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ANNALS OF ST ANNE DE BEAUPRÉ

With the approbation of His Eminence the Cardinal Archbishop of Quebec, of Their Graces the Archbishops of Montreal and Ottawa, and their Lordships the Bishops of Three Rivers, Rimouski, Sherbrooke, St. Hyacinth, Nicolet and Charlottetown, and the Vicar Apostolic of Pontiac.



SANCTA ANNA, ORA PRO NOBIS.

ANNALS
OF
ST ANNE DE BEAUPRÉ

EDITORS AND PROPRIETORS.—THE DIRECTORS OF LEVIS COLLEGE.

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Price of subscription : 35 cents ; all correspondence to be directed to Rev. C. E. CARRIER, Levis College, Levis, P. Q.

SPIRITUAL ADVANTAGES.

1^o Two masses are offered up every week, one on Monday, and the second, on Saturday, for subscribers and their families ; 2^o another mass is said, on the first Friday of every month, for deceased subscribers.

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THE FEAST OF ST. ANNE IN 1875.

PRESENTATION AND BLESSING OF THE BANNER AT
STE. ANNE DE BEAUPRÉ.

From the very cradle of the French colony in Canada, the feast of St. Anne has been the occasion of pious rejoicings. When our forefathers settled on the shores of the St. Lawrence, they bore in their hearts an ardent love for St Anne and a boundless faith in

her intercessory power. That love and confidence they have kept as a precious deposit, increasing it as years rolled by.

The descendants of such devoted clients of St. Anne have inherited the sincere piety of their ancestors, and the tradition so dear to all the sons of fair Brittany, has endured from age to age, drawing down on Canada's blessed soil the favors of Heaven.

At the head of their flocks, the venerable Archbishop of Quebec and his suffragan Bishops, have given a noble example of that traditional love for St. Anne, and have greatly contributed to propagate her devotion.

The present year (1875) is more remarkable than the preceding ones for the great increase in the numbers of pilgrims repairing to the shrine of St. Anne. It will be a memorable one in the Annals of Beaupré. Who among these fortunate pilgrims can ever forget the emotions of the glorious 26th of July, 1875? More than ten thousand pilgrims were there. They had come from all points in the Dominion, and many from the United States. What an imposing sight that multitude of the faithful presented, one in heart and in soul, bent on honoring our blessed mother St. Anne? An elevated platform had been erected for the dignitaries, both ecclesiastical and civil, who were to take part in the ceremony.

As soon as the Archbishop and the Lieutenant Governor of Quebec were in presence of one another, surrounded by a host of ecclesiastics of all ranks, the case containing the banner was opened, and its rich colors attracted the gaze of the multitude. A half-suppressed cry of admiration escaped from the crowd. "*Mon Dieu!* how beautiful it is;" was the universal expression. And it really is beautiful. On a field of silver cloth stand out the loving and lovely figures of St. Anne and the Blessed Virgin. Their attitude is the traditional one, so often rendered by the hand of Faith-inspired art. St. Anne is explaining to her Immaculate Daughter the words of Holy Writ concerning her

future greatness. The words *Consoler of the afflicted, pray for us.* are embroidered in gold letters above and below the figures of the Mother and Daughter, which are wrought in costly *chenille*. On the reverse of the banner appears the figure of St. Joachim, holding in one hand a pilgrim's staff, and in the other, two turtle doves for the birth offering of his blessed Daughter. A large wreath of maple-leaves, delicately wrought in green velvet with pure gold stalks and veins, surrounds the image of the venerable Patriarch. The fringe, cords and tassels of the banner are all of the finest gold. This lovely piece of workmanship is due to the skill of the humble Sisters of Charity, who have spared neither time nor pains to make it as worthy as possible of its noble destination.

When the Archbishop had vested for the ceremony, His Honor the Lieutenant Governor, himself a native of Ste. Anne de Beaupré, stepped forward, and receiving an address from the hands of his aide-de-camp, read what follows in a voice full of emotion :

My Lord,

Only a few months ago, the zealous editor of the *Annals of Ste. Anne de Beaupré*, suggested the idea of offering to our good Saint a banner destined to be placed in her sanctuary, and of soliciting to that effect a general contribution from the Catholics of this Province.

This idea, favorably considered by your Grace, and aided by his powerful influence, could not fail to be realized. From all points of the Province, and from the neighboring States, numerous offerings have been sent, by means of which a beautiful banner has been made. Its artistic workmanship speaks highly in praise of the Sisters of Charity, to whose skilful industry the work had been confided.

The reverend *Curé* of this parish, who has shown such zeal for the honor of our good Saint, to whose service he devotes himself so entirely and so success-

fully, having requested me to present the banner which we now see before us, I have accepted the invitation with great pleasure, not only as a subscriber to the good work, but also and above all as a native of this parish.

I am happy to place this pious offering in the hands of Your Grace, begging you to set the seal on its value by imparting to it the blessing of the Church, and to accept with it the homage of our profound veneration and devotedness."

His Grace the Archbishop answered in the following highly appropriate words :

Your Excellency,

In the name of the Great Patroness of this parish, I thankfully accept the magnificent banner which the piety of the faithful offers to her whom we love to call **GOOD SAINT ANNE.**

No hand was worthier than that of Your Excellency to make this offering in the name of the many subscribers, who, following the example set by Your Excellency, wished to give St. Anne a mark of their confidence and a token of their gratitude.

As a native of this privileged parish, you are equally dear to religion and to country. It behooves the most illustrious son of the Côte de Beaupré to speak, in the name of all, on this solemn occasion.

On this rich banner, we see the image of St. Anne instructing the Blessed Virgin in piety and virtue, cultivating with motherly love the "Stem of Jesse", of which was to come forth He who was, at the same time, the most beautiful and the most disfigured of the sons of men, the "desire of the everlasting hills", and a sign for the most unjust contradiction.

Around the mother and her daughter, are richly wrought flowers, emblems of the graces which the Saviour of men was pleased to pour without measure into the heart of the mother, and of her who was to give birth to the Queen of Angels and of men.

May the faithful of this Province form round this banner a living crown, may they always be worthy of the maternal protection of her to whom we offer this banner to-day. May the people of Canada hand down, from one generation to another, the touching tradition of which the first link begins at the very cradle of this colony.

In the majestic temple, which is now being erected in place of that raised by the piety of Your Excellency's forefathers, and which time, destroying all, has not respected, in this majestic temple, I repeat it, the portals are lofty enough to allow the new banner and many others, to enter with head erect. Let us hasten, by our vows, the moment when it will be given to us to see the banner take possession of the new Sanctuary, in the name of God Almighty, under the invocation of Good Saint Anne. Each time that it will unspread its folds therein, it will be as an eloquent voice imploring the Divine Mercy on this parish, and on its children, on this diocese, on this Province where so many hearts are devoted to the Great Saint.

And, that it may thus be, I shall in the name of the Holy Catholic Church, bless this banner, and beg Almighty God to pour down His most abundant blessings on Your Excellency and his family, on all those who have contributed toward this pious offering, on all the pilgrims who pray or will pray hereafter in this sanctuary.

O Almighty and infinitely merciful God, grant that they, who in presence of this banner, will implore the assistance of Good Saint Anne, may experience the effects of her protection, and rejoice in the Lord for having obtained that which they prayed for in this Sanctuary, so that, having returned home, they may repeat these words of the Prophet, engraved over the door of the new church: *Clamavi ad te, quoniam exaudivisti me*, "I have cried, for thou hast heard me."

After the Pontiff's pathetic words followed the solemn blessing of the banner. It was then borne to

the Sanctuary where the faithful could see it more closely and admire it to their heart's content. A low mass was celebrated by the Archbishop during which thousands approached the Communion-table. Sermons were preached in English and French, the praises of St Anne were sung, her relic was offered to the eager veneration of all present, and then all departed with the impressions of this happy day deeply graven in their hearts.

M. N. D.

THE UNSPEAKABLE GIFT OF GOD.

(*For Holy Week.*)

St. Paul is right in saying that the gift of God is unspeakable. The Redemption, a work which the Spirit of God alone could conceive, is, indeed, a benefit that not only our tongue cannot express, but that our mind is, and always will be, powerless to fully comprehend.

The Redemption, like all the works of God, cannot be compassed by the limited powers of our reason, howsoever enlightened it may be by the divine light of Faith. The clear knowledge of the benefit of the Passion is not given to this life, but it is reserved to a future life, and even then, it must be incomplete.

The benefit of Redemption is incomprehensible in this life, because we cannot understand here below the real value of the advantages we derive therefrom. The chief of these advantages are deliverance from Hell, and the right to Heaven. Such is the meaning of these words of our Divine Saviour. "I am come that they may have life, and have it more abundantly." "The son of man is come to save that which was lost." The Apostle likewise attributes to the Redemption our deliverance from Hell, when he says. "And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up; that whosoever believeth in him may not perish, but may have life everlasting."

Now, it is only the damned that can fully realize the horrors of Hell. It is only the elect, who, enjoying through the merits of the Passion the beatific vision, understand the price of that happiness which they owe to the Redemption, and the real depth of misery and evil from which that same Redemption has saved them. With what loving eyes they contemplate the adorable wounds of the glorified humanity of Christ! What hymns of thanksgiving they sing in praise of the Divine Conqueror of Death and Hell, who has paid for them the ransom of his blood!

Their happiness, dear readers, will one day be ours, if we only wish it; for Christ has died to save all men. And that happiness which lies within our power to possess, that happiness too great for our understanding, it is to the blood of Christ that we shall owe it. Let us, therefore, give thanks to God for His ineffable gift?

The greatness of the Gift of Redemption, we must measure it according to the dignity of the giver. Now, what dignity is this? Is it not God Himself who is immolated for us? How then can we comprehend God's unspeakable Goodness? How can we understand that to spare a useless servant, God has consented to deliver up to torments His beloved Son, in whom He is well pleased? The Church herself, the Spouse of Christ, with all her insight into the mysteries of her Heavenly Bridegroom, is struck with amazement at the sight of such prodigious humility, and cries out: "O incomprehensible excess of Charity; to redeem the slave, thou hast sacrificed the Son." *O inestimabilis dilectio charitatis! ut servum redimeres, Filium tradidisti.*

Oh! how much the matchless dignity of Him who has given Himself up to death for our sake should excite our love! The God of heaven and earth, we owe Him gratitude not only for having created us, but still more for having redeemed us. God might have redeemed us by the ministry of an Angel. In that case we should have venerated that Angel as our Redeemer,

whilst we should have rendered homage to God as to our Creator. "We should have thanked God, says the Blessed Louis of Granada, for, having made us men, and that Angel, for having made us children of God. To that Angel we should have been indebted for a privilege incomparably greater than that which we should have owed to God." But who does not see therein an impropriety which God cannot allow? It was the will of God, who yields not His glory to another, that He should reserve for Himself the privilege of redeeming us from eternal death, and claim for Himself alone all the gratitude that we owe to both the Redeemer and the Creator. "So that your may not have, says St. Anselm, to divide your love between the Creator and the Saviour, God willed to unite in Himself these two titles."

Praise be, therefore, to our loving Saviour, who has shown himself jealous of obtaining our love! By uniting so many titles to our gratefulness, he has deprived us of every pretext for not loving him. In the words of Holy Writ, he has "heaped coals of fire upon our head", that is to say, the proofs of his love are so many that he who would refuse to love him in return would pronounce his own condemnation. Yes, indeed, thy munificence has laden us with benefits, and it is in thy Passion that they appear with greater evidence.

What increases greatly the value of a favor is the good will of him who grants it. In truth, we value more the generosity of the giver than the gift itself. What charity can ever equal that which Jesus has shown us in the mystery of the Redemption? According to a law of divine Wisdom and Providence, the degree of love is proportioned to the greatness of the sacrifice that it imposes. It is by virtue of such a law that the love of parents is not discouraged by the ingratitude of their children. When, therefore, God had destined His Son to redeem the world, He filled his heart with a boundless charity, capable of making

him endure infinite sufferings for the salvation of mankind. God who dispenses His gifts with a truly royal munificence, has not measured the charity which He gave to His Son. It was such that Jesus would have suffered death for each one of us separately, had it been necessary to do so. It is of that immense love that it is written: "Many waters cannot quench charity, neither can the floods drown it."

If, then, we owe gratitude to Jesus-Christ, we are still more indebted to his love than to his sufferings. St. John Chrysostom gives us an idea of the greatness of our debt when he says: "Were we to die every day for the sake of Him who has loved us so much, would our debt be acquitted? By no means; hardly would a slight portion of it be paid."

A final proof—and it is not the least—of the greatness of the gift of Redemption, is the intensity of the sufferings that Jesus underwent during his Passion. We cannot make this better understood than by quoting the words of a Saint who understood better than we do what he owed to his Saviour.

"Behold, says he, his sacred head which Angels adore, crowned with thorns, his eyes blindfolded, his ears filled with insulting words, his cheeks smitten, his face defiled, his shoulders beaten with clenched fists, his tongue sated with gall and vinegar, his arms stretched beyond their length, his hands pierced, his side opened by the wound from a lance, his feet nailed to the Cross. What more could be done to him? Behold it hanging to the Cross, that sacred body, the most excellent of all, that body united to the Divinity; behold it torn, distorted, bruised, crushed, soiled with blood, covered with wounds, furrowed with blows, swollen, livid, hideous to the sight? How could there have been found a creature so criminal, a judge so inhuman, an executioner so cruel, that the body of a man,—I should say, of a God,—should have been tortured in such a manner? Art thou truly, O Lord, he whom the Prophet calls beautiful above the sons of

men, he of whom it has been said that, grace is poured abroad in his lips? What has become of that loveliness, and the graces of his lips, the elegance of his body, and the splendor of his glory which he has shown, and his power over nature? What signifies the praise of the Evangelist: We saw his glory, the glory of the only-begotten of the Father, full of grace and truth?

“Let us rather hearken to the words of Isaias: ‘We have seen him; there is no beauty in him, nor comeliness..... Despised, and the most abject of men; a man of sorrows and acquainted with infirmity: and his look was hidden and despised, whereupon we esteemed him not.’”

Who, indeed, might recognize in that disfigured body, the master-piece of creation? in that man so profoundly humiliated, the King of Heaven? in that object of the people's scorn, the glory of the Father, the Son of God, and the Prince of the earth?

M. N. D.



SAINT MECHTHILDE'S PRAYER.

Praying before the wounded Face adored,
Dear Saint Mechthilde thus addressed our Lord,
“Grant unto those who own Thy heavenly grace
And chant the praises of Thy Holy Face,
That Thou mayest still be with them on life's way.
And their tired footsteps falter not, nor stray”.
Our Lord this precious answer deigned: “From me
Not one of them shall separated be.”

MARCELLA A. FILZGERALD.

Gilroy, Cal. Jan. 1889.



THE WORSHIP AND PATRONAGE OF ST. ANNE.

ALL CREATURES HAVE CONTRACTED THE STRICTEST
OBLIGATIONS TOWARDS ST. ANNE
AND ST. JOACHIM.

(Continued)

After having laid down the foregoing arguments, a celebrated panegyrist of our Saint adds; "Thereby Anne has a right to our veneration as mother of all the elect whom Mary has begotten, according to the declaration of St. Anselm and St. Bernard..... All the children of God, that is to say, all Christians, by virtue of a particular right of adoption and love, are obliged towards her as her spiritual and adoptive sons". Thus our family according to grace is complete: in Our Lord we have a devoted and all-powerful brother, a tender mother in the person of Mary, a foster-father, in that of St. Joseph, and their parents are our grand-parents. Owing to our relationship with Jesus-Christ and with them, we have numberless brothers and sisters, with whom, in the companionship of Angels, we shall share in the eternal joys.

We shall not insist on these consoling arguments, because all that we have said before and all we intend saying tends to confirm them; however, for the honor of our beloved Saint, let us propose to the reader a theme for meditation no less well grounded and remarkable.

We cannot read without astonishment those passages of the Bible in which God praises the just for their justice, proclaims that He is under obligations towards them, and rewards them with unheard-of liberality: "Well done, good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things. . Come ye Blessed of my Father, possess you the kingdom prepared for you from the

foundation of the world..... Amen, I say to you, as long as you did it to one of these my least brethren, you did it to me (1).

God goes further still; in His love He seems unable to wait for the day of eternal rewards.

Touched with the faithfulness of some souls to correspond to His bounties, He expresses His gratitude even in this life, and He sometimes does so in terms able to confound them and make us blush at our own indifference. The lives of the Saints afford us many examples of this; who does not know the words of Our Lord to St. Teresa: "If the world did not exist, I would create it for thee." Now, if God declares Himself obliged to such a degree toward a Teresa and to many others among His servants, may we not say of St. Anne, without violating the rules of faith nor the respect due to Divine Majesty, that the three adorable persons are more indebted to her than to any other creature? By her concurrence with grace, by her ardor in becoming a perfect instrument of their will, has she not rendered them the most remarkable service that can in any way lie within the power of a mere creature?

According to the language of men, adopted by Scripture itself, God, to make Himself better understood, ascribes to Himself, as to us, passions and senses. He represents Himself as being sorrowful, angry, compassionate, jealous; His anger is inflamed against the sinner; the arm of His justice is raised over him: He allows Himself to be moved by the repentance of a contrite and humble heart. With these premises, may we not conclude, borrowing the expression of a Greek Father, that the three adorable Persons intended to give unto themselves a complement, as it were, in the person of St. Anne? Although infinitely perfect in themselves and wanting nothing, since they possess

(1) S. Matthew XXV, 23, 34, 40.

the fullness of being, they nevertheless were without a visible glory, palpable to the senses.

The Father had a Son eternal as Himself, His splendor and living image; but in time He had no daughter worthy of Himself.

The Son had a Father, but he had no mother to offer to our veneration and love.

The Holy Ghost could be a bridegroom, but He had no spouse.

O marvel of grace in St. Anne! Her perfect docility permitted these divine Persons to make use of her as of a blameless instrument. Anne, by becoming the mother of Mary Immaculate, has given a Daughter to the Father, a Mother to the Son, a spouse to the Holy Ghost. We, therefore, to a certain extent, may assert that not only all creatures are indebted to St. Anne, but even, in a certain way, the three Persons of the august Trinity. We may also, therefore, although in a lesser degree, give her the title given to Mary by Hesychius of Jerusalem, who calls her *the complement of the Most Blessed Trinity*.

(From the French of Fr. Mermillod, S. J.)

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THE " ALLELUIA ".

EASTER.

" You have commanded to say *alleluia* at masses not included in the Paschal season!" Such was the reproach addressed in the sixth century to St. Gregory the Great by certain, narrow-minded persons too strongly attached to their own opinions. The immortal Pontiff answered that the usage had been introduced by St. Jerome, during the reign of the holy Pope Damasus. As for saying *alleluia* during Easter-tide, it was a custom dating from the days of the Apostles.

But when does the *alleluia* appear for the first time? The *alleluia*, the shout of triumph, goes as far back as the holy king David. In the hundred and fourth Psalm, wherein he celebrates the alliance that God made with His people and the favors He bestowed on them, the Royal Prophet sends forth the joyful cry which the Church has received from his lips, and rapturously repeats to celebrate an alliance far more glorious still. *Alleluia!* word full of mystery.

What does *alleluia* signify? Why is it not sung throughout the whole year? Why, especially during Easter time, is it sung with so marked insistence? Such are the interesting questions we are now going to answer.

Alleluia is a Hebrew word signifying: Praise God! but, says the saintly Cardinal Bona, it is not so much a word as an interjection expressing the profound feeling of a heart overflowing with joy.

Why has it not been translated? "So that, says the famous Rupert, by pronouncing this word of a foreign tongue, we may think of the far-off land that shall one day be our own." And St. John tells us that the *alleluia* resounds day and night in the streets of the holy city," and the heavenly Jerusalem, continues the learned Abbot of Deutz, has thus let fall some particles of its riches like drops of divine dew which the Patriarchs have gathered up, the Prophets transmitted, the Apostles distributed to the whole world: "Why then should it have been translated? It enables us to speak the language of Angels and Saints," and we thus affirm, says the Venerable Bede, the confession of an only faith, of an only love for Christ, hastening with joyous step to that country where neither strife of minds nor diversity of tongues will be known?"

But, then, why not sing it the whole year round? The nine weeks from the Septuagesima Sunday to Easter are deprived of this cry of rejoicing. What is the reason of such an exception?

The exception is easily explained. The Jews, during their captivity in Babylon did not sing the hymns of Sion. How then could the Christians, during those nine weeks destined to remind us of our exile in this land of tears, sing the canticle of deliverance? Ah! I well know that Jesus is with us, and that is the reason why the sighs of Advent do not deprive us of the *alleluia*. But Jesus must live within us; and, for that reason, we must die to sin through penance; let the *alleluia* be silent before the meditation on the sorrows of the Man-God and of our own sins. It is meet that our harps should remain voiceless on the strange shores where our sins have led us.

But when the days of mourning are over and the dawn of the great day of the Resurrection has broken, the *alleluia* bursts forth from every heart, the song of triumph accompanies each prayer of the Church. Taken up with a joy that silence has increased, the *alleluia* is sung, and repeated, and prolonged with an insistence full of mystery. "We are accustomed to sing a long string of notes at the end of the *alleluia*, to recall the joy of the Saints which is endless and unspeakable. Endless and unspeakable! such is the glory that Jesus Christ has merited for us by his death, and in which we share in advance if we rise again with him by a holy life.

Such is the deep meaning of the *alleluia*, such is the reason of its frequent use in the liturgy of the Church.

If now we cast a rapid glance at its history, we see it coming down through ages surrounded by the respect of nations, having its singers, its miracles, and even its martyrs. In the first centuries of the Church, says St. Jerome, children practised on the *alleluia* to loosen their tongues; no doubt they prolonged the *nerimata* with a solemnity which the robust lungs of the Middle Ages could not attain. Rowers, says St. Sidonius Apollinaris, cleft the waters in the name of *alleluia*; ploughmen caught it up as a strain to lighten their heavy labors, lectors chanted it from the pulpit with a zeal

that nothing, not even persecution, could abate. One of them even paid dear for his courage; as he was busy singing the *alleluia* at the moment when the Arians in arms, were invading the church, he fearlessly continued; at the same instant an arrow pierced his throat, and the youthful martyr went to continue in heaven the song of triumph in honor of the risen Christ.

The *alleluia* has had its martyrs; it has also had its miracles. When the temple of Serapis, in Alexandria, was on the point of being destroyed, a mysterious voice cried out *alleluia*, and it was the signal for the approaching ruin of the edifice. Later, about 555, St. Germain of Paris stopped by the chanting of the *alleluia*, a vast conflagration, and St. Germain of Auxerre drove back with this weapon of Faith the hostile legions. Who has not heard of that beautiful exclamation of a dying person? One Easter, being asked if he suffered much: "*Crucifixus, alleluia, Crucified, alleluia!*" was the sublime answer.

On Holy Saturday, in Rome, after the Epistle has been sung, the subdeacon comes and bows before the Sovereign Pontiff seated on his throne, and pronounces in a clear voice these joyful words, which resound instantly throughout the immense basilica of St Peter and make all hearts leap with gladness; ; "Most Holy Father, I announce to you a great joy; it is the *Alleluia*. The celebrating cardinal then chants the *alleluia*; the choir repeats it after him, and the heavenly cry is thus exchanged three times. The *alleluia* is indeed, Christians, a great joy; it is not a joy fleeting and frivolous, it is a holy and delightful joy which it lies within our power to make last forever. Let our hearts speak out, let our voices sing the praises of God; the *alleluia* will constantly live in our hearts and will prepare them for the eternal *Alleluia*.

DUTIES OF PARENTS TOWARDS THEIR CHILDREN

(Continued.)

GOOD EXAMPLE.

God demands that, according to the model of His Son Jesus-Christ, you act even before you instruct, for "Jesus began to do and to teach." Give therefore the example of a firm faith, which yields to no outward pressure and knows not the weakness of human respect; the example of an exact and entire obedience to the commandments of God and of the Church; the example of a virtuous conduct, of an honest conversation, of a deep respect for all that concerns religion and for its ministers. How will the young man learn to love the path which leads to church if his father enters it only for low mass on Sundays? How will he love to frequent the Sacraments—an indispensable practice for the preservation of his virtue,—if his father performs, at the most, and even then by stealth, his Easter duty? How, finally, will he have the courage to uphold his convictions, if his father easily violates,—and that under the most trifling pretext,—the law of abstinence, heartlessly smiles at the impious or lewd language of the worldlings of his acquaintance, and trembles to make in their presence the sign of the cross? As for the young girl, can she be reserved, humble, pious, will she have simple and modest tastes, if her mother dreams of nothing but dress and entertainments, of feasts and pleasures, and feels happy when she is far from the family fireside?

Ah! how many parents who deplore, with tears in their eyes, the misconduct of their children, would do well to accuse themselves and to say to themselves: "We reap what we have sown; our children's wretchedness is our own making; we have opened before them a false way; they are following it to the end."

CAREFUL WATCHING

Is a duty that binds most strictly the father and mother and on which it is right to insist, for, through an-unfortunate and inconceivable aberration, it is forgotten nowadays in the strangest manner. Parents enquire with the most minute anxiety whether their children want anything, whether they are warmly clad, whether their food is to their taste; their footsteps are watched to ascertain whether they will not catch cold in some pleasure-party, or again, whether they may not be exposed to meet with comrades of a condition too much lower than theirs.

But do they offend Almighty God, when they cease to be under their parents' eye? Are not their conversations too free? does not their virtue run the greatest risk of being lost? Nobody has the least care for all this. Christian parents, how great is your responsibility! What an account you will have one day to render to God!

You must lay down as a principle that your children should never be without some body to watch over them. As long as they are in their teachers' hands, it is to them that belongs the grave duty of being well informed of all that concerns them, and of never leaving them alone. But as soon as they are in the family, whether during the intervals between class-hours and on holidays, or when they have completed their education, this all-important care rests solely with you. And do not trust too much to their good outward behavior, still less to the candid look of their countenance. Alas! how many mothers are caught by these deceitful appearances! They think that their sons are incapable of uttering an immodest word, of indulging in manners even slightly out of season; and already the poor children, victims of maternal imprudence, are far advanced in corruption.

It is your duty, therefore, to watch over: *what they do*, and especially to see that they have something to do, idleness being the most dangerous enemy of their

virtue; *what they read*, to snatch from their indiscreet curiosity every book, every newspaper or novel able to trouble their mind,—to make too lively an impression on their imagination, or to inflame their incipient passions; *the companions with whom they associate*, fatal occasion of sin for so great a number of young men, when such companions are not thoroughly pious. On this point, dread no scruple; let the least sign alarm you; believe our experience as pastor of souls, you will always be alarmed too little. We repeat it; let your watchfulness be exact and universal: watchfulness at home, and out of doors. And would to Heaven that you could persuade your children to be as seldom away from home as possible! Happy the young boy, happy the young girl who play under their mother's eye! Happy the mother who is wise enough to preside over the amusements of her children!

CORRECTION.

Another most important duty not less neglected than the preceding one. Children have defects; owing to the corruption of our age, they have more defects than ever; and parents know not how to correct their children. On the father's part, there is, at rare intervals, an explosion of anger which scandalizes, irritates and discourages; then, a complete impassibility, which tolerates even unto disorder. Or again, a severe rebuke will be given for a breach of civility, of the use of the world, with a fixed resolve to close one's eyes on the omission of religious duties and of all that belongs to conscience.

On the mother's part, there is excessive weakness, and as the saying is, a "tenderness," of which both she and her child will rue one day the dreadful consequences. Respect tends to disappear from the Christian house, because parents no more wield that sacred authority, which is a participation of the very authority of God. To make respect flourish anew, enforce obedience, and never allow to pass by, without reproving them, the faults of your children. They will see, by

the expression of your face and your measured words, that you scold and punish regretfully, especially if you call their attention to what really deserves reproof. Thus, you will more easily forgive those faults which are due to giddiness and thoughtlessness alone; but you will severely chastise those which proceed from malice, from a guilty premeditation, from a rebellious and obstinate temper, and above all those which relate to religious duties and to virtue.

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