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Annals of Saint Anne de Beaupre

Vol. 14 ..o+o.. September 1900 ..o+o.. No. 5

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Chronicle of the Shrine

The month of Good St. Anne. — We observe with pleasure the increased movement of our religious populations towards the shrine of the glorious Patroness of Canada. Never yet has the con- course of pilgrims and visitors been so great as during the month of July 1900. Private pilgrims beyond number from all parts of Canada, of the United States and even of Europe, came during the month to do homage to the powerful and good Mother of the Canadians. A great many among them were not content with the usual duration of a pilgrimage ; they spent whole weeks and some even spent several weeks at the holy shrine.

As regards the organized pilgrimages, they were numerous and al- ways most edifying. Our space does not permit of our giving a full description of each of those imposing religious manifestations ; never- theless the short account we shall print will, we hope, suffice to give our readers an idea of the extraordinary movement of piety of which the shrine of Beaupré has been the centre during the course of the month devoted to Good St. Anne.

The week from 1st to 8th July.— During this first week of July, St. Anne saw eleven fine pilgrimages at her shrine.

In the first place, on Sunday the 1st July at 5 a. m., the *Three Rivers* brought us the *Irish Ladies of St. Anne's Parish, Montreal*, to the

number of 375, under the charge of the Reverend Redemptorist Fathers.

About 8 a. m. the train brought a second Irish pilgrimage from *St. Patrick's Church, Quebec*, to the number of 400, also under the charge of the Reverend Redemptorist Fathers.

As may be seen, the Irish are no less devoted to the Patroness of their adopted country than to the apostle of their ever dear and ever remembered country.

450 *Children of Mary of St. Sauveur, Quebec*, came on the same day, to offer to the Mother of the Virgin Immaculate the homage of their harmonious chants and ardent prayers.

Louiseville is a pretty village charmingly situated on the north shore of the St. Lawrence between Montreal and Three Rivers. From this pleasant place 450 pilgrims arrived in the evening and spent the night at *Beaupré*.

On Tuesday night, Rvd Mr Quinn, pastor of *Drummondville* in the diocese of Nicolet, brought 650 of his parishioners to the shrine.

That night also, St. Anne observed with pleasure the return of the pious pilgrims from *Madawaska*. This year again their number amounted to 700. They spent the whole day at the shrine and gave an example of the most edifying piety to all.

On Wednesday the 4th July, the *Three Rivers* came to us with the *Ladies of St. Peter's, Montreal*, to the number of 700 pilgrims under the charge of the Rvd Oblate Fathers.

On Thursday the 5th, another pilgrimage came in charge of Rvd Oblate Fathers: that of the *Ladies of the Holy Family* of *St. Sauveur, Quebec*. Over 600 mothers were ranged under the banners of the association.

The 6th brought us the fine pilgrimage from *Boucherville* with 750 pilgrims under the charge of Rvd J. Primeau, pastor of the parish. This pilgrimage was especially remarkable for the beauty and harmony of its sacred songs.

On the same day, the diocese of *Sherbrooke* sent to the blessed shrine a group of 800 pilgrims among whom were some 30 priests and religious.

Finally on Saturday, 7th July, the parishioners of *St. Tite des Caps* came on their yearly pilgrimage. They were over 300 in number, accompanied by their pastor, Rvd J. Lachance, and came to offer the homage of their filial love and prayers to the patroness of Canada.

From the 8th to the 15th July.—During this second week of July no less than fifteen organized pilgrimages met in the famous Canadian shrine.

Sunday, the 8th, was especially glorious for St. Anne. On the previous evening nearly 1200 pilgrims came on three special trains from the city and diocese of *Ottawa*. Rvd Father Jacques of the Order of Preaching Friars, had charge of this brilliant embassy. On the following morning they met in the church 400 men from the parish of *St. James, Montreal*, and 400 *Congreganists of St. Sauveur, Quebec*. The latter had a reception ceremony; more than forty new members pronounced their act of consecration to the Virgin Immaculate at the foot of St. Anne's own altar.

On the following day, the 9th, our neighbors of *St. Joachim* made their traditional pilgrimage to the shrine of the illustrious and holy spouse of the patron of their parish.

In the evening of the same day, the steamers *L'Etoile* and *St. Croix* brought to Beaupré 600 parishioners of *St. Casimir, Portneuf*, and 750 of *St. Ferdinand d'Halifax* and surrounding parishes. The latter pilgrimage had been organized by Rvd L. Gagné, pastor of *St. Ferdinand*, whose zeal and devotion to St. Anne are well known to us.

On Tuesday, the 10th, we received three pilgrimages: that of *St. Anselme*, counting 300 pilgrims; that of the parishes of *St. Famille* and *St. François, Island of Orleans*, counting 600 pilgrims, and that of *St. Hyacinthe* counting nearly 650 pilgrims. A great many priests accompanied the latter pilgrimage which was organized by Rvd Messrs Cardin and Sénécal of the diocese of *St. Hyacinthe*.

On Wednesday, the 11th, 600 pilgrims from *Lewiston, Maine*; 400 from the parishes of *St. Jean* and *St. Laurent, Island of Orleans*, and 250 from *Ste Foye*, near Quebec, had the honors of the day at the shrine of the Thaumaturga.

The 12th July was also remarkable for three pilgrimages: that of the parish of *St. Jean Baptiste, Montreal*, that of *Cap St Ignace*, and that of *Berthier*. In all nearly 2000 pilgrims.

From the 15th to the 22nd July.—If there be any pilgrimage that is particularly agreeable to St. Anne, it is one consisting entirely of men. On Sunday the 15th July the Reverend Fathers of the Blessed Sacrament of Montreal brought to the shrine 400 men who gave an example of the most religious behavior and of edifying piety.

On the same day the city of *St. Hyacinthe* was represented before the patroness of Canada by a deputation consisting of 800 of its leading

citizens. Canon Duhamel, the curate of the cathedral, was at the head of this pious caravan.

The *Palestrina Union* and the *St. Jean-Baptiste Society of St. Saviour, Quebec*, also made their annual pilgrimage on that day. The two societies combined formed a group of about 300 pilgrims.

So long as the parishioners of *L'Islet* have as their pastor that zealous promoter of devotion to St. Anne, Rvd Charles Bacon, they will be faithful in journeying to Beaupré every year. On Monday the 16th, the steamer *l'Etoile* brought them here once more to the number of nearly 700. Almost at the same time came the parishioners of *St. Raymond* to the number of 750 under the charge of their pastor Rvd J. E. Roy.

The 17th July was remarkable for the great pilgrimage of *French Canadians from New England*. They numbered 2600. We give below a full account of this gigantic pilgrimage.

On Monday the 18th, the parish of *Sacred Heart, Montreal*, sent to the shrine 700 devout servants of the patroness of Canadians. Rvd E. Brien, their vicar, was at their head.

On the same day the parishioners of *St. Thomas, Montmagny*, to the number of nearly 400, arrived by the steamer *Ste-Croix*. Their fine band contributed not a little to enhance the splendor of the day's ceremonies.

The latter had not yet left the shrine when the bells were already greeting the arrival of two other pilgrimages which were to remain at Beaupré until the following day, that of *St. Jean Deschailions* with 450 pilgrims, and that of *Nicolet* under the charge of Rvd L. H. Lavallée, curate of the cathedral, and under the distinguished patronage of Mgr J. S. H. Brunault, bishop of Tubuna and coadjutor of the Bishop of Nicolet. A good many priests accompanied the pilgrims whose number exceeded 700. The religious ceremonies, presided over by Mgr Brunault, were most imposing. That evening there was a torchlight procession which made a fine display. Many hundred tapers made the night as bright as day. The harmonious sounds of the pilgrims' singing were admired by all. « I have seen Lourdes, Monseigneur said afterwards, I have attended all its ceremonies and processions, but I have never seen anything like this. »

On Tuesday, the 19th, the parish of *St. Jean Port-Joli* came to ask St. Anne to accept its homage and to listen to its prayers. It was represented by 600 delegates under the charge of their worthy pastor Rvd Mr Frenette. A misunderstanding prevented them from remaining at the shrine until sunset.

From the 22th to the 29th July. — This was also a well filled week and above all a most glorious one for St. Anne.

Sunday was especially fine. At dawn the steamer *Three Rivers* arrived with nearly 1000 pilgrims consisting of the *The Third Order of men from Montreal*, who came under the charge of the Reverend Franciscan Fathers to renew their promises of fidelity to God and to religion at the feet of Good St. Anne.

Then arrived in succession the parishioners of *Sillery* to the number of 400 ; those of *Stadacona* to the number of 450, and those of *St Jean Chrysostôme* to the number of about 200.

On Monday, 23rd, but one pilgrimage came, that of *St Michel, Bellechasse*. The pilgrims who numbered 500 had every opportunity of satisfying their devotion.

When *Sorel* sets itself in motion St. Anne hears of it. On Tuesday the 24th, that charming city on the banks of the Richelieu sent to the shrine of the Thaumaturga not less than 1000 pilgrims whose edifying piety must have greatly rejoiced the heart of their Patroness.

Very late in the evening came 400 pilgrims from *St. Flavien*, who, on the following day, the 25th, were at the shrine with over 1500 Irish pilgrims from the city and diocese of *Kingston*. This was the pilgrimage organized by Rvd Father Twomey the great promoter of the devotion to St. Anne in the province of Ontario. Many clergymen accompanied the pilgrims most of whom remained at the shrine until the day after St. Anne's feast.

During the day, 150 pilgrims from *Biddeford, Maine*, and 125 from Wisconsin also came.

Moreover private pilgrims poured in from all directions. Some came on foot, others in vehicles, some by steamer and others by train. Many thousand persons came and went in the village and vicinity awaiting the dawn of the « great day. »

On the 26th, the feast of Good St. Anne, there was an immense crowd in the shrine. Besides the thousands of private pilgrims who had arrived the day before and on the day itself, the *Three Rivers* brought us 900 pilgrims from the diocese of *Ogdensburg*. This fine pilgrimage had been organized by Rvd Mr Charbonneau, pastor of Keeseville, N. Y. The religious ceremonies presided over by His Excellency Monseigneur Falconio, the worthy representative of the Holy See in this country, were brilliant to an extraordinary degree. The processions in the grounds were grand and majestic. Never yet has the feast of our well-beloved Patroness been celebrated in so solemn a manner.

On the day following the feast, the parishioners of *St. Anne de Beaupré* became pilgrims with the pilgrims; they came in great number to pray and receive communion in the shrine of Her whose privileged children they are.

On the same day, Rvd Mr Gosselin, pastor of *Notre-Dame de Lévis*, had the happiness of bringing 450 of his parishioners to St. Anne. This was the vanguard of a more numerous pilgrimage which that parish makes every year in the month of August.

The 29th, 30th and 31st of July. — These three last days of the month of Good St. Anne brought us legions of private pilgrims and also six organized pilgrimages.

Sunday the 29th was a beautiful day: an Italian sky and a crowd as at Lourdes. First of all the *Three Rivers* arrived at the wharf with 300 men from *St. Anne's parish*, Montreal, under the charge of the Reverend Redemptorist Fathers. The *Pontifical Cadets* with their brilliant uniforms and disciplined movements formed a most interesting group. An excellent band caused the hills of Beaupré to re-echo its powerful and melodious strains.

Nearly at the same time as these pilgrims from Montreal, 300 parishioners of *Montmorency Falls* came to the shrine with 500 others from the new and already flourishing parish of *St. Malo, Quebec*. The confraternity of St. Vincent of Paul had organized this pilgrimage which was under the charge of Rvd H. Bouffard, the pastor of the parish.

At 8.30 the bells greeted the arrival of a fourth pilgrimage. Rvd Father Michelot, S. J. brought to the feet of the Thaumaturga a fine contingent of 1500 pilgrims, of whom 1000 were Congregationists. The latter had a reception ceremony at which 115 of them, who were as yet only candidates, pronounced their act of consecration to the Queen of Heaven, with tapers in their hands.

On the following day we expected the annual pilgrimage of the diocese of *Pembroke*. In the evening there came in three special trains nearly 1400 pilgrims from the Ottawa Valley, under the charge of Rvd E. Latulippe, curate of the cathedral. They remained at the shrine during the greater part of the 31st and after thoroughly satisfying their devotion they left Beaupré saying: « Till next year. »

On the same day at 11.30 a. m., the *Three Rivers* which had been detained for several hours by fog and bad weather, reached the wharf having on board 550 Ladies of the parish of *Maisonneuve*, Montreal.

This was the first time this parish came on an organized pilgrimage. So long as it has a pastor as zealous as Rev. J. A. Bélanger, it will not fail each year to find its way to Beauré. *Au revoir* therefore.

The Maisonneuve pilgrimage was the 56th and last for the month of July.



Distinguished visitors. — The Very Rvd Father Monpeurt, Provincial of the Dominicans of France, and Very Reverend Father Adam, Vicar-provincial in Canada and prior of the convent of St. Hyacinthe, celebrated holy mass in the shrine of the Thaumaturga on the 30th July.



A ceremony for the 1st January 1901. — A splendid reliquary of gilt brass will be solemnly offered to Good St. Anne at midnight mass on the 1st January 1901. Subscriptions may be sent to the Director of the *Annals*.



The great pilgrimage from New England.—The 17th July 1900 will remain a memorable date in the *Annals* of the devotion to St. Anne. On that day the glorious patroness of Canada saw at her blessed shrine of Beauré the largest pilgrimage that has hitherto come from the United States. A committee, consisting of eighteen members of the clergy with Rvd J. Marcoux as president and Rvd Jos. Marchand as vice-president, had been for some months working at the organization of this splendid pilgrimage. The names of these zealous promoters of devotion to St. Anne are: The Reverend

Allard, J. C., Turners Falls, Mass.	Bonneville, Fred., Chicopee, Mass.
Bruneau, C. E., Holyoke, Mass.	Caisse, J. C., Marlboro, Mass.
Delphos, Ar. Chicopee Falls, Mass.	Gagnier, L. G., Springfield, Mass.
Genest, J. M. A., Mittineague, Mass.	Hamelin, H., Williamsett, Mass.
Leclerc, Nap., Woonsocket, R. I.	Marchand, Jos., Three Rivers, Mass.
Marcoux, J. E., Indian Orchard, Mass.	Parent, J. B., Lynn, Mass.
Perrault, J. A., Worcester, Mass.	Prévost, J. A., Fall River, Mass.
Rainville, Noel., Northampton, Mass.	Senesac, J. E., Hartford, Conn.
Triganne, L. O., Adams, Mass.	Van Oppen, Meriden, Conn.

Assuredly the members of this venerable committee may well be proud of the success that has crowned their efforts. More than 2,600 pilgrims responded to their appeal and, on the 17th July, were in the blessed shrine of Beauré.

This brilliant phalanx had been recruited almost exclusively among the 400,000 French Canadians of the four dioceses of Boston, Springfield, Providence and Hartford.

The official route of the pilgrimage was *via* the Boston and Maine and the Canadian Pacific. Seven special trains were placed at the disposal of the pilgrims. Two started from Boston ; two from Springfield ; two from Worcester ; while the seventh took the pilgrims from the parishes along the line of the Vermont Central. The latter with its 400 pilgrims arrived at St Anne only about 11 o'clock. The six others came in between 4 and 8 a. m.

It was a fine sight to see these thousands of pilgrims entering, in groups of four or five hundred, into the vast basilica which most of them saw for the first time. Their looks and the expression of their features plainly showed their joy and happiness. « It is not a dream only, they seemed to say ; we are really on the soil of our country and in the shrine of the great patroness of the Canadians. »

What fervent Catholics our brethren in the United States have remained ! How well they also can pray to Good St. Anne, whose faithful and devoted children they have always remained. Nearly all received holy communion which for several hours was constantly administered, while the 45 priests who accompanied the pilgrimage, celebrated holy mass in turn at the various altars of the basilica.

At 8 a. m. Rvd Father Billiau C. SS. R. preached a practical sermon in English on the Communion of Saints.

The principal ceremony of the day took place in the park, in order that all might take part in it. An altar was erected on the marble platform in front of the church, and there His Grace Archbishop Bruchesi of Montreal celebrated holy mass in the presence of nearly 3,000 persons. The spectacle presented by the parvis of the basilica was truly grand.

At the Gospel, Rvd Father Jacqmin C. SS. R. welcomed the many French Canadian pilgrims and exhorted them to have confidence. He told them that they might expect great favors because they had come at the cost of much fatigue and considerable sacrifices *to pray ; to pray to Good St. Anne ; to pray to her in her favorite shrine ;* on which three motives for confidence he briefly dwelt.

After Mass, Archbishop Bruchesi delivered a stirring address.

His Grace's ardent and patriotic words deeply moved the hearts of all and caused more than one tear to flow. He then read St. Anne's Gospel over the sick and infirm and solemnly blessed the kneeling crowd.

The time had come for carrying the relics of the Thaumaturga in triumph. An immense procession was formed and walked amidst the

singing of hymns and reciting of prayers. At the head was the cross ; then the banner of St. Anne carried by a man of gigantic stature and of a robust constitution. This was Mr Victor Poulin of Pittsfield, who was miraculously cured last year. To those who questioned him about his health since the day when he was suddenly cured, in the shrine, of the painful disease which kept him confined to his chair for two years and a half, he replied that he had never been better. After the banner, in pious and collected attitude, walked three thousand pilgrims, many of the clergy and the choristers. The Archbishop with his attendants immediately followed the great relic of St. Anne, placed for the occasion in a splendid gothic ostensorium, carried by Rvd Father Allard, curate of the basilica.

On the return of this grand procession, the pilgrims entered the basilica chanting the *Magnificat*. Solemn Benediction was also chanted and Rvd Father Allard, in the name of all, read a touching formula of consecration to the Sacred Heart of Jesus. The veneration of the relics of the glorious Thaumaturga crowned this imposing manifestation of faith and Christian piety.

After a last prayer to St. Anne the pilgrims left the shrine, happy at having made so fine a pilgrimage and carrying with them the best wishes of their brethren in Canada.

O Good St. Anne, in heaven above, protect the French Canadians of New England ; preserve faith and piety in their hearts ; make them always remain French and Catholics !



The Feast of St Anne. -- The wishes of the children of Good St. Anne have been fulfilled : the attendance, the ceremonies, the favors obtained ; everything contributed towards the most solemn and sincere homage being rendered to our illustrious patroness. Who, among the four thousand pilgrims gathered from all parts, did not feel a thrill of joy from the very dawn of the Festival day ? At 4. 30 a. m. the chime of bells in the towers of the basilica called the faithful to the shrine. Low masses succeeded one another without interruption. More than three thousand purified, ardent and confiding souls were strengthened by communion. The high mass at 7. 30 was for the parishioners, but a countless crowd had invaded all the pews in the basilica and in the sixteen side chapels. This immense concourse must have greatly rejoiced the heart of the ancestress of Jesus-Christ.

The principal ceremony was to take place later on.

At 8.30 the train from Quebec brought us high dignitaries who

made it a duty and a pleasure to enhance the splendor of the feast by their august presence. What a splendid sight ! His Excellency the Apostolic Delegate to Canada, Monsignor Falconio ; Archbishop Bégin of Quebec ; Bishop Labrecque of Chicoutimi ; Rev. Father Fisher, the Delegate's secretary ; Monsignor Hamel, vicar-general of Quebec ; Rvd Ant. Gauvreau, pastor of St. Roch, Quebec ; Rvd Mr Sylvain, canon of the cathedral of Rimouski, and many other members of the clergy were the object of an enthusiastic and religious reception. His Excellency received all the honors paid to the archbishop on the occasion of pastoral visits. The grounds were decorated with flags : the Pontifical, English, Belgian, Canadian, American and Irish flags. The procession took place in the following order : the insignia of the Basilica ; the Keeseville Harmony ; the Cross and acolytes bearing tapers and holy water ; St. Anne's banner ; the choristers ; the pastor of the parish ; His Excellency with cape, mitre and crozier ; Archbishop Bégin with camail ; Bishop Labrecque ; the clergy. The cortege entered the basilica to the sound of the singing of St. Anne's hymn. Rvd Father Allard presented holy water to the Delegate and sang the verse of the second vespers of St. Anne, with the orison of the saint. Then the pontifical mass began. The choir from Keeseville or Orpheonist Society performed the musical part of the mass in a masterly manner and was well seconded by the powerful organ of the basilica.

Bishop Labrecque officiated. His Excellency the Delegate occupied the throne on the Gospel side ; Archbishop Bégin that on the Epistle side. The praying stools and stalls were occupied by members of the clergy. Rvd Father Rhéaume, Redemptorist of St. Anne de Beaupré, preached in French on the glory and goodness of the Thaumaturga of Canada. Rvd Father Billiau, also of St Anne de Beaupré, preached in English. We shall give a synopsis of his eloquent sermon further on.

The pontifical mass ended at 11 o'clock.

At noon all the members of the clergy were gathered around the venerable representative of His Holiness Leo XIII, at a fraternal banquet.

At 1.30 solemn vespers were chanted, according to traditional custom, by Rvd Mr McCrea, pastor of St. Joachim ; he was assisted by Rvd G. Lemieux, pastor of St. Ferréol, and Rvd J. B. Ruel, pastor of Montmorency Falls. Bishop Labrecque occupied the throne. Vespers were followed by a procession in the grounds of the basilica : at the head walked the cross-bearers and candle-bearers ; then came : the clergy ; the statue of St. Anne ; the great relic borne by Archbishop

Bégin in a cope attended by Rvd Messrs Faucher and Delisle; His Excellency Monsignor Falconio, attended by Rvd Mr Sylvain, canon of Rimouski, and by the Very Reverend Father Alph. Lemieux, Vice-provincial of the Redemptorists, and finally Bishop Labrecque attended by Rvd Fathers Wittebolle and Savard. Rvd Father Allard delivered a very spirited address and all present repeated three times: *Vive la Bonne sainte Anne!* Then, to the sound of the *Magnificat*, the procession reentered the basilica. The ceremonies concluded with a pontifical Benediction of the Blessed Sacrament. Afterwards Rvd Father Allard presented the great relic to be venerated by His Excellency the Apostolic Delegate and by all the clergy. The people enjoyed the same privilege: all, but especially the sick, the infirm and the afflicted, respectfully and confidently kissed the precious relic from St. Anne's arm.

This heavenly day was but too short. On all sides could be heard the words: « How beautiful! How edifying! At Beaupré alone can such things be seen! We will certainly come back next year! »



Sermon of Rvd Father Billiau.

We are the children of Saints.

(Tob. 2 18.)

The Catholic Church celebrates to-day the feast of Good St. Anne. And you are come in large numbers to her Basilica, this royal place of worship and devotion, to witness all the magnificence of Catholic worship on such solemnities.

At all seasons, when the pilgrim for the first time enters the Church of St. Anne, he is impressed by the imposing grandeur and the religious character of the edifice. He feels himself drawn towards her glorious statue, to commune with her in silent prayer.

But on the feast of St. Anne, our heart is filled with zeal for the glory of her house; and at the sight of a rich array of gold vestments, a venerable and numerous clergy, the Right Reverend Bishop of Chicoutimi at the altar, the venerable Archbishop of the diocese on his throne, and the Papal Delegate, the worthy Representative of Our Holy Father, presiding over this solemnity, we exclaim with the royal prophet: « I have loved, O Lord, the beauty of thy house, and the place where thy glory dwelleth. »

What was the glory that so entranced the heart of David? Was it a mere material beauty? No, it was not the beauty of the edifice only.

It was the spiritual, heavenly beauty, which he foresaw in the Catholic Church.

In the Catholic Church, Our Lord Jesus-Christ manifests the beauty of his holiness through the lives of the Saints. — Cast then a glance upon the Holy Relics and the many statues of Saints, consider the varied conditions and circumstances of their lives, and rejoice in the fulness of your heart at the grand display of purity and holiness which Christ is pleased to make practically manifest in the saints of the Church

First of all, your gaze will alight upon the miraculous statue of Good St. Anne, which is a centre of worship for thousands of pilgrims, who every year from all parts of the Dominion and the United States come and kneel at this shrine ; and which is placed, as it were, under an arch of triumph amidst the glorious army of Saints.

The body of the sermon developed the first verses of the *Te Deum* : « The glorious choir of Apostles praise Thee. The admirable company of the Prophets praise Thee. The white-robed army of Martyrs praise Thee. The Holy Church throughout all the world doth acknowledge Thee » Which now logically led to suitable application of the text of Tobias : « We are the children of Saints » to the spiritual wants of the people

Behold the glory and the beauty of the Catholic Church, the gentle, the fair, the immortal bride of my own Jesus. She is wrapt in white linen, glittering with the virtues and merits of her Saints . . . on her brow she wears the gold crown of victory . . . « And we, the children of Saints, looking for that life, which God will give to those that never change their faith from him . . . we love the beauty of his Church and the place where His glory dwelleth. »

CHRONICLE OF OUTSIDE EVENTS

Letter from his Grace the Archbishop of Quebec to the Director of the *Annals*. — His Grace the Archbishop of Quebec, on his return from his pastoral visit, was good enough to write the following letter to the Director of the *Annals*.

Reverend Father,

You have had the kindness to send me a nicely bound collection of the *Annals of St. Anne* for the year 1899. I heartily thank you for the same.

I am very well pleased with your *Annals*. They are carefully and tastefully edited. The style is clear, attractive and elegant. They are

calculated to foster piety and to increase the confidence so well deserved by our great Thaumaturga. They are edifying and instructive. I have read a second time with the deepest interest the account of the shipwreck of Rvd Father Coppin and his companion. You have therefore but to continue your excellent publication which I wish to see disseminated everywhere for the greater good of our Catholic population.

Accept the expression of my most devoted sentiments in Our Lord.

† L. N. Archbishop of Quebec.



Persecutions in China. — The plague of war and persecution rages in China. Hatred and violence are especially directed against the Christians who are pitilessly massacred by hordes of fanatics.

Many Christian communities have been handed over to pillage and fire. The victims of this vast brigandage may be counted by thousands.

The Sovereign Pontiff Leo XIII has written a letter to the Cardinal Vicar, in which he says that these sad events fill his soul with sorrow and inspire him with the greatest fears for the fate of the vicars apostolic and missionaries. His Holiness therefore requests all Catholics to pray ardently to God that He may inspire thoughts of concord and of peace and put an end to the destruction and massacre.

May Good St. Anne deign to interest herself in the fate of our persecuted brethren and inspire them with that courage and constancy which make heroes and martyrs.



Leo XIII and the pilgrimages of the holy year. — The many pilgrimages of the holy year fill the great and noble heart of Leo XIII with joy. His Holiness recently, during an audience granted to French pilgrims, expressed himself as follows :

« It is consoling to see this great Christian movement, this Catholic ardor bringing these numberless pilgrims to Rome, from high lords to the humblest residents of the towns and country. God fills me with happiness by giving me strength to receive and bless them !..... With faith and the Gospel, how easy it should be in this world to lead humanity to complete happiness. . . . Ah ! the Gospel. . . . it is the book of eternal wisdom, of supreme kindness. It answers to everything. It suffices to read it frequently. »



An apostolic tour in the United States. — On the 4th March last, Rvd Fathers Barolet and Holland began a series of missions in

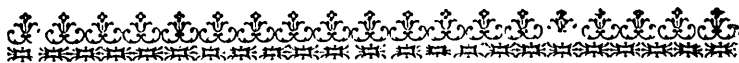
the United States which ended only in the beginning of June. After preaching for a whole month at Biddeford, Maine, the missionaries opened a retreat at Somersworth, N. H., which lasted a fortnight. Thence they proceeded to Lynn, Mass., for the renewal of the mission. Then came the turn of Bridgeport, Conn., where the mission lasted from the 13th to the 20th May. Finally on their way back the same Fathers stopped at Waltham, Mass., where they preached a retreat of some days. All these works which were placed under the special protection of Good St. Anne, were most consoling and fruitful for the French Canadians in the United States. Praised be Jesus and Mary!

JOS. SIMARD, C. SS. R.

Why the leaves fall.

Do you know why we call the autumn « the fall of the year? » Because it is the time for the leaves to fall! But this is not always the case. In hot climates most of the leaves stay on the trees all the year round; they have no time to fall. But before they drop, with us, what a variety of colors they wear! The maple puts on a bright red gown, the walnut a yellow, and the oak a much deeper red. Other trees come out in all sorts of gorgeous array! Some drop their green dress a great deal sooner than the others. When they do change, they begin at the head-gear first. The woods sometimes look like one great bouquet of flowers coming out of the ground in their bright autumn colors. But can anyone tell how all these beautiful colors are made in the leaves? Somebody might say the frost can do it. Yet they begin to change long before the frost comes at all. We cannot tell any more than we can tell how the flowers are made! We only know that God does it for our pleasure, just as he puts the colors in the flowers for us.

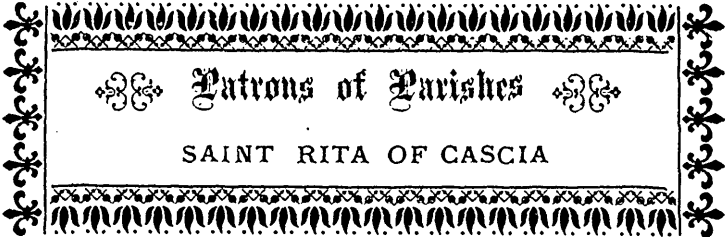




SAINT RITA OF CASCIA

(Wounded in the forehead by a thorn from the crucifix)

Canonized by His Holiness Leo XIII in the jubilee year 1900.



 Patrons of Parishes

 SAINT RITA OF CASCIA



On the 24th May last, Leo XIII inscribed on the list of the Saints the Blessed Jean-Baptiste de la Salle, Founder of the Institute of the Brothers of the Christian Schools, and the Blessed Rita of Cascia, a nun of the order of St Augustine. Our readers have already been made familiar with the life of St Jean Baptiste de la Salle and they will read with no less interest of the new Saint whom the Church has just placed upon the altars.

Born in 1381, near the little town of Cascia, in Umbria, Margarita or Rita was the accomplished model of virgins, of wives, of widows and of nuns.

In her earliest youth virtue had a powerful attraction for her. Games and amusements suitable to her age inspired her with naught but disgust. She preferred solitude and prayer which brought her into closer communion with her God whom she already loved with all her heart, with all her soul and with all her strength. The pious maiden had but one desire : to consecrate her body and her soul to the Lord by the vow of virginity. But her parents, feeling the end of their earthly career approaching and not wishing to leave their beloved child exposed alone to the dangers of the world, resolved that she should contract an advantageous marriage. Rita submitted to their wishes, and God, who willed no doubt that she should serve as an example to Christian women, allowed her to be united to a young man who cared little for religion and whose temper was brutal and violent to excess. But what cannot meekness and patience do? The virtuous wife succeeded so well in keeping this man of unmanageable character under the spell of her gentleness and virtue, that she lived in peace with him for eighteen years and ended by bringing him back to better sentiments. But what

tears, what prayers and what penances did not the winning of this beloved soul cost her !

Nevertheless the violent character of this man had raised up more than one enemy against him among his fellow-citizens. His conversion could not change the feelings of some of them towards him and he fell the victim of an assassination inspired by revenge.

Rita, whose most lawful affections were most deeply injured by this murder, worshipped the secret judgment of God who removed her husband at the very moment when his altered life was about to make his companionship more agreeable to her.

She deeply deplored the tragic circumstances accompanying his death, yet spoke naught but words of pardon for the assassins.

Far different was the conduct of her sons, two impetuous youths, who swore to avenge their father's death in blood. Vainly did their mother strive to inspire them with the courage of a generous pardon. The desire for revenge, far from being extinguished in their hearts, became irresistible.

What sacrifice is too difficult for a mother's heart, when that mother is a saint ? Rita, arming herself with that strength which true charity gives, fell on her knees and begged the Lord to take her children, her only consolation, from her before they had time to commit a crime. Her heroic prayer was heard ; a double sorrow was added to that which had already befallen her and, although she was a mother, she shed no tear for those who through her were born this time to eternal life.

Freed from all the bonds that held her to earth, the holy widow thought only of abandoning the world and of consecrating herself to the Lord in religious life. Thrice did she present herself at the convent of the Augustinians of Cascia and ask the favor of being admitted, and thrice was that favor refused. It was necessary that heaven should intervene.

One night, while the Blessed Rita was pouring forth her soul in prayer, three heavenly messengers appeared before her, greeted her as a spouse of Christ and, carrying her through the air, they introduced her, although the doors were closed, into

the solitude she desired. Vanquished by this miracle which so clearly manifested God's will, the nuns consented at last to admit her among them and to let her take the veil.

It is impossible to describe the generous ardor with which this new spouse of Jesus-Christ devoted herself, from the very first day, to the work of her salvation. Fasting, the *cilice* and discipline could not deter her. She ate but once a day and her only food consisted of bread and water.

Eager for suffering and mortification, she wore thorns sewn into her clothing which inflicted continual torture. Frequently, in order to repress the ardor of passion, she made use of fire and applied live coals to her feet and hands.

The perfection of her obedience was no less admirable than her ardor for penance. For a long time, in obedience to her superioress who wished to test her virtue, she went every day without complaining to water a piece of dry wood lying in the convent garden.

As regards her union with God, she devoted herself with insatiable ardor to the holy exercises of prayer. The passion of our divine Lord was the constant object of her reflections, her sighs and her tears. She was in the habit of devoting to meditation on that sorrowful mystery the hours between midnight and sunrise. The sufferings of her Well-Beloved affected her to such an extent that on several occasions her companions found her in a swoon at the foot of her crucifix.

A soul so mortified, so obedient and so united to Jesus crucified could not fail to receive the most precious favors from heaven. The divine Spouse whose sorrows and immolations she endeavored to reproduce, allowed her to foresee in frequent ecstasies the ineffable joys He reserves for His elect.

One day after hearing a sermon on the passion of Jesus-Christ, Sister Rita knelt at the foot of her crucifix and with incomparable fervor asked Our Lord to make her participate in the sufferings He endured for our salvation. Hardly had she said this prayer than she saw a ray of light dart from the crucifix and mark the middle of her forehead. Immediately afterward a thorn detached itself from the crown on the crucifix, stuck itself in the spot marked by the ray on her forehead and

left a sore as deep as it was painful which the saint bore throughout her life. On one occasion, however, the fervent nun was temporarily freed from her painful infirmity. A pilgrimage to Rome was spoken of which the other nuns were to make in connection with the universal jubilee.

The superioress did not wish Sister Rita to go with the pilgrims on account of the sore on her forehead. But the saint began to pray; the sore at once disappeared and she was thus enabled to accomplish her pious wish. On her return to the convent the miracle which had allowed her to perform her pilgrimage ceased; the sore reappeared and so dreadful was it that maggots constantly came out of it.

Compelled to renounce life in common for fear of inconveniencing her sisters, Rita took advantage of this to devote herself more earnestly than ever to prayer and penance. She led a solitary life and passed whole weeks without speaking to anybody, communing solely with the beloved of her soul.

An illness extending over more than four years finally purified this soul already so perfect and prepared it for the passage from this life to that of heaven. Before dying, the admirable saint left to history one of its sweetest poems. It was January and the earth was covered with snow. She said to one of her sisters: « Go and get me a rose that has just bloomed in the garden. That flower with its thorns and its agreeable coloring is the image of my Savior. » One of the nuns went into the garden and was not a little surprised to find two beautiful roses that had just bloomed. She picked them and joyfully carried them to the patient. Rita took them, smelled their sweet perfume while praising God and passed them on to her sisters who marveled at seeing divinity thus complying as it were with the wishes of the elect.

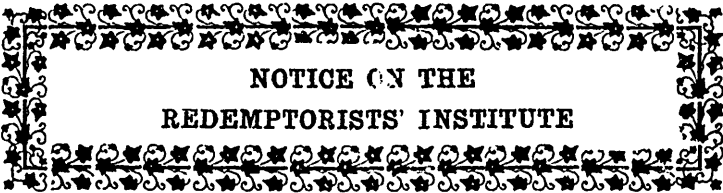
After smelling the perfume of the rose, the sick sister wished also to taste the fruit of the fig-tree and once again the Almighty deigned to work a miracle in her favor.

St. Rita was united to the angels and to her heavenly Spouse on the 22nd May 1456. At the moment of her death, the convent bell, rung by the hands of angels, announced to the people that God's servant had entered into heaven.

Her mortal remains had not the appearance of a corpse; death had but given it fresh beauty and it exhaled a delightful perfume. The sore in the forehead which was formerly so repulsive, was transformed into a kind of diamond which shone with the purest brilliancy. A still greater wonder is the preservation of the body itself until our time. The efforts of four centuries have been unable to corrupt that flesh purified by penance and by a most angelic life.

The many miracles worked by St. Rita have made her very popular in Italy. So great has ever been the power of her intercession that the people have for ages called her the *Saint of impossible situations*.

JOS. SIMARD, C. SS. R.



NOTICE ON THE
REDEMPTORISTS' INSTITUTE

(Continued)

III

The members of the Congregation consecrate themselves to God by the ordinary vows of *poverty, chastity and obedience*. But to these three vows, St. Alphonsus had added a fourth, the object whereof is to strengthen adherence to the Institute by assuring the constancy and union of its members: this is the *vow of perseverance in the Congregation until death*.

This vow is accompanied by an *oath* which constitutes a true contract between the member and the Congregation: between the member who promises to never leave and the Congregation which promises to never send away except for bad conduct.

The vow and the oath of perseverance must, St. Alphonsus thinks, produce among other results *family spirit* and thorough *cordiality* among men irrevocably vowed to the same existence.

This cordial and familiar union which is one of the characteristic features of the Institute has received still another warranty from the Founder: this is *perfect community of life*.

The Redemptorists are enjoined to cherish life in common as the apple of their eye. Never among them in their mode of living must there be found the slightest difference between the highest Superiors and the humblest lay-brothers.

Notwithstanding this community of life, the members of the Congregation, according to the tenor of their vow of poverty, retain the ownership of the property they inherit and of which they may freely dispose in favor of their families. But while remaining owners of an estate they cannot in any wise accumulate the revenues therefrom ; still less can they spend such revenues for their personal use.

From all that has been said above we may draw the following important conclusion. If any one should desire at the same time a missionary's life and a life of prayer and if he should also feel a taste for simplicity and modesty in all things, he has the two principal dispositions which enable one to live and die happily in the Congregation founded by St. Alphonsus.

As to the *training of members*, the Saint desired that it might be slow and careful. It begins by a first novitiate of a year which terminates with the pronouncing of four vows. Then come the studies, especially for those who are not yet priests : in the first place literary studies if they have not previously been completely finished ; then seven years of ecclesiastical studies. These studies are followed by a second novitiate of six months followed by some years of semi-solitude until the candidate has attained the age of thirty years before which the members are not sent out regularly on missions.

To all these precautions, the Saint has added a final one which consists in not allowing the religious to preach missions alone ; they must be at least two. Such is an outline of the work of St. Alphonsus.

There is a last rule which he was unable to give his children in his lifetime but which he bequeathed them from heaven by virtue of his double authority as saint and doctor. This rule is that which imposes on all Redemptorists the sacred obligation of following, both in the pulpit and in the confessional, the principles and methods followed and taught by their founder in his dogmatic, moral and ascetic Theology.

A final reflection. St. Alphonsus wrote one day to his religious: « My dear brethren, I wish you to know that when God calls one of my brothers to Him, I console myself with the thought that, as that brother died in the Congregation, his salvation is assured . . . I am certain that Jesus-Christ looks upon our little Congregation with a loving eye and that it is as dear to Him as the apple of His eye. »

This is proved by the great number of holy personages to whom it has already given birth although still young. Besides St. Alphonsus himself who was canonized in 1839, it counts two who bear the title of Blessed: Clement Marie Hofbauer and Gerard Majella, and eight other fathers or brothers for whose beatification proceedings are pending. Among the latter are the Venerable John Nepomucene Neumann, bishop of Philadelphia, U. S. Glory be to God!

NOTE. — The centre of the Congregation of the Most Holy Redeemer is in Rome. There resides the Superior General, the Most Reverend Father Mathias Raus. It is divided into various Provinces, each having at its head a Provincial or Vice-Provincial Superior. The Canadian Vice-Province now counts seven houses, two being in Montreal: the *church of St. Anne*, the residence of the Vice-Provincial, and *Hochelaga* where the novitiate is; one at *Ste Anne de Beauport* where the juvenate is established; one at *Brandon*, Manitoba, and three in the *West Indies*.

— ST. CATHERINE OF BOLOGNA says: « I have obtained what I desired more easily through the intercession of the souls in purgatory, than through the intercession of the saints in heaven. »

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

THE ninth Christian rule of life treats of the necessity of dying to our own judgment and self will.

We have a strong inclination to preserve our liberty of thought, and to do our own will, which is our ruin. What does God hate and what does He punish in hell, says St. Bernard, if not self-will? Let self-will cease to exist, and there will be no hell. For, if our will be destroyed, there remains but the Will of God reigning in ours, and the will of God is the rule of all Sanctity. It is true, says St. Thomas, that there is nothing in nature more pleasing than liberty and self-will which make us masters, not only of ourselves, but also of everything we can use or enjoy. It is true even that there is nothing in man more noble than his liberty, which is inseparable from the government of his actions, and which constitutes his likeness to God. But, at the same time, it is the bad use of liberty which plunges man into so many disasters. We must, therefore, strive to reform our self-will and control our tendency to independence.

In the first place, *what is the source and nature of the conflict between our self-will and the will of God?*

As a matter of fact, we know that self-will is in constant rebellion against the will of God. Whence does it arise? — How does it come to pass that every child of man finds himself drawn more or less in contrary ways, viz: towards virtue and towards vice, towards God and towards the devil, towards Heaven and towards hell?

The answer commonly given is, that this conflict we feel within us comes from the fall of our first parents; that it is the fruit of original sin. — This is certainly correct, but it should not be misunderstood. Man in his very nature is twofold. He has a body and a soul, and therefore he must have all the passions which are wanted for his sensible life, as well as the intellectual and moral powers which are necessary to his spiritual life.

Man's appetites and passions, no less than his reason, are given to him by God. They are good, they are wanted. But since his appetites and passions are blind principles, you see at once that they might demand gratifications, which would not be in accordance with his reason and spiritual nature. — Here, then, we have in the very nature of man, the possibility of a conflict.

Now, what about the fact? As human nature was at first constituted by the Almighty, any actual collision between these parts was prevented by a gift, which is called « the gift of integrity. » A gift, which was an essential part of our nature, but was conferred on it by mere grace ; and which bound together the various powers of the soul in a wondrous harmony, so that the movements of passion were always in submission to reason.— When Adam sinned, this grace was withdrawn from him ; and since it was no necessary part of our nature, since it was given out of mere grace, it has been taken from the whole human race. Hence, men now find in themselves an actual conflict between the higher and lower parts of the soul.

In a complicated piece of machinery, if a bolt or belt is broken that bound it together, the parts clash. Each part may in itself remain unchanged, but it no longer acts harmoniously with the other parts. So in fallen man, the bolt that braced the soul together is broken, and the powers of the soul clash together. The passions, the will, the reason, all in themselves remain undepraved ; but they are no longer in harmony together, and man finds himself weakened by an intestine conflict.

In the second place, *what is the purpose of this conflict?* Thus far, as we have said, Christianity explains the origin of this strike in the human heart, in a manner conform to reason and human experience ; and this is true for the baptised just as well.

Baptism does a great deal for man. It takes away the original sin, by supplying that justification which our race forfeited in Adam. It restores to man his supernatural destiny, and makes him an heir of heaven, a joint-heir with Christ, so that there is nothing whatever to delay his entrance into heaven. But Baptism does not remove the propensities of the passion to rebel. And the Catholic Church uses this fact, that concupiscence remains in the baptized, to prove that concupiscence or the

propensities to evil cannot itself be sin. — Why does God leave us subject to this conflict? The same Church answers this incentive to sin is left in the soul to be wrestled with. The state of the case is this: the passions desire to be gratified without waiting for the sanction of reason, sometimes even in defiance of reason. Morally speaking, this is no evil. The passions are but blind instincts. It is the province of the will to restrain them in their proper limits, and, to help her in this work, she has reason and the grace of God. If she fails to do her work, then she sins. Whenever sin is committed, it is the will that commits it. It is only the will that can sin. The sin lies not in the inordinate desire, but in the will not resisting that desire. The will is the viceroy of God in the heart, appointed to keep that kingdom in peace. And therein lies the root of Christian Morality, the secret of sanctification, and the essence of human probation. We speak of outward actions of sin; but all sin goes back to the will. « From the heart come forth evil thoughts . . . » (Matth 15-19). Each black deed is done in the secret chamber of the heart before the hand proceeds to execute it. Each false, impure and blasphemous word is whispered first by the will before the lips utter it.

Yes, man's heart is the battle-field. There is the scene of action. We speak sometimes of a man being alone or being idle. Why, man is never alone. He may, indeed, be silent, his hands may be still, no one may be near him. But in that kingdom within, great events are going on all the time. Angels and Saints are there. The armies of heaven and the armies of hell meet there, Attack and repulse, parley and defiance, truce and surrender, stratagem and reason, victory and defeat . . . are things of daily occurrence in the heart of man.

In the third place, *how it may be possible to reform our self-will and to control our tendency to independence.*

It is certain that disorders of the world, of the Church, and of individuals arise out of self-will, which at times becoming obstinate in one man draws a multitude of other men into the greatest evils. What caused the fall of the first man? was it not his self-will, which would not submit to the will of God? Men, says St Augustine, wished to become independent, and to be like

God. This was the chief cause of his fall. — What caused the ruin of the rebel angel in the midst of the joys of heaven, endowed as he was with so many excellent virtues, such profound science, and so many advantages of nature and grace, if not his self-will? With a perverse and rebel will, he wished to be like God. As God is independent of all creatures, he wanted to become independent of God. Hence St. Augustine asserts that the devil has been made a devil by his self-will, and that it is principally by self-will that Satan seeks to effect the perdition of men. What can we expect from a will which sets itself up in direct and voluntary opposition to the Holy Will of God, the rule of all sanctity, if not that all its actions, with whatever zeal and piety they be performed, become useless? Hold this principle as certain, that, in things which are indifferent, and by which God is not offended, we have never any good reason for refusing to subject our mind and our will, in order to render them good and agreeable to God. We should then endeavor to renounce our own ideas, give up our own opinions, and accustom ourselves to yield always and in all things, as long as God is not offended. And here it is right to observe with St. Alphonsus, that Sanctity depends on the abnegation of self-will, not only in what is imperfect or indifferent, but also in the exercises which have the appearance of virtue: as for instance, prayer, almsdeeds, acts of penance, and other works of piety.

Cassian remarks that acts of virtues performed through self-will are often corrupt at heart and productive of the worst results. Great then is the evil of self-will, says St. Bernard, since it hinders even those actions which are good in themselves from doing any good to us. Therefore the Holy Ghost says: « Go not after thy lusts, but turn from thy own will. » (ECCL. 18-30)

This warning is directed to all men: as God should be the object of their love, self-denial is the only way by which they can attain his love.

O Good St. Anne, grant me the grace that from this day I resolve to renounce my own will, to subject my mind and reason, and to yield always and to all men, in every thing that does not offend God. What a subject of confusion for me, and what a motive for detesting my pride, when I read in the Gospel, that

Our Lord Jesus begged His Father not to do his will. I learn from this, O most loving Saviour, that Thou didst wish to teach us that there is no will of ours which we should not renounce without reserve and without delay. The will Thou didst renounce was certainly holy, since it was Thine; and yet it was not to be done without this act of submission on thy part, because Thou didst choose to set us the example of becoming completely dependent. It is from Thee, O Lord, that I learn and will ever remember the important lesson of never having the slightest indulgence for myself. And I receive with deep gratitude this maxim of the Apostle: « Christ did not please Himself (Rom. 15-3). » It is but just, O God, that in order to depend upon Thee alone, I should give up all thoughts of governing myself and renounce my own will, in order to submit entirely to Thine.

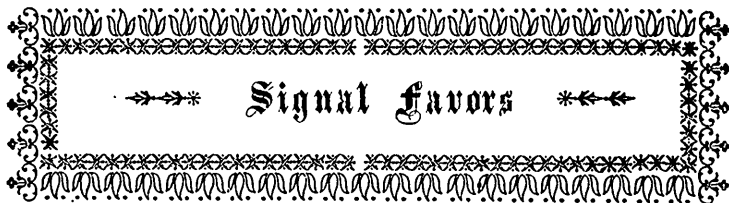
A. M. BILLIAU, C. SS. R.

Quotations from St Alph. — Vera Sposa C.VII § 2.

St. Thomas. 2-2q. 104 ; 1-2 q. 85 a 3.

St. Franc. Sal. Traité de l'Am. D. L. IX C. 13 to C. 16.

Imit. J. C. L. III C. 56.



CURE OF A KNEE THAT HAD BEEN CRIPPLED
FOR FIVE YEARS

ON the 22nd June last, Miss Maggie Smith of Lowell, Mass., left her crutches at the foot of St. Anne's statue. Before leaving Beaupré she asked for the Editor of the *Annals*, at the Sacristy, and made the following statement to him which was confirmed by her travelling companion.

« For five years I had been suffering from an injury to my knee caused by a heavy fall. I was attended by twelve physicians. One kept my knee in plaster for forty eight days. A

small bone was out of place and prevented me from walking without crutches or without the help of a person's arm. All the physicians' efforts were in vain and all declared me incurable. I had recourse to Good St. Anne. I prayed to her for a whole year and made several promises to her. Finally, knowing that there was to be a pilgrimage from Lowell to Ste. Anne de Beaupré, I resolved to go with it. Some charitable persons supplied me with more money than I needed for the journey, for every body desired my cure.

I reached Ste. Anne de Beaupré on the 20th June and began a novena. I walked with difficulty, aided by my crutches. On the third day, ^{the} feast of the Sacred Heart of Jesus, I felt a great change in my condition; I left my two crutches before the Relic of Good St. Anne. At the end of the novena the small bone of the knee was in its place and caused me no pain. I was completely cured. On seeing me walk without crutches, one of my companions from Lowell wept with emotion. Before leaving Ste. Anne de Beaupré, I wish to express my gratitude to my benefactress by publishing the great favor she deigned to grant me. Glory, love and gratitude to the Consoler of the afflicted. »

MAGGIE SMITH



A FINE CURE

Abraham's Village, P. E. I. November 1899.— Very Reverend Father,—With happiness and gratitude beyond all expression I write you these lines in fulfilment of the promise I made to Good St. Anne to write some details about my cure for insertion in the *Annals*. I will be brief because you are never at a loss for facts to relate in your columns.

Allow me, Rvd Father, to beg you to insert the following : « I was ill unto death and had received the last sacraments. On the day of the feast of our good mother St. Anne, during high mass, I confidently asked that glorious Thaumaturga to cure me, promising her that I would in return do everything in my power to spread devotion to her. I concluded my prayer by saying : « Good St. Anne, if thou grantest my prayer, I will

publish my cure in the *Annals* so that all who will read them shall, like me and mine, full of gratitude for so great a favor, sing thy glories, and their faith and confidence in thy powerful protection shall increase.» Hardly had I made the promise than I felt better and now I am quite cured. Such is the account of my cure. Situate near Ste. Anne as you are, please thank that great Saint for me, and at the same time, accept my very humble thanks for your great kindness and believe me, Yours very respectfully,

Mrs P. ARSENAULT.



CURED OF TWO INCURABLE DISEASES

Warren, R. I. 16th December 1899.—I have much pleasure in fulfilling a promise made to Good St. Anne and in thanking her as she deserves for the favor she obtained from God for me. I was afflicted with two infirmities, one of which made me suffer for sixteen years and the other for eleven years. No remedy could cure me or even give me relief. While having recourse to human means, I prayed to Good St. Anne in whom I placed all my confidence. I had prayed to her for sixteen years and she had remained deaf to my prayers. Finally the Consoler of the Afflicted listened to my supplications. After a pilgrimage in St. Anne's church, Fall River, on the 26th June last, I began to get better and better until I was fully cured. A thousand thanks good, merciful and compassionate St. Anne. Be forever praised and glorified for all thy benefits!

Mrs St A. P. B.

THANKSGIVINGS

Corcoran, Minn., June, 1900 : « I wish to thank St. Anne for many favors received. » Mrs O. B.

Springfield, Mass., June, 1900 : « Please, publish in the *Annals* my grateful thanks to St. Anne, St. Joseph and St. Anthony for the sale of several pieces of property after three novenas and masses said. » C. J. Gagnier.

Osseo, Minn., June, 1900 : « I wish to thank St. Anne for the cure of a valuable animal. » A subscriber.

Stephenson, Mich., July 2nd : « I have been cured of a very sore leg after a novena of prayers to Good St. Anne. Many thanks to her. » Mrs Nap. C . . .

St. Raymond, Q., July 3rd : « I made a promise to St. Anne that, if I passed my examination successfully at the Seminary of Quebec, I would have it published in the *Annals*. I now render thanks to St. Anne for success obtained. I also have to thank her for another favor obtained. » A V.

Montréal, Q., July 5th : « I offer my most sincere thanks to St. Anne for favors received from God through her. » Off. 10 cts. A subscriber.

Jefferson, S. Dakota, July 5th : « My husband and I, wish to return thanks to St. Anne for favors obtained, after praying to her and promising to publish it in the *Annals*, and promising a mass in her honor. Thanks also for many other favors obtained, through her intercession. » Mrs C. M.

Québec, July 7th : « I have received several temporal and spiritual favors through the intercession of St. Anne. » A subscriber.

Unknown place, July 6th : « All thanks to Good St. Anne and B. Gérard for hearing my request. » A faithful child.

California, U. S. : « St. Anne has obtained me a great cure. Many thanks to my benefactress. » A subscriber.

Buffalo, N. Y. July 8th : « A favor we asked of St. Anne has been granted. Thanks to her. » Off. \$5.00. W. J. H.

Green Bay, Wis. : « I promised that, if I found my wedding ring, which I lost in the graveyard, I would have it published in the *Annals*. I found it about two hours after my promise. » Mrs G. J. Delorme.

Duluth, Minn. : « My broken leg is much better ; I can now walk pretty well. Praise an I glory to Good St. Anne. With God's help, she will cure me perfectly. » Off. \$5.00. Sandy Mc Donalde.

Gardner, Mass. : « July 20th : « I wish to return thanks to Good St. Anne for many favors received, and I hope she will continue to grant my requests. » Mrs Dav. Joyve.

Washburn, Wiss., July 21st : « Last year, I took so sick that the doctors gave me up. But before losing courage, I prayed to St. Anne for my recovery which was soon granted. » Mrs J. K. — « I wish to thank Good St. Anne for five favors obtained through her intercession. » A subscriber.

Kippewa, Q. July 26th : « I beg to thank Good St. Anne for signal favors received during the past year, and specially for protection on bad ice. » Pat. Kelly.

Fond du Lac, Wis. July, 27th : « Please insert the letter below in the *Annals* of St. Anne.

I have prayed to Good St. Anne and the Blessed Virgin for several favors. I promised to them if my favors were granted to me, I would have a mass said in honor of Good St. Anne and the Blessed Virgin, and also would publish thanks to them through the *Annals* of St. Anne.

Many, many thanks to Good St. Anne and the Blessed Virgin. A reader of the *Annals*.

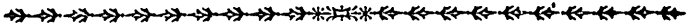
Montréal, Q., July 28th : « I promised to have it published in the *Annals*, if my sister and brother were cured ; they are much better now. Praise to Good St. Anne! M. G. J.

Bangor, Maine, July 27th : « After being very sick for nearly a year with a complication of diseases, I prayed to St. Anne, and promised to publish it in the *Annals* if I were cured. My prayers were granted. » Mrs S. Murray.

Colwood, Mich., July 28th : « I was cured of a painful disease ; no sooner had I made the promise of a mass in honor of St. Anne, than I experienced immediate relief. » Mrs Edw. Lefavre.



RECOMMENDATIONS TO PRAYERS



General Intentions

THE triumph of the Holy Catholic Church and of His Holiness Leo XIII.
The Catholic Hierarchy of Canada and the United States.
The canonization of the Venerable François de Laval, Marie de l'Incarnation, Marguerite Bourgeois, Mother d'Youville, John Nepomucene Neumann, and others who have died in odor of sanctity in North America.
The Canonization of the Saints of Ireland and a speedy restoration of her rights.
The Benefactors of St. Anne's Basilica.
Persons already recommended and whose prayers have not been granted.

DECEASED

Right Rev. Mich. Naughten, Bishop of Roseau, West-Indies.
Right Rev. J. A. Healy, Bishop of Portland, Maine.
LACHINE, Q. : Rev. N. Piché.
UNKNOWN PLACES : Mrs J. H. Scott ; Mary Driscoll.
MONTREAL : Mrs J. J. Mc Goldrick.
GENTILLY, MINN. : Mary Gendron.
ST-PASCHAL, Q. : Gratien Boucher.
QUEBEC : Gustave Bazin.

Special Intentions

ASHTON, S. DAKOTA : « Success in my undertakings and several other intentions. » A subscriber. — MONTREAL, Q. : « Prayers for the cure of my niece who is unable to walk. » A subscriber. — OTTAWA : « The cure of a very sore mouth which the doctors cannot cure. » Mrs Robert Redmond. — COLLINSVILLE, CONN. : « One mass in honor of St. Anne to obtain a favor. » A subscriber. — « We appeal to Good St. Anne for the safety of my son who is about to start for war. » A faithful subscriber. — COLWOOD, MICH. : « The cure of a sore eye. » Mrs Edw. Lefavre.

REQUEST TO SAINT ANNE. — Dear St. Anne, Fully confident that my appeal shall not be in vain, I implore your powerful intercession to obtain for me all spiritual and temporal favors of which I stand in need, grace of final perseverance, zeal for souls, success in teaching, gift of prayer, love of God, grace to keep the resolution of retreat, spiritual and temporal favors for all my relatives and sisters in religion.

Good St. Anne, pray for us.





Sainte Anne de Béthléem
Couronnée au nom de Sa Sainteté Léon XIII
le 14 Septembre 1887
par Son Eminence le Cardinal Caschereau