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Nicolazic discovers the Statue of St. Anne d'Auray

QUEBEC

Vol. 15 May 1901 No 1

ANNALS
OF
ST ANNE DE BEAUPRE



ILLUSTRATED BULLETIN

OF

Pilgrimages and Confraternities

PUBLISHED MONTHLY

BY THE REDEMPTORIST FATHERS

WITH THE APPROVAL OF THEIR

GRACES THE ARCHBISHOPS AND THEIR LORDSHIPS
THE BISHOPS OF THE ECCLESIASTICAL
PROVINCES OF QUEBEC, TORONTO,
MONTREAL, OTTAWA AND
SAINT BONIFACE



1901

DECLARATION.

In obedience to the decrees of Urbain VIII, we hereby declare that, subject to the approbation of the Church, we only ascribe a purely human value to the names of revelation, miracle, vision, given by us to certain facts related in the *Annals*; as well as to the appellation of Saint or Blessed, if perchance we have bestowed them on those whom the Church has not yet canonized.

THE DIRECTOR.

116156



Annals of Saint Anne de Beaupre

Vol. 15 May 1901 No 1

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Chronicle of the Shrine



March. — The sun is returning from Capricorn ; the winter's frost is disappearing under its warm rays and our pilgrims are resting peacefully in their respective homes. However a day scarcely passed without St Anne receiving visits from her devout clients. Some came from the neighboring villages or towns ; others from the Maritime Provinces, whilst a few travelled from the distant Rockies. During the month about three hundred pilgrims prayed on bended knee before the statue of St Ann, imploring her aid in their spiritual or temporal wants. They were the vanguard of the many thousands who intend to visit the Shrine this year.

The month of March was devoted to St Joseph. Every morning High Mass was sung, and at five o'clock in the afternoon the parishioners came to say the beads, to listen to a short instruction on St Joseph, followed by the blessing of the Holy Sacrament of the Altar. The sermons dwelt upon the holy Patriarch's glories ; his predestination ; the marvellous graces bestowed upon him in preparation to his sublime vocation as Spouse of the Virgin Mary and Guardian of the Infant Jesus. Proofs and examples of his profound humility, of his angelical purity, of his detachment from earthly riches, of his submission to the

Divine Will, of his prompt obedience and above all, of his constant sacrificing love in the service of Jesus and Mary, were deeply impressed in the minds of the hearers. They resolved to be more devout in future to St Joseph.

Why should our Readers not do likewise? Why not try to imitate St Joseph in his angelical purity, in his submission to God? Let them have recourse to him in their spiritual and corporal necessities. He will teach them how to love and serve Jesus and Mary, and will obtain them the grace of a happy death.



A priest's prayer to Our Lady.

Mother of God, in thy surpassing grace
 The Christian priest his gloriouse type may trace,
 His functions study in thy life divine,
 And blushing sigh for virtues like to thine.
 What Holy Order to his soul should be
 Was thy Conception's sanctity to thee;
 A sacramental fount, a living well,
 Whence all thy mighty stream of graces fell: —
 That purest love, which, in thy lowly womb,
 Made Heaven's great Exile find a royal home —
 That thrill of rapturous joy, when Jesus prest
 His infant lips upon thy Virgin Breast —
 That strength to bear thy more than martyr's sword,
 And murmur still: « The handmaid of the Lord. »
 Then, Lady, look with pity upon one
 Who bears the priestly image of thy Son;
 By whose unworthy hands and trembling breath
 The Victim-Priest renews His mystic death;
 Whose functions bind him to thy highest care,
 While conscience cries: « Presumptuous man, beware! »
 O glorious Queen, thy lamp was kindled bright
 In thy Conception; yet, through all the night,
 Waiting the King of kings, thy prudent toil
 Trimmed and replenished it with purest oil:
 My priestly lamp burns dim; oh! pray thy spouse
 Within my sluggish spirit to arouse
 The grace the priestly character demands,
 Pledged by the Pontiff's venerable hands.

T. E. BRIDGETT, C. SS. R.



The Month of May

THE most beautiful month of the year is consecrated to the most beautiful of God's creatures: May to Mary. The month of May is the month of Mary. May will bring new life to nature, and why should not the month of Mary bring new spiritual strength to broken hearts and sinful souls? For thirty-one days, the Catholics throughout the world will vie with one another in their devotion to the Queen of Angels. How will our dear Mother compensate them for their piety? Some she will free from chains that have bound them to vice for many a year; under her guidance others will return to the Church of their childhood: timorous souls will receive strength to acknowledge hidden sins and atone for the sacrilegious abuse of the sacraments; a child's prayer will be rewarded with a father's conversion; and many young people will be indebted for the amendment of their ways, to a mother's supplication before one of Mary's altars.

What intentions should direct the prayers of those who wish to celebrate the month of May in a worthy and profitable manner? Naturally their foremost thought must be their own amendment, their own greater progress in virtue. They must pray the Virgin Mary to make them chaste, to keep them pure, to make them holy. They must beseech her to impart to them sufficient constancy to model their lives after the life of her Divine Son. There is certainly no quicker way to sanctification than the faithful imitation of the virtues of Jesus Christ. But in praying for themselves, they must not forget poor unfortunate souls who no longer know what it is to pray. They are dead to grace, to God. They long to return to life but strength fails them. They would ask a compassionate soul for assistance, if shame and pride did not deter them. Yet they must come back, for they are our brothers, our sisters — children of our Heavenly Father. How will their conversion be effectuated? St Alphonsus teaches that the surest, and

often the only means left to bring back a sinner to God, is to pray most fervently for him and to induce him to practice some devotion in honor of Mary.

Iniquity is so great, so universal to-day that there is scarcely a family to be found in which some poor unfortunate is not living unmindful of God and of his duty. It may not be that outward, barefaced impiety to God and to His Church ; but who can tell the numberless victims of shameful hidden passions ? In the eyes of the world they are honorable, pure and good ; but to the eye of God they are degraded, impure and wicked. The law of charity binds us to put forth every effort to bring about the conversion of such poor wanderers. Our own interest impels us to do so, for the Apostle St James teaches « that he who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins. » (v. 20.) What an excellent occasion we have this month to bring about that conversion, by joining our prayers to the supplications of thousands of good Catholics appealing to Mary to help. Let us also try to get the wayward friend to say some prayer every day, if only three *Hail Marys* in honor of the Blessed Virgin. Mary will hear his prayer, for she is ever ready to lend a saving hand to those who have recourse to her: She shuns not the sinner, for in a way, she is indebted to him for the glory of being the Mother of God. Our Divine Saviour came on earth to seek that which was lost, and God with His Angels in Heaven rejoices at the return of the prodigal son. Should we not then believe that Mary, Daughter of the Father, Mother of the Son, and Spouse of the Holy Ghost, has nothing more at heart than to procure this joy to the three Divine Persons and the holy angels ?

F. S. C. SS. R.

A word of advice

Remember the old saying : « The truth may be blamed, but it never can be shamed. » Some think that the quickest and surest way to fame, is to pave the way with falsehoods. It may sometimes be the quickest method, but it certainly is not the safest, the surest. By their double-dealing, liars may prosper for a while. People may place all confidence in them, but it will not last long. A castle built on shifting sands will not stand the shock of the tempest. So those who have risen to fame on a foundation of lies, will one day be overthrown, and their downfall will be crushing and lasting.



SAVE THE CHILD

ARISE, and take the child and his mother and fly into Egypt for Herod will seek the child to destroy him. Who arose and took the child and his mother, by night, and retired into Egypt and he was there until the death of Herod. » (Matt. II. 13-14). Such was the angel's warning cry in the dark stillness of night. Death threatens thy child, O Joseph, save him then at the peril of thy life! Though Joseph saw not the danger, he obeyed immediately and set out on his lonely journey. Had he hesitated, had he disobeyed, what would have happened to the child, to humanity? God alone knows!.

How often have christian mothers not heard that Angel's warning? «Awaken O mother, for death, not temporal but eternal threatens your child!» And because she sees not that danger, because she cannot understand it, she contemns the friendly admonition. It must have been a dream, she says, and she continues to slumber peacefully, to be awakened sooner or later, to the terrible reality: — the child is lost to her, to society and to God.

That awakening will be her death blow. She has centred all her love, her hope, her honor in her child, and his unaccountable destruction will blast forever her future expectations. How does this happen, why these oft' repeated words: «The waywardness of her child has broken the poor woman's heart?» Ninety-nine times out of the hundred we may add: «She may blame herself for the faults and follies of her unfortunate child!» Had she studied the obligations of her state; had she tried to realize the terrible responsibility weighing upon her; responsibility to God, to her husband, to herself, to her children; she would have called upon God for assistance and she would have received strength to cope with the difficulties. Alas! how many mothers look upon the state of maternity as a mere sequel to marriage — nature fulfilling its destiny! They never think that next to the responsibility of the priesthood, no greater responsibility exists than that of a mother. She is answerable to God for the salvation of her husband's soul, of her own soul and of that of her child. Would mothers only try to understand this, and act and live accordingly, what joy, what bliss would they not experience in bearing patiently with their life-long martyrdom! Like St Joseph, they might find the

road dark and dreary, the journey long and strewn with thorns, the exile solitary and desolate: but why do they not look far away in the distance, at the journey's end, where peace and tranquillity await them, where exuberance will replace their present hardships and privations; and, when the danger will be passed, when their exile will be ended, like St Joseph they shall return to their home of eternal happiness to receive a crown of brightest glory, to hear the voices of long lost friends, and above all, the soothing words of their God « Well done good and faithful servant: because thou hast been faithful over a few things, I will place thee over many things, enter thou into the joy of thy Lord. » (Matt. xxv. 21).

God has placed mothers in the marriage state. His confidence in them has been so great, that He has condescended to permit them to assist Him in the creation of beings who must take the places of fallen angels. They know that Heaven is our final home; that we all hope to enter there to live, not for the space of a few fleeting years, but forever and ever. Heaven is the kingdom of the Blessed, of the pure and spotless; nothing sullied can enter there. In order then, that a child may enter Heaven he must be free from sin, he must be pure; he must be holy. Where and when will that horror for sin, that love of purity, that admiration for all that is hallowed, be implanted into the child's heart, if during his infancy, his childhood, his boyhood, the mother does not constantly exert herself to teach him what is right, and to abhor what is wrong? To be capable of imparting to her child that love of virtue, she must possess it herself; her soul should be spotless — free from the guilt of sin in the service of God; pure and faithful in her affections to her husband; just and holy in her devotedness to her child. In other words, let her first occupation be the sanctification of her own soul. Without her soul's sanctification and salvation, all her other works will be vain and fruitless; nay, many of them will only bring her an increase of eternal misery and suffering.

God has bestowed His choicest graces upon a mother for no other reason, than that she may become holy in time and thereby, blessed in eternity. From the very first moment of her existence, God's providence has incessantly watched over her. Her sanctification was the cause of all His works in creation. The gifts that He bestowed upon her; the frequent pardons that He granted her; the many joys that elated her; the incessant sorrows that depressed her, were so many different visits from God, wishing to recall to her mind the great obli-

gation of self-sanctification. How often have these visits attained their end? The gifts, the joys only served to make her turn from the Creator and love the creature; the sorrows wrung from her bleeding heart bitter complaint (I dare not say blasphemy) against the healing Hand that touched her; and the pardons that so often closed hell and opened heaven, left her cold and indifferent.

Has her apathy driven God away from her wretched heart? No. He speaks to her by His Prophets « I have loved thee with an everlasting love, therefore I have drawn thee, taking pity on thee » (Jer. xxxi. 3) « I will draw thee with the bands of love » (Osee xi. 4). God's undying love will follow the negligent mother unto death, craving for her love, imploring her to save her soul. Will her folly, her ingratitude make her defer her soul's salvation until time will be no more? God forbid! From this very moment, let her make that all-important work — the soul's sanctification — her first and foremost occupation. Let her thoughts, her heart be *one* with God. Let her not say that it is too late! The past must not trouble nor discourage her. The world's malice and her own infidelity have caused the shadow of sin to cross her path, but complete darkness has not set in. The fact that she was born in the light of Christianity; that its soothing rays directed her infant footsteps, is an undeniable proof that God wishes her salvation, and He has placed that salvation in her own hands. He has confided to her care and culture the temporal and eternal destiny of her priceless soul. It is infinitely dearer to God than this world, whose marvels proclaim the glory and omnipotence of its Creator. Had God confided the world to her care, had He given her ample science and genius to govern it, she would have been awe-stricken at the greatness of God's confidence in her. Well, that act would be absolutely nothing if compared with the infinite reliance placed in her by the Creator, in giving her charge of her own soul. This world has been created for her; it will one day pass away, but her soul never. In this world she sees vestiges of God's greatness, but in her soul she beholds the Maker's image and likeness. This world may give her motives for loving God, though it can never love Him; but her soul may know and love Him. Her soul is the child of God, its value is priceless. Therefore, Jesus says to her: « What doth it profit a man, if he gain the whole world, and suffer the loss of his own soul. » (Matt. xvi. 26.) That soul is her's, and her daily obligation is to purify it more and more, to enlighten it, to develop in it truth, justice, love and virtue. She has also the power to corrupt it by permitting it to become a prey to vani-

ty, to falsehood, to egotism, to passion, to sin, to Satan. That soul's life or death, salvation or damnation, is dependent on the manner in which she fulfils her duties — duties of a creature of God, duties of a married person, duties of a mother.

In speaking of mothers, St Paul says that they will be saved, provided they and their children continue to live in faith and love, and sanctification with sobriety: (1 Jim. II. 15). In order to be saved, a mother must do all in her power to have her children persevere in the service of God. If, after having done her duty, the child should one day deny his Maker, then her responsibility ceases. How many mothers are there to-day, who make every endeavor to save their children; to make them truly happy? No stronger chains of human love are to be found, than the chains binding a mother's heart to her infant. She loved that child before her eyes beheld it; her love was so intense that she counted as naught, sufferings that words can never portray. How many sleepless nights, how many dreary days, has she not passed in watching the heartless progress of sickness on his fevered brow! His sufferings, his tears, his wounds were her's more than his. All her future hopes were centred in him. No position would be too great for her child. In her motherly love she saw him a statesman, a king, a ruler of people. When her expectations would be realized, she would rest and glory in his glory. Alas! was it only a dream? She had built a castle in the air. A tempest arose, it struck her idol and left it shattered and broken, with sufficient life extant to make her during the remainder of her existence, shed tears of blood over the disgraceful conduct of her idolized son. What caused his destruction? Her false love, her blind, heartless worship of her child, was the cause of his hopeless downfall. Reason and not nature, should have guided her love. Nature blindfolded her to his faults and evil inclinations. « He is too young to be rebuked, too frail to be punished: — if chastised my idol will cease to love me! » Listen to her language! She then intended to curb his passions when he would be a little older. That moment came, and her false love spoke again: « I must be kind and indulgent to his frailties and follies; I was once young myself and... He will change when he reaches manhood. » How opposite these words are to that dread of sin which is the sure characteristic of a true christian mother, which causes her to look back, perhaps with shame and sorrow, upon the vices of youthful days. Were her love what it should be, it would prompt her to warn him against what has proved to so many in after years, matter of such bitter reflection. But what:

has happened to the child? The clear, frank, confiding look of childhood has disappeared; the eye is clouded; his brow is marked with lines of care; he shuns his mother's presence; his conversation is tainted; a vague sorrow tells that his heart is no longer pure. He has forgotten and betrayed all. Perhaps he is so far from God that he feels the necessity of leaving, and disowning his mother! Let the unhappy mother reap what she has sown. When her child was young, when his temper was soft and pliable, when he was susceptible of good impressions, she refrained from fulfilling her maternal duties for the sole reason that she feared to cause him pain. It is now almost too late. The child has become a man, his passions have strengthened with age; a victim to his vices, he submits to them; his immoral conduct breaks his mother's heart and causes her to curse the day she became a mother. Had faith and reason been her light, her guide, she would have moulded that child's heart to virtue, to justice, to all that is great and noble; he would have been a model to society, her glory in life and her crown in Heaven.

To assist christian mothers in attaining that glory in life, that crown in Heaven, the *Annals* will for sometime, furnish a certain chain of ideas which will remind them of their duties to God, and teach them their obligations to their husbands, to themselves and to their children.

F. S. C. SS. R.

The Loveliest Maiden.

(From St Alphonsus.)

Raise your voices, vales and mountains,
 Flowery meadows, streams and fountains,
 Praise, oh! praise the loveliest maiden
 Ever the Creator made.

Murmuring brooks, your tribute bringing,
 Little birds with joyful singing,
 Come with mirthful praises laden,
 To your Queen be homage paid.

Say, sweet Virgin, we implore thee,
 Say what beauty God sheds o'er thee.
 Praise and thanks to Him be given
 Who in love created thee.

Look down, a Mother Mary!

(St Alphonsus' most popular hymn.)

CHORUS. *Allegro.*

Look down, O Moth - er Ma - ry. From

thy bright throne a - bove; cast down up - on thy

chil - dren One on - ly glance of lo - ve. FINE.

DUET.

And if a heart so ten - der with

pi - ty flows not o - er, then turn a - way, O



II

See how ingrate and guilty
 We stand before thy son ;
 His loving heart reproaches
 The evil we have done.
 But if thou wilt appease Him,
 Speak for us but one word ;
 Thou only canst obtain us
 The pardon of our Lord.
 Look down, etc.

III

O Mary dearest Mother !
 If thou wouldst have us live,
 Say that we are thy children,
 And then He will forgive !
 Our sins make us unworthy
 That title still to bear.
 But thou art still our Mother !
 Then show a mother's care.
 Look down, etc.

IV

Open to us thy mantle,
 There stay we without fear ;
 What evil can befall us
 If, Mother, thou art near ?
 O sweetest, dearest Mother !
 Thy sinful children save ;
 Look down on us with pity,
 Who thy protection crave.
 Look down, etc.

Love of Jesus for our soul

(from St Alphonsus)

Oh ! it were joy and high reward,
Transpierced with wound of love, to die
For that most lovely, loving God
For whom, above all, hearts should sigh.

Such 's his beauty, such his grace,
That stars of heaven, or gems of earth,
Compared with that divinest face
Lose their loveliness and worth.

He seeks his prey with skill divine,
He draws his bow, the arrow flies ;
The heart is pierced, and forced to pine
With love for him for whom it dies.

For this the Word Divine appears
On earth, a babe, so poor, so weak ;
And from our hearts, with infant tears,
All love, he came our love to seek.

In youth he next is seen again
A lowly humble artisan,
And God's own Son does not disdain
The vilest services of man.

At last a criminal in chains
Himself unto his spouse he shows ;
And thus his life of varied pains
He ends amid the direst woes.

His love does more ; — in form of bread
To give himself he yet desires ;
There with himself the soul is fed
That loves and to his love aspires.

Then silence, wicked world ! depart, —
Seek not esteem or love of mine ;
Another Lover owns my heart,
His charms are other far than thine.

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

O*N* patience and love of the cross. — Humility is not far from the love of the cross, and we should have as great a desire to suffer as to be humbled. There is no time, no place, no circumstance in which we do not meet the cross. The Redeemer of the world, who bore it, and endured it for us, has set it up everywhere, and made it the foundation and support of His Church. God has made the cross a bridge over which we pass from earth to heaven, said St Catherine of Sienna. It is the seal, the sign which all the elect should bear upon their foreheads, that they may be recognized by this mark of predestination. It is also the general complaint of men that life is full of crosses. It is, therefore, very important to learn the use we should make of them. We must deeply impress upon our hearts the love of the cross, and accustom ourselves to bear it constantly, till we arrive at that happy state in which we not only suffer it without complaining, but even embrace it with love, and ardently desire it. Let us, therefore, put before our eyes these degrees of the love of the cross, which St Bernard and St. Alphonsus, those crucified men, have distinctly marked out.

The lowest degree of the love of the cross is to suffer it *with patience*. Patience consists in preserving one's serenity of mind amid all the contrarieties of this life for the love of God. Some persons are patient in order to make themselves admired. Many others accept cheerfully only a part of their suffering; for instance, they will endure sickness patiently, but they cannot endure to be a burden to others on account of it. That is not being truly patient. Our Lord affords us the most exalted example of patience in His Passion. Job and Tobias were remarkable for their patience. The patient man is like a rock in the ocean, on which the waves break. The trials of life in which it behoves us to maintain our tranquillity of mind, are sickness and reverses, relapse into sin, the pressure of many

and onerous duties appertaining to our calling, we must have as much patience with ourselves as with our fellow-men. Our Lord says: « Bring forth fruit in patience. » (Luke 8-15.) Excitement creates haste, and hastiness always does harm, just as an over-flowing stream or violent rain destroys and devastates. We ought not to yield to anger. « The anger of man worketh not the justice of God. » (Jas. 1-20.) Nor ought the tribulations of this life to render us sad. « Sadness hath killed many, and there is no profit in it. » (Ecclus. 30-25.) Complain to God as long as you will, for your sighs are an appeal to Him for help, and consequently are pleasing to Him. But if you fill another man's ear with the sad tale of all your care, he will soon weary of your conversation. Not so with God: « Come unto me, all you that labor and are burdened, and I will refresh you. » (Matt. 11-28.)

We must have an entire submission to the orders of Divine Providence. « If we have received good things at the hand of God, why should we not receive evil? » (Job 2-10.) How often do we not take bitter medicine to keep in good health, and we never complain. Yet, in the deplorable state to which sin has reduced us, and in the corruption of our nature, which grows weaker every day, and becomes more and more depraved by repeated sins, are we not truly ill? In the state of innocence as in that of robust health, the practice of all the virtues was agreeable and easy; and it was certainly just that perfect sanctity should be accompanied by extreme sweetness and exceptional facility in the practice of virtue. But man having lost that health, that vigor, that innocence of soul, it is most necessary that he should learn to acquire with hard labor the virtue which he did not preserve in the happy state in which God created him. Lastly, that which ought to console us in the midst of the heaviest crosses is that God's intention is to purify us by all the afflictions He sends us, or into which He permits us to fall. He strews thorns over the most pleasant things we meet with, to prevent us from being attached to them. And even so, God weighs with divine charity all the afflictions and labors He intends to send us, in order to choose those pains which are most needful for us, and best fitted to

oblige us to throw ourselves into His arms. It is the anger of a father who loves his children, and who is angry with them only because they do not love him, or because their love is too weak.

This first disposition is not sufficient for a Christian; we should climb a step higher, which consists *in receiving and bearing all our crosses with love*, as so many favors from God and proofs of His love. The Apostle assures us that: «whom the Lord lovest, He chastiseth; and He scourgeth every son whom He receiveth. Persevere then under discipline, for God deals with you as with His sons.» (Heb. 12-6.)

It is sure that suffering and afflictions are an incentive for love. What greater help can we desire for advancing in love, since God can give us nothing better in this life than the opportunities and grace of suffering? Crosses are His most precious gifts. «God so loved the world as to give His only begotten Son.» (Jo. 3-16.) And if it be true that God loves His Son still better than the world, why has He willed that He should suffer so much? To show His love to the world, God gives it His Son, and to show His love for His Son, He gives Him a cross. Oh! how blind is the world, and how little it knows how to esteem great things according to their real merit! It is impossible for us to find anything more glorious and more worthy of God than to suffer for Him; for by suffering, man renounces himself and gives himself up entirely into the hands of his Creator. The losses he suffers or the privations he endures detach him from earthly goods; bodily suffering detaches him from sensual pleasures; contempt and calumny detach him from worldly honors; temptations, aridities, and spiritual dryness detach him from the love of his soul, according to these words of Our Lord: «he that shall lose his life for me, shall find it.» (Matt. 10-39.) Therefore, when St John Chrysostom considers St Paul in prison, and then contemplates him raised to the third heaven, he protests that he would rather have been with St Paul in prison loaded with chains, than with him in the courts of heaven, among the choirs of the seraphim. I know, he says, that everyone cannot understand this language, and that flesh and the senses will never submit

to the truths that crucify them ; but if there be any one who loves Jesus Christ, he will understand what I say. If anyone feels the sacred transports of divine love, he will know how great is the happiness and glory that accompanies chains and torments.

Love is never without desire, nor the heart of a living man without beating. That continual motion of the heart, I dare say, is symbolic. Nothing is more natural to the heart than to love; and to love an infinite object. If we closely examine all the properties of our heart, we shall see that it is made to love. The heart is ever beating ; its shape keeps it open and dilated towards heaven, whilst it is narrow on that side nearest the earth. Besides, it is by nature the source of vital heat. By all these marks, we may know that the heart of man was created only in order to love an infinite object ; but self-love has made it insensible and as hard as a stone. It is then necessary that crosses should pierce this heart, in order to draw from it a few sparks of that celestial fire which is hidden in it as in its centre, and can no longer be drawn from it without violence. And in order to dispose ourselves for entering upon this happy state, or at least for coming somewhat near it, we must distinguish, with St Thomas, three sorts of fire : Coal, flame, and light. Coal is fire burning in an earthly material, and it represents the state of those persons who apply all their ardor to their own sins, that they may destroy every remains of them. For after having, so far as possible, torn all the inclinations of corrupt nature up by the roots, they set fire to them to prevent them from growing anew. Magdalene, in one instant, « loved much, and many sins were forgiven her. » (Luke 7-47.) Flame has greater brightness and purity, it attaches itself to the air ; it represents the state of those, who advance from virtue to virtue, endeavoring to detach themselves from everything on earth, wishing they could take flight and go up to heaven. Such is the life of most of the Saints whom the Church proposes to our meditation. Light is the purest and most perfect sort of fire ; it is fire unmingled with any foreign matter, and feeding upon itself. Such is the state of those holy apostles and martyrs, who, like burning lights and living

fires, shed light and heat on all sides. Listen to the admirable words of St Ignatius the martyr, which formerly filled the whole Church with astonishment. His love making a last effort, and the sacred fire which burned within him sending forth the liveliest flames, he said to his disciples: « Pardon me, dear children, I know what is best for me. I now begin to be a disciple of Jesus Christ, renouncing all desire of what is seen on earth, that I may find my dear Lord. May fire, the cross, the beasts, the breaking of my bones, the destruction of my limbs and of my whole body, may all the torments be inflicted upon me, that I may enjoy my Savior Jesus Christ. » See to what length this holy martyr carried the desire of suffering, in order to show the purity of his love for his God. Ought not such examples to fill us with confusion? I dare not ask for crosses, O my Savior, because I am convinced of my own weakness. But when I remember those burning words: « My Love is crucified, » I look at Thee upon the cross, and the sight pierces my heart, and fills me with an extreme desire to suffer.

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

Read St Alph. on the Practice of love (Chap. I. and X.).

Mary, our Hope.

(From St Alphonsus.)

Lovely Rose, if thou dost deign
Love to lavish still on me,
Grant my heart such love to gain
That it die for love of thee.

My Lady, grant this grace to me,
To love thee until death :
And when I die, to call on thee
Still with my latest breath.

My hope art thou, O Mary blest,
Sweet star of life's dark sea ;
Ah ! guide me safe to port of rest,
And open heaven to me.

ST ALPHONSUS AND THE LABORER

O*N Honesty at service.* — There is one golden sentence of Holy Scripture, which ought to be deeply impressed on the heart of every laborer, who aims at making progress in the love of God. It is this : « But having food and raiment, let us be therewith content. » (1 Tim. 6-8.) I call it a golden sentence because it expresses so well the limits a good Christian should put to his desires, if he would enjoy true contentment of mind.

The practical meaning of being content with food and raiment is, that each one should be satisfied with that portion of this world's goods which God assigns him, without repining or fretting because he has not more, and without taking any unjust means to get more. « For covetousness is the root of all evils, which some desiring have erred from the faith, and entangled themselves in many sorrows. » (1 Tim. 6-10.) We are very apt to regard life and happiness as consisting in the possession of these superfluous goods, called riches. It is not so. Riches are very often but sorrows which entangle us, and snares which entrap us into the captivity of the devil. « How hardly shall they that have riches enter into the kingdom of God. » (Mk. 10-23.) Of course, God distributes riches just as He pleases, and makes it best for each one to be just as he is: the rich to be rich, and the poor to be poor. The rich can be poor in spirit, and the poor rich in faith; and that will bring all things right for both rich and poor.

But God, having fixed matters in this way, will not allow the poor to steal away the goods of the rich. « Thou shalt not steal, » (Ex. 20-15.) is the commandment which applies to all, and which no one is at liberty to transgress. If you have food and raiment, you must be contented with it; and if your neighbor has a thousand times more than this of all kinds of luxuries, and conveniences enough for years on years, you cannot reach out your hand to steal the smallest thing of his. This is

the will of God ; and His command, « Thou shalt not steal, » stands like a wall of iron against it.

I wish I could impress on each heart, so that it would never be forgotten, the necessity of perfect honesty in all things, small and great. It is difficult to conceive the evils likely to arise from the least want of principle in this respect. St Paul expresses it very well when he says : « Covetousness is the root of all evils. » We have a most fearful warning in the case of the apostle Judas. How did he get so far as to betray his Lord and Master ? It was just in this way : by little and little. He carried the bag in which the alms were placed which good people gave for the support of the Savior and the Apostles. He looked with greedy eyes upon them, and he began to pilfer what he thought would not be missed. That cursed, avaricious feeling took root and grew in his heart, until he even bargained to betray the Lord Jesus Christ for thirty poor, miserable pieces of silver.

Advantages of honesty. — How often ladies in talking about their servants, will go over a list of faults, and wind up by saying : « But after all, she is as honest as the day. I have never had reason to suspect anything in the shape of stealing or pilfering. » And all who listen get a favorable opinion.

This is expressed well in the old familiar maxim : « Honesty is the best policy. » One may acquire some little gain by cheating or stealing, for a short while ; but in the long run he will gain a great deal more by strict honesty. So servants will get better places and better wages as soon as they have an established character for being strictly honest. — Then, there is the testimony of a good conscience. Could we only see how much we stand in our own light by this vice, I am sure we should detest it from the bottom of our hearts. What kind of a conscience can a thief or a pilferer have ? A very bad one, and a very uneasy one. And this uneasy conscience destroys peace ; and when peace departs, one cannot say his prayers with satisfaction. It is all down-hill with resolutions and piety. — On the other hand, what a blessed satisfaction the just man, the man who respects his neighbors' goods out of love to God, enjoys ! The Scripture describes it : « Lord, who shall dwell in

Thy tabernacle. . . . ? He that walketh without blemish and worketh justice.» (Ps. 14.) Again: « Who shall ascend into the mountain of the Lord. . . ? The innocent in hands and clean of heart.» (Ps. 23.) Yes, those whose hearts are set to do right, and whose hands are innocent of all picking and stealing. Why the very first words of our Savior in His sermon on the Mount are these: « Blessed are the poor in spirit, for theirs is the kingdom of heaven.» (Matt. 5-3.) Remember these words as long as you live, and carry them out in your daily actions.

Different kinds of dishonesty. — One sort of dishonesty is *wastefulness*, which consists in a want of consideration for the property committed to one's charge. Such waste may amount in value to very large sums of money in the long run. Many a family has been brought to ruin through a wasteful kitchen.

Suppose you know the place where small change, 5 and 10 cts pieces, are kept, and every little while you go there and take a handful to toss among the dirt; you can easily imagine what a havoc you would make with the income of the family. Well, what is the difference, when you frequently destroy ten cents' worth of butter, or five cents worth of tea or sugar; when you spoil a batch of bread by your negligence, allow milk and meat to spoil, or throw away victuals which can readily be put to a good use? Is not this scattering money right and 1 ft. — You have no right to do so. As a servant, you are bound to take as much care of the things entrusted to you as if they were your own because they reward you for taking that care. And whether they be rich or poor does not alter the obligation. If it be a company, a corporation, or the government which you serve, its property must be none the less sacred in your hands. Our Lord never thought of making any such exception. He expects faithfulness from you in all cases. You are His stewards; all that is entrusted to your care He regards as His own, no matter who the owner may be. And if He sees that you look at it in that light, you will be very dear to Him. — Of St Zita it is said, that although she was so engrossed with prayer, and thinking of God and heavenly things, she never neglected a duty, never suffered anything to go to waste by her negligence.

There is also dishonesty *on the pretext of charity*; this covers a good deal. The practice of smuggling away goods out of the house you live in, perhaps to a mother, a sister, or a neighbor, covers often a brisk trade, which if it were all summed up would make a large amount. It is a temptation, I know, for a poor servant, when she sees plenty around her that will be so acceptable to them, and will not be missed; but it is a temptation of the enemy of souls. Turn a deaf ear to it. — Do as St Zita did. A more benevolent, kindhearted creature than she was could not be. She never refused any poor person, but mind you, it was not at her master's expense. She saved her own wages. She denied herself many a thing to eat, many a thing to wear, and gave that to the poor. Make it then your rule, and keep to it, to give away nothing that you do not own yourself, or which you are not clearly authorized to give away. So will you avoid a world of trouble and a disturbed and doubtful conscience.

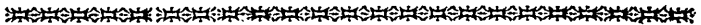
Dishonesty on the pretext of insufficient wages. — You do not get enough wages; others are getting more, who do not work more than you do. You are then justified in helping yourself, if you can, to what will make up the difference? — Or, your work is harder than usual, you work a longer time than others, and you should have something for it. You might as well take something when you see your chance?

A bargain is a bargain. Take the wages you have agreed to serve for, and be satisfied. If you have not been aware of all the facts of the case, try to make a better bargain; and if you do not succeed, then you are at liberty, after due notice, to go somewhere else. — It is a wide door of sin to undertake to recompense yourself, on any plea of low wages or extra work. God in Heaven cannot abide such practices. Listen to what St John the Baptist has preached: « Be content with your pay. » (Luke 3-14.) i. e., do not steal on the plea of having too little pay. — If money passes through your hands in buying or selling, use no fraud or deceit about the price, but give back every cent of change. See nothing out of the house, nothing whatever, no matter what others may do or say. Accept no bribes from storekeepers, or any one else, to cover up any dishonest

transaction. Come down completely and simply to your pay, and be content therewith, that you may commend yourselves as truly honest servants in whom there is no guile.

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

Read St Alph. on the VIIth Comm. (The Golden Book p. 191.)



Mary, Virgin of Virgins

(From St Alphonsus)

Of all virgins thou art fairest,
Dearest Mary, heavenly Queen ;
Of all creatures thou art purest,
Like to thee was never seen.

Thy sweet face is like the heavens,
Full of grace and purity ;
Beauty so divine adorns it,
God alone surpasses thee !

Thy bright eyes with love are beaming,
Like twin stars of heaven they shine ;
And thy looks are flaming arrows,
Wounding hearts with love divine.

Thy chaste hands, whose sight enamours,
Are like pearls of lustre rare ;
Ever full of heavenly treasures,
For all those who ask a share.

Queen art thou, whom all things worship,
Earth and hell, and heaven above ;
But thy heart o'erflows with goodness,
Just and sinners feel thy love.

Souls unnumber'd thou dost ever
Rescue from the Evil one ;
Dearest Lady, grant me also
Not to lose thy Blessed Son.

When, ah, when, at length in heaven,
May I hope thy face to see ?
When, ah, when ? — my heart keeps singing —
Haste — I faint — I pine for thee !



**STANDPOINT OF A ROMAN CATHOLIC
ON RELIGION.**



THE Eastern Church.—Our present point is the exercise of Papal Supremacy over the Oriental Church in primitive times. Have you any remarks on the subject ?

— Indeed I have, and I want to hear what you have to say to one or two objections I find against your Roman Primacy in the East before the Schism.

— Well, let me see and find out for myself if I have not « a leg to stand on. »

— First, Greeks and Russians seem as strong as our Anglican divines in denying all Primacy of jurisdiction to the Pope, though they would be willing to admit with us that in the normal state of the Church the Bishop of Rome would have a primacy of honor. They admit with us that the Bishop of Rome had a recognized jurisdiction over the bishops of his own Western Patriarchate, but that he had no Patriarchal jurisdiction in the East, and that there was no jurisdiction or coercive authority involved in the Primacy.

— Yes, that is very much the position taken by the modern Greeks, and it is the one point of union between them and the Anglicans, for on almost every other point on which the latter dissent from us, they will find the Greeks united with us, and opposed to them. — How the Greeks manage to hold their assertion, in spite of the facts of history, the testimonies of the Greek Fathers, and the precedents of their own Church, before the Schism, reminds me of what travellers tell of the ostrich, which flying from its pursuers is said to bury its head in the sand, as if it had a notion that not seeing, it would not be seen. So this people bury themselves in their own books, and seldom read our answers to them. Now just hear a plain unvarnished tale. I will proceed by facts, which I quote from Father Bottalla's work « The Pope and the Church. » And which will stand fair criticism. It is a most faithful text book, based on

the rules of modern critics, and to object to the use of text books people might as well object to an index.

The first fact is this:— In the VIIth century, Pope Gregory the Great condemned the title of œcumenical (universal) Bishop, arrogated by the Patriarch of Constantinople, and repudiated it for himself. This is assumed by most of your divines as if it were a conclusive argument against the Papal Supremacy, as it exists at the present day.

— Well, I confess I have been waiting with some impatience for you to grapple with this theme. You, who believe in the personal infallibility of the Pope, find yourselves here, if I mistake not, between the horns of a dilemma, and to escape clearly you must impale either Papal infallibility or Papal Supremacy. If Pope Gregory was infallible, your Papal supremacy goes to the winds; if he was wrong, what becomes of Papal infallibility?

— All right, I do not mind speaking out, as I am in the land of plain talk, where « they call a spade a spade. » Let us see what St Gregory says himself: « The Apostolic See, he writes, is the head of all the Churches; the charge and the solicitude of all the Churches is enjoined upon it; if any fault be found in bishops, I know no bishop who is not subject to the Apostolic See. » Here St Gregory distinctly claims universal supremacy over all bishops. and is in accordance with his predecessors. (See Bottala « The Pope and the Church » from the II^d to the VIIth century.) When, therefore, he repudiates the title of « universal bishop » is he contradicting himself? I dare say — no. Since it is an axiom that there could be but one bishop holding jurisdiction in a diocese, the title « universal bishop » was without meaning, unless it implied that there was but one bishop in the Catholic Church. If then there were a universal bishop the whole Church was his diocese, and the jurisdiction of every other bishop was excluded. Hence as he says « none of his predecessors had ever assumed that title, and had refused it when offered them by the Council of Chalcedon. » In fact, the title involved a great theological error if it meant what is said, and if it meant nothing it was a piece of worldly pomp unworthy of the high office of the Popes to condescend to, and

which rather obscured than set forth their dignity. — Pope Gregory moreover condemned this title as assumed by the Patriarchs of CP., in order to check the restless ambition of those Patriarchs, who had already got themselves acknowledged as superior to all the ancient Patriarchs of the East, and claimed an ecclesiastical supremacy in the East as bishops of New Rome co-ordinate with that of the Bishop of Old Rome over the Western Patriarchate. The Popes seated in the Chair of Peter, as on the highest watch-tower of the Church, beheld with eagle eye the dark cloud in the horizon, small as yet as a man's hand, which was gradually to overspread the whole Eastern sky, and wrap that portion of the Church in the ruinous schism of which Constantinople has always been the centre. — Herein, in fact, we see the way in which the paramount claims of Rome came to be gradually ignored in the East, first, through a confusion of the Patriarchal and Primatial dignities, which existed in the Popes. The bishops of CP. claimed at Chalcedon a jurisdiction over the East, as bishops of the New Imperial Capital, as the Pope had jurisdiction in the West as Bishop of the Old Imperial City. This was at first resisted by the Popes, but gradually conceded by them; it was a dignity the Church could confer, since the Patriarchal dignity was simply of ecclesiastical institution. Having obtained this, they gradually exempted themselves from the supreme jurisdiction of the Primacy, fencing it off and reducing its exercise by means of Imperial edicts and evasions, until at last it became something like a Suzerainty, of which the power and vitality had departed; and so from its very nature the schism of the East took centuries to consummate itself, and it is not easy to fix the exact date of its culminating point.

— This is a very interesting view, I should say. But I am anxious to see what case you will make of the Council of Chalcedon. Don't pass over the 28th Canon. Surely that is a most distinct protest against the Papal claims, and shows that whatever authority was recognized as existing in the Apostolic See, was attributed by the Fathers at Chalcedon to ecclesiastical not to divine appointment, namely, to the Synod of Sardica, which had given the right of appeal to the Roman See. What have you to say to this?

— I say that it only confirms my position. In the first place, the Council of Sardica never pretended to confer the Primacy of jurisdiction on the Popes, but only to regulate the order in which appeals should be made from local Churches to the Apostolic See. In the decrees of Sardica the authority of Rome is referred to as an admitted fact, grounded on the prerogatives, not of the Imperial city, but of the See of Peter. — In the second place, the Canon in question giving to CP. formal jurisdiction and precedence in the East, was not ratified, but formally annulled by the Pope; and therefore this Canon forms no part of the authoritative acts of Chalcedon. It is an admitted principle that the consent of the Pope is necessary to give universal force to the decrees of a Council. The Fathers of Chalcedon admit this in their Synodical letter to Pope Leo; and his letter refuses their request, though it was backed by the Emperor. — In the third place, in this Canon the question is not of the Primacy of St Peter's See, which was of divine appointment, but of what was of ecclesiastical origin, the Patriarchal dignity of Rome as the first Capital of the West, after which had originally ranked the Patriarchal Sees of Alexandria and Antioch; at a later period, Jerusalem was made a Patriarchate; and later still, CP. This latter city had gradually obtained in the East the first titular rank, by tacit consent, on account of its natural influence as the Imperial city. What the Fathers of Chalcedon proposed, was to give to CP. by œcumenical authority, the next rank after Rome and before Alexandria. They so worded their proposed Canon, whether intentionally or not, as to obscure the grounds of Roman Primacy, and, without doubt, it was on this account that the Pope refused to ratify the Canon. And now, my friend, may I make bold to ask, what is the impression left on your mind.

— That is a home thrust, but to tell the truth, as far as I can see at present, we can make no case against the claims of the Roman Primacy. That is to say, that in the normal state of the Church the Pope ought, for the sake of universal order and discipline, to have jurisdiction over all Churches as the ultimate court of appeal. Also, I should say that you have nearly as good a case for this jurisdiction being of divine right. Any-

how, I think that it is the duty of all who believe in the visibility and inerrancy of the Church of Christ, to labor for the restoration of this normal state of Christendom, as soon as possible.

— Thank you, friend, and to make my proof complete I should add that, after the 28th Canon of Chalcedon, ambitiously put forward by the Bishop of CP. was quashed by the authority of the Pope, against the urgent requests of the Oriental bishops and the Emperor, the Popes continued to exercise their supreme jurisdiction in the East as before, and with the full acceptance of the Patriarchs and Emperor.—How then can your divines assert that the high claims which the Popes established in the West were effected through the forgery of the false decretals in the IXth century, and that the Greeks were imposed on at Florence by these very decretals, the spuriousness of which had not then been discovered. Now, I ask you, is this a fair account of the facts of the case? Here we have, four hundred years before the age of the forged decretals, and nearly a thousand years before the Council of Florence, the whole Greek and Latin Churches uniting in a doctrine which asserts the Papal Supremacy in language strictly equivalent to that of the famous decree of Florence.

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

Mother and Queen.

(From St Alphonsus.)

Knowest thou, sweet Mary,
Whereto I aspire?
'Tis my hope to love thee,
This is my desire.
I would e'er be near thee,
Queen most fair and sweet.

Do not, do not drive me
From my Mother's feet,
When the morning gilds the skies,
I will call on Mary's name;
When the evening twilight dies,
Mary still will I exclaim.

Bulletin of the Archconfraternity

Affiliations. — The association of the Ladies of St Anne of the parish of *Our Lady of Lourdes*, Fall River, Mass, through the pastor, Rev. J. Prévost.

II. Indulgences. — The Basilica of St Anne de Beaupré, the seat of the arch-confraternity is enriched with precious indulgences. We will give two of the most remarkable.

1. Plenary indulgence granted on the 18th February 1877 on the usual conditions for every communion in the church of St Anne de Beaupré. Thus, every person who, after confessing, receives communion in our church and recites there some prayers for the Sovereign Pontiff's intention, gains a plenary indulgence.

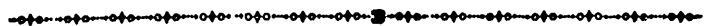
2. Every time a person visits the church of St Anne to pray there with sincere contrition and after confession or at least with the resolution of going to confession at a suitable time, gains all the *plenary and partial indulgences* attached to a visit to the sepulchre of Our Lord Jesus Christ, to Mount Sinai and to the other places in the Holy Land. These plenary and partial indulgences are very numerous.

3. List of parishes or confraternities affiliated to the Arch-confraternity of St Anne de Beaupré, from its erection on the 26th April 1887.

A popular Manual of the Grand Jubilee *authorized and recommended by the Ecclesiastical Hierarchy of Canada, and by His Grace the Archbishop of New-York.* — We heartily recommend this little Manual to all those intending to gain the Jubilee. It is a concise, practical and substantial summary of all that can be said on that point. Objections are refuted and all queries and doubts are solved in a way to satisfy all who intend to profit by the present season. The price is 5 cts a copy or \$ 2.50 per hundred. Apply to *Redemptorist Fathers, 98, Notre-Dame St Montreal, or Saint Anne de Beaupre.*



THANKSGIVINGS



« I wish to thank St Ann for having saved my life. » A Subscriber.

St Malachy : « I have find enclosed \$ 1.00 which I promised to St Ann for having been cured. » A Friend.

Gentilly, Minn. : « Enclosed 50 cts for having obtained my wish. » G. T.

Ottawa, Ont. : « For immediate relief from facial neuralgia, by invoking St Ann. » Mrs A. Mc Cabe.

North West : « For a great many favors received through St Ann's intercession. » A Subscriber.

Cleveland, O. : « Enclosed \$ 1.00 for two masses for favor received and to recover health. » Mrs Hamilton.

Amherstburg, Ont. : « For being cured from a bleeding tumor. » Mrs Alex. Amelle.

Woodstock, N. B. : « For the last thirty years, I had suffered intensely from neuralgia in my head, two or three days every week. After using St Ann's oil I find myself almost cured not having been laid up for the past three months. » Mrs Hannah Galagher.

Menominee, Mich. : « For sudden relief from ear and toothache by application of St Ann's medal. A year ago I dislocated my knee ; a doctor attended me, but with no apparent success, for three months I could only move around on crutches not being able to straighten my limb ; seeing that human aid could not assist me, I began a novena to St Ann and on the second day of my novena the dislocated joint slipped into place and now I am alright » M. E. L.

Wellington Station, P. E. I. : « For cure of sore limbs after promising to have it published. » Mrs J. F. A.

Minneapolis, Minn. : « For several favors received through intercession of St Ann. » P. I a B.

Richmond, Que. : « Our child met with a severe accident which deprived him of consciousness and speech for several days. He had been anointed and despaired of by doctor. We made a novena to St Ann and the Blessed Margaret Mary and he is now as well as ever. » Mrs J. Donah e.

Holyoke Mass. : « Enclosed \$ 1.00 as an offering to St Ann for favor received. » A Subscriber.

Gardiner, Me. : « For my husband's restoration to health, he suffered greatly from rheumatism, and for my Brother's return to Church and Sacraments. » Mrs Joseph B ll.

Jefferson, S. D. : « For my complete cure from a certain ailment. » A Subscriber.

Milford, Mass. : « Enclosed \$ 1.00 for two masses for favors received. » Mrs H. M.

Gardiner, Me. : « Enclosed \$ 1.00 in gratitude to St Ann for obtaining steady employment for my husband. » Mrs J. B.

St Agatha, Que. : « For my baby's recovery with promise to have it published. »

Manville, R. I. : « Enclosed \$ 1.00 for masses in gratitude for my daughter's cure. » Mrs N. Layle.



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 Neuman, 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

KINDSDALE, N. H. : Mrs M. Majer.

MELROSE HIGHLANDS, Mass ; Mrs. H. M. Pinkham.

BUFFALO, N. Y. : Mr Strauss.

Special Intentions

WINNIPEG, MAN. : « For good health of my brother and sister-in-law ; for sale of a house. » — MOUND CITY, S. DAK. : « Enclosed \$ 1.00 for mass for a sick child. » Mrs M. Willest. — ARCTIC, R. I. : « Enclosed 50 cts for a mass to obtain a cure. » Pierre Harpin. — OTTAWA, ONT. : « To recover perfect health. » J. A. B. — MINNEAPOLIS, MINN. : « To obtain a position and be cured from drink. » — BURLINGTON, VT. : « Enclosed 50 cts for mass for husband's health and mine and peace in family » Mrs T. V. — Off. 50 cts. « For peace and understanding between husband and wife. » — « To obtain good health. » — PHILADELPHIA, PA. : « Enclosed 10 cts for a father's health, a brother's conversion and a happy marriage and that I may die soon. » M. S. P. — ERNSVILLE, ONT. : « For a particular favor. » C. M.

(Three Hail Marys)





Apparition of the Blessed Virgin to St Bernard