at seven in the evening, there arrived at Ste Anne de Beaupré the traditional pilgrimage of the parishes south of Lake St John, especially St Jérôme, St Gédéon, St Joseph d'Alma and St Bruno, under the direction of Mr J. B. Vallée the pastor of St Jérôme.

This is the eleventh time that Mr Vallée has had charge of this pilgrimage with his well-known devotedness, courtesy and ardent faith in the glorious Thaumaturga. It is a fine sight to see him so lightly bearing the weight of his sixty years, braving every fatigue, multiplying himself to meet all requirements, to satisfy all his people — no easy task with the unforeseen incidents that constantly arise. Therefore all gladly respond this year again to his enthusiastic appeal. Over 475 pilgrims followed his footsteps. « On one occasion, he said himself, we exceeded this figure.» This time the number of sick and infirm who accompanied him was particularly great.

Honor to those brave pilgrims! Such a concourse of pilgrims from comparatively poor parishes and under very unfavorable circumstances — for most of them who had left home very early on Monday could not get back until late on Thursday evening — was very consoling for the pastors of these flocks and must have touched the compassionate heart of Good St. Anne. Thus, if we may believe the news we receive, that tender mother has not allowed herself to be outdone in generosity on this occasion also. We shall see further on what signal favors immediately followed this manifestation of faith and love.

We shall give in passing the following information we ob-

tained in conversation with Mr Vallée, in connection with the devotion to St. Anne in his parish.

« It was in June 1889, he said. We were suffering from an evil which caused great disaster, especially in my parish: seeding had been stopped for three weeks. Sometimes, it is true, the sun shone in the neighboring parishes, but at St Jérôme the rain never ceased falling in torrents. What was to be done? On the 9th June, I called a general meeting of the parishioners and at my suggestion all decided that we should have recourse to the glorious patron of Canada. We promised that a mass would be said for ever in honor of St. Anne, to beg that great Saint to cause the evil from which we suffered to cease. The parishioners also promised to approach the sacraments on that day and there was a general communion. Admirable to relate, the evil ceased on the very day we made the vow and we, as well as the remainder of the Lake St John region, had a splendid and abundant harvest. The mass has always been chanted either on the day after Ascension day or on the Monday of the octave of that feast. Every year, at that mass, a collection is taken up for the shrine of Beaupré; some members of each family make it their duty to receive communion on that day; there are at least 300 persons who do so each time.»

Thus did St. Anne manifest her maternal power in favor of the parish of St Jérôme and thus also does the latter in return manifest its deep gratitude. It is not surprising that the largest contingent of pilgrims — 150 this year — is still furnished by St Jérôme.

« The pilgrimage that I organize in the autumn, said Mr Vallée, is independent of that vow but I announce it to my parishioners and always do so as an act of thanksgiving for the spiritual and temporal favors obtained during the year. This year it is to thank God for the fine and fruitful retreat of last May. (The pastor alluded to the retreat preached last year throughout the Lake St John region in which the faith of the good people manifested itself so admirably) and also, as we are approaching the end of the century, to return thanks to the divine Redeemer for all the temporal favors granted to our

region, since colonization began in the Sagucnay and Lake St John country.»

Before going further, we may say, at the risk of wounding Mr Vallée's modesty, that he has deserved well of Good St. Anne.

The pilgrimage being two hours late and the pilgrims anxious to partake of a well-earned rest, a short Benediction was chanted on their arrival and confessions were at once heard.

On the following day there was a general communion early in the morning and mass was chanted at 8 o'clock by Mr Kirouac, pastor of Jonquières. At 10 o'clock a sermon was preached, followed by a splendid procession and veneration of the Holy Relic. At 1:30 all left for their homes.

Here are some of the favors obtained at this pilgrimage :

1. In the first place, Mrs Thomas Tremblay thanks St. Anne for a complete cure. On arriving at the shrine of Beaupré, she felt an improvement which has continued from day to day. Her stomach which could digest nothing has been restored to its normal condition ; she eats well and suffers in no way from dyspepsia : This good lady proffers a thousand thanks for this favor and others for which she is indebted to St. Anne.

2. A young girl 15 years of age, Eugénie Larouche, was crippled in her legs for fifteen months through a disease of the bones, and the physicians said she would never be able to walk. At Ste Anne she began to use her legs which until then had seemed as if dead. Since that time she walks holding somebody's hand. No doubt St. Anne will complete her cure.

3. Mr Moïse Régnier, who was very ill and weak, no longer feels any pain, though still unable to walk. He is quite resigned and if he be not completely cured, his family hopes that he will not endure in future the horrible sufferings that tormented him.

These three persons come from St Jérôme. Doubtless there are many other favors which have not yet come to our knowledge in the other parishes that took part in the pilgrimage.

Glory, love and gratitude to Good St. Anne.

(Communicated.)

Signal Favours

QUEBEC, JULY 18

IT gives me great pleasure to be in a position to inform the readers of the *True Witness* that two miracles occurred today at Ste Anne de Beaupré. Both of them were, as is, of course, every miracle, strictly speaking — of a very remarkable character ; and they took place during the celebration of High Mass, when thousands of people were present, including myself.

The first was in the case of a girl about fifteen years of age, who had been a cripple from birth, her limbs being twisted together in such a way that she had to use crutches all the time. Her name is Delphine Bélanger, and she belongs to the parish of Deebrook, Ont., just across the boundary line of the Province of Quebec. She was so poor that she was unable to buy a ticket for the pilgrimage which left on Sunday last, with a large number of pilgrims from Ottawa, and which passed Montreal at 4 o'clock on Monday afternoon last, after taking on a number of pilgrims who had gone to Montreal by train. The boat was the « Three Rivers, » of the R & O. Company. The good pastor of her parish, however, moved to compassion at her sad lot, procured a ticket for her, and as she was physically almost entirely helpless, he sent his housekeeper to accompany her on the journey, and to carry her to the shrine. His name is the Rev. Father Larose. The poor girl attracted special attention in the Basilica by the loudness of her voice, and the fervency of her prayers to the Saint through whose powerful intercession so large a number of miracles had been wrought. Suddenly her voice rose to a scream. A number of worshippers crowded around her ; but at the persuasion of several of the priests they drew back, for the girl stood in danger of being trampled on and of fainting from the closeness of the air caused by the proximity of so many people to her prostrate form as it lay where Father Larose's housekeeper had placed it. A circle was formed around her watching her with awe-struck glance, in which there was also an expression of pity, evoked by the spectacle of the crippled devotee. Suddenly she stretched out one of her legs. She asked them

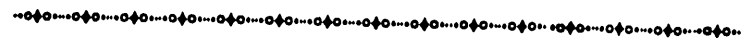
to be carried to the altar of the Blessed Virgin; and there the same loud and piteous appeals were heard, lasting long after the Mass was finished. Then she stretched forth the other limb, and handed her two crutches to one of the Fathers who was beside her. Her cure was complete, and her happiness was beyond description.

The other cure was that of a man for many years afflicted with spin complaint. He had to wear iron clamps and wire-work along his back to keep his body upright. His color was death-like, and he was so emaciated by both pain and poverty—for poverty brings with it the lack of proper food and care—that he looked more like a corpse than a living being. He measured only fourteen inches around the waist, and was carried into the Basilica in an old bark-covered chair, on which he had sat for years. I was so deeply interested in the case of Delphine Bélanger that I paid little attention to the victim of spinal disease, which, I should add, had, as I was informed by one of the spectators, been pronounced incurable by several doctors, years ago, and doubtless was incurable so far as human skill was concerned. It was the voice of a priest requesting all females to leave the Basilica for a few minutes that attracted my attention. As soon as the women and girls had left the sacred edifice, the man took off his coat and, with the aid of a priest, took the cruel-looking iron and wire contrivance from his back, and having put on his coat again, stood bolt upright. This contrivance and the young girl's crutches were objects of great curiosity during the day, to those who were not present when the miracles occurred.

G. M. B.



THANKSGIVINGS



Frampton, November 26th: "Please publish the following in the *Annals* of St. Anne. I was very sick this fall and I promised one dollar for the forsaken souls in Purgatory, and to have my cure published in the *Annals* of St. Anne. Many thanks to St. Anne and St. Anthony and the souls in Purgatory. I am perfectly cured. A Subscriber.

Cardinal, November 29th: "Having almost lost all hope that my little son would ever get in good health, I promised to St. Anne to publish the cure in the *Annals*, if She would help me. A thousand thanks to her, my son is now well, and I come to fulfil my promise." off. 25 cts. Mrs. John J. Drovar.

Victoriaville, Quebec, November : « Thanks and praise be to Good St. Anne for many favors received after promising to publish in the *Annals*. » Mrs. J. C. Poirier.

Osseo, Minn., November : « Many thanks to Good St. Anne for having cured me after a promise to have it published in the *Annals*. » Miss L. Dubuque.

Quebec, December 2nd : « I wish to thank Good St. Anne for having cured my little boy, and for having granted many other favors. » W. a Subscriber.

Danville, Ill., December 4th : « I wish to fulfil a promise made to St. Anne by publishing in the *Annals* the fact of having received through her intercession a great favor. Many thanks to Good St. Anne for her kindness. » S. M. Moore.

Lawrence, Mass., December 6th : « I wish to thank St. Anne for having granted me my request after promising to have it published in the *Annals*; please find enclosed five dollars for a Novena of Mass, and of one for a Novena of lights. » L. Poiré.

Merrill, Wis., December 6th : « I wish to thank St. Anne for a favor obtained through her intercession; my daughter eight years of age was getting blind and the Doctor said that she would never see again as well as before. I made a Novena and promised to have the cure published in the *Annals* and offered a Mass in honor of St. Anne; the eyes of my daughter are getting better. » A Subscriber.

Malone, N. Y., December 6th : « I wish to thank St. Anne for two very great favors obtained through her intercession. » A Subscriber.

Escañaba, Mich., December 7th : « Inclose one dollar for two Masses in honor of St. Anne, in thanksgiving for favors received, and for further help in suffering. Many thanks to Her whom I always invoked and never in vain ! » Mrs. J. F.

Yondota, Ohio, December 7th : « I wish to thank St. Anne for having obtained the strength I was in need of after promising to have it published in the *Annals*. » S. Gee, a Subscriber.

Thessalon, Ont., December 8th : « I promised St. Anne to have two masses said in her honor, and to publish it in the *Annals*, if she granted me the cure of my little girl sick unto death; now she is well, many thanks to Good St. Anne. » W. T.

— « I wish to thank St. Anne for a favor obtained after having promised a high Mass in her honor and to publish the favor in the *Annals*. Many thanks to Good St. Anne ! » Mrs. D. B.

Essexville, Mich., December 8th : « Many thanks to St. Anne for having saved my husband from great danger after a promise to have the favor published in the *Annals*. I also thank her for many other graces received ! » A Subscriber.

Bay City, Mich., December 9th : « Thanks to Good St. Anne for a favor received through her intercession. » off. 50 cts. M. McG.

Winsted, Conn., December 11th : « Many thanks to St. Anne for several favors received, after promising to have them published in the *Annals*. » A. L. B.

Port-Huron, Mich., December 11th : « I wish to thank Good St. Anne for several favors she has granted me, and ask for more in the future. I promise to have a low mass said at her Altar, if my daughter receive a steady position; and also I ask prayers for my son who is almost a drunkard. I have received many favors in the past, and do not despair in the two I now ask. Enclosed please find the price of a low mass which I promised some time ago, if my husband obtained work; my prayers were granted; he has not lost any time since. » Mrs. A. F.

Glens Falls, N.-Y., December 12th: « I wish to thank St. Anne for favors obtained. » A Subscriber.

Fort William, Wis., December 12th: « I promised that if my son resumed his former position on the C. P. R. I would have it published in the *Annals* also for the recovery of his wife from a severe sickness. » Off. 50 cts. F. V.

Marinette, Wis., December 14th: « I had a very sore eye, and after applying the water of St. Anne's fountain, my eye at once became much better; I now wish; to give thanks for this and other favors. » A Subscriber.

Detroit, Mich., December 16th: « I wish to thank St. Anne for the recovery of my oldest son from typhoid fever. » Mrs. Mc Clillan.

Sillery, Que., December 17th: « Many thanks to Good St. Anne who has heard my prayers. » M. M. D.

West Gardner, Mass., 17th: « Many thanks to Good St. Anne for several favors received; hoping that our dear Saint will hear again our prayers. » Subscribers.

Locktown, N. J., December 19th: « I wish to thank St. Anne for a cure, after promising to have it published in the *Annals*. » A Subscriber.

Green Bay, December 19th: « My mother was very sick, and I was also myself at the same time and could not take care of her; I prayed to St. Anne for help; I promised to have a mass said in her honor and have it published in the *Annals* if my mother and I would get well. My sincere thanks to Good St. Anne for she heard my prayers. » A Subscriber.

Ottawa, December 20th: « A family wishes to return thanks to St. Anne for obtaining employment for one of its members, after prayers to St. Anne, S. Heart and St. Anthony, and promising to have it published. » A Subscriber.

St Agathe, December 22nd: « I wish to publish in the *Annals* of St. Anne that I was cured of an awful sickness; I tried medicine for a long time but without obtaining any relief; my husband and I we began a Novena in honor of St. Anne and promised a High Mass in thanksgiving, and to have it published in her *Annals*, to subscribe to them and to visit her Shrine; the last day of the Novena both my husband and I went to communion. Thanks be to St. Anne! I was cured and now fulfil my promises. » A Subscriber.

Ellenburg Center, N. Y., December 22nd: « I wish to have published in the *Annals* a favor obtained through St. Anne's intercession. Thanks to Good St. Anne! » J. M. Robare.

— Many thanks to Good St. Anne for favors obtained after promising to publish them in the *Annals*, and have two low masses said in her honor. » A Subscriber.

Fort Edouard, N. Y., December 24th: « I promised to St. Anne, that, if my son recovered, I would have it published in the *Annals*. He has been cured and I thank Good St. Anne, most sincerely. » Mrs M. M. Subscriber.

Rye, N. Y., December 24th: « Many thanks to St. Anne for great relief obtained in my sickness, after promising to have it published in the *Annals*. » H. M. Barry, Subscriber.

Lebanon, N. H., December 31st: « Many thanks to Good St. Anne for a favor obtained after promising to have it published in the *Annals*. » M. A. R.

— « Many thanks for several favors received through the intercession of St. Anne. I promised to have them all published in the *Annals*; I fulfil my promise. » M. A. R. L.



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 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

PHILADELPHIE : Rvd Father J. B. Hespelin C. SS. R.

NEW-YORK : Rvd Father Adam Kreis C. SS R.

SOUTH ROCKWOOD, MICH. : Mrs. J. Brown.

ST ANNE DE BEAUPRÉ : George Huard.

QUÉBEC : Melle Eug. Moore.

LOUISVILLE, OHIO : Mrs. Paumier.

MONTREAL : John O'Mealy. — Denis Mc Mullan.

All the deceased subscribers.

Special Intentions

GREENFIELD, MASS. Dec. 2nd : « Enclosed please find two dollars as an offering to St. Anne, in hope that you will pray for the intention of the giver. » M. A. M.

Subscriber. — GREENFIELD, Me. : « Enclosed you will find one dollar to obtain a cure from Good St. Anne. If She relieves me I promise to have it published in the *Annals*. » M. J. C. — LAWRENCE, Mass. Dec. 4th : « Enclosed please find fifty cents for a mass, and fifty for one month of lights, to obtain the conversion of my son addicted to drunkenness ; he is a father of family. » Mrs. C. M. — CHIPPEWA FALLS, WIS. Dec. 9th : « I have not been feeling well for quite a while, and I promised a high mass in honor of St. Anne, to obtain recovery. » S. Plante. — WEST SUPERIOR WIS. Dec. 11th : « I humbly ask to have my eyes cured and success in my undertakings. » N. Laskowski. — « Humbly ask for improvement of health, » V. Laskowski. — « Humbly ask for a position according to my education. » C. Laskowski. — ALGOMA, WIS Dec. 21st : « Enclosed find two dollars and a half as an offering to obtain through St. Anne's intercession the recovery of my health. Please ask the members to pray for me. » M. Melchior. — « I recommend my mother who is sick. » — A reader promises a low mass in honor of St. Anne, if She grants her request. — For the recovery of a sick person.

