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ANNALS  
 OF  
**ST ANNE DE BEAUPRÉ**

*With the approbation of His Eminence the Cardinal Archbishop of Quebec, of His Grace the Archbishop of Montreal, and their Lordships the Bishops of Three Rivers, Rimouski, Sherbrooke, St. Hyacinthe and Nicolet, and the Vicar Apostolic of Pouti.*



Gloriosa mater unit de te (P. 869)

coloris - things are said of thee (P. 861)

SANCTA ANNA, ORA PRO NOBIS.

# ANNALS

OF

# ST ANNE DE BEAUPRÉ

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EDITORS AND PROPRIETORS.—THE DIRECTORS OF LEVIS COLLEGE.

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All correspondence to be directed to Rev. C. E. CARRIER, Levis College, Levis, P. Q.

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## SPIRITUAL ADVANTAGES.

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

For the other conditions see last page of the May number.

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## ENCOURAGEMENT RECEIVED.

We are happy to inform our readers that the *Annals* in English have been very favorably received in the several quarters whither we had directed our announcement or prospectus.

We publish in the present number the Letters of approbation which the Episcopacy of the Province of Quebec have deigned to grant us, and for which we beg to offer our most sincere thanks.

The Catholic Press, both in the United States and Canada, have also kindly noticed our publication.

We trust in the devotion that Saint Anne inspires to all fervent Catholics, and to the zeal and good-will of our readers to increase still further the circulation of the *Annals*, so that their existence and progress may be ensured for many years to come, and that our work may redound to the greater glory of God and to the honor of His Mother's mother, who is also ours,

THE GOOD SAINT ANNE.

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APPROBATION OF THE EPISCOPACY.

PROVINCE OF QUEBEC.

Archbishop's Palace, Montreal,

Dear Sir,

His Grace the Archbishop of Montreal charges me to inform you that he approves of the English edition of the *Annals of Saint Anne de Beaupré*.

I have the honor to be

Your very devoted servant,

J. M. EMARD, Priest,  
Vice-Chancellor.

— — —  
Three-Rivers.

Dear Sir,

I authorize you to publish on the English edition of the *Annals of Saint Anne* the approbation which I gave to the French edition, and I pray Almighty God to continue to pour down His blessings on your work.

Yours devotedly in Christ,

† L. F., B'p of Three-Rivers.

Rimouski.

Dear Sir,

I must congratulate you on your project of publishing an English edition of the *Annals of Good Saint Anne*, and I will be happy to see it diffused among the English-speaking members of my flock. They live principally in the counties of Gaspé and Bonaventure.

Yours truly,

† JEAN, B'p of St. Germain de Rimouski.

Sherbrooke.

Mr. Editor,

I have received the specimen-copy of the English edition of the *Annals of Good Saint Anne*, and I beg of you to accept my thanks.

I trust that your zeal in spreading the devotion towards Saint Anne among the English-speaking families, will be rewarded a hundred-fold, and that the *Annals* published both in French and English may be diffused among the families of my diocese.

Wishing you all the success that you deserve, I bless your undertaking, and remain very sincerely yours in Our Lord.

† ANTOINE, B'p of Sherbrooke

St. Hyacinthe.

Dear Sir,

I willingly join the expression of my encouragement to that given you by His Eminence the Cardinal Archbishop of Quebec for the publication in English of the *Annals of Good Saint Anne*. It would please me greatly were the faithful of my diocese, who speak the English language, to subscribe to these *Annals*, so that knowing better the power and goodness of that great Saint, they may invoke her with filial confidence and obtain signal graces.

With my wishes of success for your enterprise, I remain yours very sincerely and devotedly in Our Lord.

† L. Z., B'p of St. Hyacinthe.

Nicolet.

Dear Sir,

I grant with all my heart the approbation requested.  
 † ELPHÈGE, B'p of Nicolet.

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Pembroke.

My dear Sir,

I gladly approve of your happy idea of publishing an edition in English of the *Annals of Saint Anne*.

No doubt the Irish pilgrims, whose number increases every year, will be grateful towards you for the pains you have taken to acquaint them, in their language, with the marvels and miracles performed, and the favors obtained through the powerful intercession of Good Saint Anne.

I can assure you that you will be welcome, throughout all my vicariate, to all persons to whom you may address yourself for the diffusion of the *Annals* both in English and French.

Praying God to bless your work, and to make it produce all the good that you expect therefrom,

I remain very sincerely and devotedly  
 yours in Christ,

† N. Z. LORRAIN, Vic. Apost.

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## NOTICES OF THE PRESS.

The "*Catholic Weekly Register*", of Toronto, that masterly exponent of Catholic doctrine and dauntless defender of Catholic rights, was the first to notice our modest publication.

We beg the Editor to accept our sincere thanks for his kind words of encouragement. May St. Anne reward his zeal for the diffusion of her name.

(From the *Catholic Weekly Register*.)

We are greatly pleased to learn that that delightful little periodical, *Annales de la Bonne Sainte Anne de*

*Beaupré*, is shortly to be issued in an English dress. This publication, which has, for many years, enjoyed a wide and deserved popularity amongst the French-speaking Catholics of Quebec, has been instrumental in creating and fostering in that Province a true and solid devotion to the great Saint in whose honour Canada has raised the majestic Basilica which now adorns the shores of the St. Lawrence. Year after year an ever increasing throng of pilgrims wend their way to the far-famed shrine of Sainte Anne de Beaupré, and there, by their devotion and piety, bear testimony to the great love which the French-Canadians, as a people, bear to the Mother of the Blessed Virgin. In the year 1885, 80,000 pilgrims are estimated to have visited the shrine, and, although we have not the figures before us for last year, we believe the number could not have fallen far short of 100,000. Of these many came from great distances; from the numerous French-Canadian settlements in the New England States and in the Far North-West, with a sprinkling here and there of English-speaking Catholics from Ontario and elsewhere; but the vast majority hailed from the different dioceses of the Province of Quebec. That so few from this Province visit the Shrine may be due to the very meagre knowledge most of our people have of the wonderful miracles God has there been pleased to work, and the innumerable graces He there dispenses through the intercession of Saint Anne. Occasionally a paragraph creeps into the secular papers, but it usually takes the form of a scoff or a sneer at the simple faith of the multitudes who delight in calling Saint Anne their mother and protectress. The issue of an English edition of the *Annals* must, therefore, tend greatly to increase the devotion of the Saint in Ontario and other parts of Canada, and result ere long in numerous pilgrimages to her Shrine. During a visit which we had the happiness of paying to Ste-Anne de Beaupré last year, we had occasion more than once to lament the fact

that no part of Ontario east of Ottawa (which ecclesiastically is part of Quebec) was there represented. Every diocese in the sister Province possesses some enduring memorial in the form of a chapel, an altar, or some object of devotion, but we looked in vain for any tangible evidence that the Catholic people of Ontario took the least interest in her who has been declared their Patroness and Protectress. The chapel of St. Vincent de Paul, which is the gift of all the Conferences of the Society in Canada (the Toronto Conferences included) is the one exception to this rule, but the *Annals* are, we feel, destined to aid in bringing about a happier state of things. The modest price (35 cents per ann.) at which it is to be published will put it within the reach of everyone, and it should attain to a large circulation. Great spiritual advantages may be gained by those who become subscribers. Further information may be obtained from Rev. C. E. Carrier, Levis College, Levis, P. Q.

The above notice has been reproduced by the *North West Review* and the *Catholic American*.

(From the *Catholic Review*, New York.)

The clients of "the good St. Ann," especially those among them who have had the grace to visit the celebrated shrine of the saint near Quebec, in Canada, will be pleased to learn that an English edition of "The Annals of St. Anne de Beaupré" will be published, with the approbation of his Eminence Cardinal Taschereau. The May number contains a pastoral letter from the Archbishop of Quebec, promulgating a Pontifical rescript which raises to the rank of an Archconfraternity the Confraternity of St. Anne de Beaupré, which was established on September 27, 1886. The editors and proprietors are the directors of Levis College, at Levis, P. Q. The subscription price is thirty-five cents a year.



## THE WORSHIP AND PATRONAGE OF ST. ANNE.

(Continued.)

### SILENCE OF THE GOSPELS CONCERNING ST. ANNE.

We are sometimes inclined to ask with astonishment why Holy Scripture makes such little mention of certain persons whose glorious destinies are connected with the work of our Redemption; why, generally, the Sacred Writings are reticent concerning the details of their virtues and the various events of their life. A single page might contain all that relates directly to Mary, while St. John the Baptist is revealed to us before his conception: he is shown to us "leaping in his mother's womb;" we see him at his birth, in the desert, preaching, on the banks of the Jordan, in his captivity and at his death. Our Lord Himself speaks of His Forerunner in terms of the highest praise. On the other hand, mention is hardly found of St. Joseph, and silence covers the life, the virtues, and even the blessed names of St. Anne and her pious husband, St. Joachim.

At first sight, this conduct of the Holy Spirit seems strange; but, on reflection, we soon discern therein a profound wisdom, as in all the works of God. This mysterious silence is equal to praise, and more than praise, since it gives to these holy Patriarchs a lot similar to that of Mary and Joseph, and shows them to us indirectly under the reflecting rays of the Humanity of Jesus. Are not all these illustrious figures grouped in the same picture of which Our Lord occupies the foreground? Do not all the glories of the Man-God shine on their venerable heads? Indeed, the faithful soul cannot, in her elevations, separate them from Jesus; she cannot think of Him without her thought turning towards them, nor love Him without loving and thanking those who were His family, His race, and the blood of which He was born. The soul

cannot, in a word, forget those whose existence was made coordinate to His own, whose virtues, modelled in advance according to His teachings, deserved for us such a Redeemer, such a Jesus. This exceptional position, these privileges, reward of their holiness, place them so high in the esteem, the veneration and love of Heaven and earth, that human speech becomes powerless to praise them worthily. Such is perhaps one reason of the silence of Holy Scripture; the Holy Ghost would have preferred leaving to our filial piety the loving task of seeking what they were in the eyes of God. No, indeed, St. Anne and St. Joachim are not, in the Gospel-Scene, entirely cast into the shade, since they share in the glories of Christ, since their justice has attracted the eye of the Father of Mercy, since the immaculate Lily springs up in their heart and is begotten of their blood. Is not the fact of having merited such a favor, for St. Anne particularly, a proof that she has greatly surpassed the limits of ordinary holiness? "Who shall find a valiant woman? Far, and from the uttermost coasts is the price of her." (\*)

According to the Blessed Thomas of Villanova, the glory and holiness of St. Anne and St. Joachim were altogether hidden in God; like Mary, their most holy daughter, and Joseph, her chaste husband, they contrived, with profound humility, to hide the splendor of their merits from the eyes of men. It was therefore well-nigh useless to expose to the gaze of the vulgar a picture of virtues beyond their reach, of marvels accessible only to the meditation of interior souls. Besides, if the unbelieving Jews were shocked at the abasement of the Incarnate Word and scandalized by His teachings; if, despite so many miracles, they would not acknowledge His divine mission, what respect would they have shown for lives stamped with the same abnegation, the same spirit of sacrifice?

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(\*) Prov. XXXI.

Our Lord bade defiance to the scorn of His contemporaries, but He would not allow blasphemy to assail His Mother, nor the venerable parents of His Mother, by exposing their existence to untimely publicity. He therefore caused a veil of discretion to be drawn over the interior of that all-heavenly family, so as to shield them from the outrages of His enemies.

On the other hand, a manifestation of the angelic life of His parents would not have been without a dangerous influence over the uncultured mind of the pagan; it might easily have given rise to misapprehension, act upon his superstitious imagination, and cause them to be adored as divinities. It was a like danger that rendered the early Church so prudent concerning the public worship offered to the Virgin, the Saints and their relics. Such is the reason why the Church first set out in relief, by her written teaching, Jesus; her Divine Chief, reserving to herself the duty of making up, by her oral tradition, for the calculated silence of Scripture concerning the *cultus* of Mary and the Saints. She waited that better times might favor a manifestation whose splendor would add to the triumph of the Sacred Humanity. It is, therefore, evident that that silence is both worthy of Divine Wisdom and more glorious for St Anne and St-Joachim, than praise below their merit. A venerable Prelate, who is an honor to the French Episcopacy, gives a still more conclusive solution of the question, which we reproduce textually.

“ Why, exclaims the eloquent Bishop of Poitiers, “ are you astonished at the silence of the Gospel over “ the generation of Mary, which is a prology, a work “ accomplished without several of the ordinary laws? “ Mary is the near relation of Joseph; she has the “ same forefather as he, and it suffices that their “ lineage be so far common to both. But having “ reached this point, the inspired Writer wraps himself “ up in mystery as to what regards the filiation of “ Mary and that of Jesus, because the Conception of

“ the Mother and that of the Son having both been  
 “ produced under exceptional circumstances, could not  
 “ be simply narrated as a sequel to the genealogical  
 “ series which goes before, in which the general laws  
 “ followed their course. And as the sacred genealogist  
 “ assigns no father to Jesus, but only speaks of His.  
 “ Mother’s spouse, whereas the Conception of Jesus  
 “ Christ according to the flesh is not less unspeakable  
 “ than His eternal generation; thus, for a similar  
 “ motive, the Evangelist is silent over the father and  
 “ mother of Mary, because Mary’s generation cannot  
 “ be likened to any other. (*Generationem ejus quis*  
 “ *enarrabit?* )

“ Listen to what a faithful and constant tradition  
 “ teaches us on this subject, and behold how the seed  
 “ confided to the patriarchal families, the blood of  
 “ which the Sacred Humanity is to be formed,  
 “ gradually becomes purer and purer unto perfec-  
 “ tion.” \*

However, the preceding considerations are in no wise  
 necessary to breed in our minds a high opinion of  
 these holy Patriarchs; let it suffice to apply to them  
 an infallible rule, a measure pointed out by Wisdom  
 itself, which has said: “ By their fruits you shall  
 know them. ”

This word will serve as a guiding-string to search  
 the abyss of their virtues. Let us imitate the Hebrews  
 in the desert; impatient to verify what was told them  
 of the delights of the Land of Promise, they sent  
 twelve of their members to visit it, and Moses, at their  
 departure, addressed to them the following instruc-  
 tions: “ Go, enter this land by the South and consider  
 it attentively. See what men inhabit it, whether they  
 are strong or weak, numerous or not, whether the  
 land is good or bad; whether the cities are fortified  
 or without defence; whether the soil is fertile or  
 sterile, shaded or without trees. Have courage and  
 bring us back of the fruits thereof.”

\* Mgr Pic. — *Homily on the Immaculate Conception.*

After having visited it in all directions, during forty days, the explorers came back to Moses, Aaron and the children of Israël assembled in the desert of Pharan, near Cades. Two of the envoys bore upon a litter a vine-branch with its grapes, and the others were laden with divers fruits of the land of Canaan. They showed them to the assembly, relating what they had seen, and said : " We have travelled through this land that you have sent us to visit, and it is truly flowing with milk and honey, as you may judge by these fruits."

Dear reader, St. Anne and St. Joachim are in a certain manner that Land of Promise; at least this symbolical name is given them by the Fathers and some pious writers. If then, you wish to appreciate its riches, behold its fruit: on this holy land, the burning bush shed all its light without being consumed; on this blessed land, in this earthly paradise, grew the stem of Jesse, the tree which has given us the fruit of life, Life itself. Joachim was the father, and Anne, the mother of Mary Immaculate.

Like the Hebrews wandering through the dreary wilderness, let us hasten towards the beloved country of Heaven, watered with unspeakable blessings. Let us leave the caves of Pharan; let us seek a refuge in that land where flow the milk and honey of divine consolations; in our sorrows, in our temptations, and all our wants, may we learn how to have recourse to St. Anne and her motherly kindness. Is she not the mother of the Mother of grace?

*(From the French of Father Mermillod, S. J.)*

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## THE DEVOTION OF PILGRIMAGES.

It is a well-known truth, and every year proved by numerous and striking facts, that St. Anne frequently grants the favors asked of her, in the course of the pilgrimages piously performed at her beloved shrine. Nor need we wonder at this. Places of pilgrimage,

according to the expression of Monseigneur Freppel, are "places chosen by God", to manifest therein the marvels of His power and goodness. Thus, by the hand of Providence, are opened the most abundant sources of graces for all the necessities of life and salvation. Happy he who draws from that source with sincere piety and the fervor of firm confidence. There lies the whole explanation of the admirable affluence of pilgrimages to Ste Anne de Beaupré. The number of pilgrims, always on the increase, surpassed 90,000 in 1887. From year to year, there is a holy ardor of pious zeal towards Good St. Anne, an ardor which seems to expand by degrees from one end of the country to the other, which spreads more and more in the United States, and develops everywhere the devotion of pilgrimages. Private pilgrimages, pilgrimages of confraternities, of parishes, of counties, this devotion has adopted many forms, and what salutary fruits has it not borne! How many souls strengthened in virtue, how many sinners converted, how many sick and infirm healed, how many hearts consoled amid the sorrows of life, how many families soothed in their trials! "Yes, I will return on a pilgrimage with the faithful of my diocese, lately said a Canadian Bishop, "I owe too much to Good St. Anne to refrain from giving the example of piety, of confidence and of gratitude towards her, to the flock of which I am the Pastor."

"A pilgrimage rightly made, said another Bishop, "prepared by prayer, devoutly accomplished, produces in a parish fruits similar to those of a retreat."

Therefore the populations, that live at a greater distance from Ste-Anne de Beaupré, are incessant in their praise of the zeal of those courageous priests, who do not shrink before the obstacles and fatigues of the organisation of a pilgrimage of a parish or a county, to reduce to the means of nearly every purse the expense of a journey to St. Anne. Blessed by the souls of their flock, these valiant servants of St. Anne

are also blessed by God, who can doubt it? Thanks to their zeal, thousands upon thousands of pilgrims visit the sanctuary of Beaupré, who would never have enjoyed such a privilege without the advantages of an organized pilgrimage. And during those pilgrimages, how many prayers, how many fervent communions, how many privations and fatigues borne in a spirit of penance, how many firm resolutions to lead a more Christian life, in a word, how many good works, which redound to the glory of God, the good of souls and the edification of our neighbor!

Of these priceless advantages, the Sovereign Pontiffs and the Bishops have always had a very high opinion. They have always encouraged, and blessed these public manifestations of piety, because they strengthen faith, excite fervor, and increase in souls all that attaches them to religion and to God.

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LINES ON A PICTURE OF THE BLESSED VIRGIN  
PAINTED BY MURILLO.

O Mother of the Child Divine!  
O Virgin ever blest!  
What joy that lovely smile of thine  
Awakens in my breast.

Thy radiant face, how pure and mild,  
Replete with heav'nly charms,  
While gazing on thy holy Child,  
Reposing in thy arms.

And Jesus seems to say to thee,  
So grateful for thy care,  
Ask, Mother, what thou wilt of me  
And I will grant thy prayer.

Oh, ask for me, then, Mother dear,  
That I may be forgiven;  
That when I leave my exile here,  
My home may be in heaven.

M. S. B. \

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## A DOUBLE RECOVERY.

ECHO OF THE PILGRIMAGES TO STE ANNE DE BEAUPRÉ  
IN 1887.

We have received from Moimeneo (Illinois), some time ago, a letter which has greatly edified us. We reproduce the principal passages of it.

"I believe, says the correspondent, what is said of the goodness and power of St Anne. I believe in it, partly though natural inclination, and greatly from having seen with my eyes what happens at St. Anne de Beaupré, and from having myself received there, last summer, the most precious favors. I took part, on the 20th of July, in the pilgrimage made by the Tertiaries of St Francis, of Montreal, and during a week, I remained at Ste Anne, assisting at the religious offices of the different pilgrimages which followed each other. I am sûre I saw at least 10 or 12 thousand pilgrims there, and I think these good people prayed for me, as I cannot explain otherwise the great graces that have been granted to me.

"Firstly, I have recovered the faith which I had lost, more than twenty-five years ago, by allowing myself to be led away to the errors of the unhappy Chiniquy. Thanks to Good St Anne, I have returned to the fold.

"Secondly, I had left here sick, condemned by the best physicians of Chicago. I suffered of a disorder of the stomach which had taken away appetite, strength and sleep. Several of my nearest relations died of the same disease between the age of 50 and 60. As I am aged 52, I had reason to dread the same fate.

"My sufferings began to decrease during the beautiful prayers which we recited, on the boat, on our way to Ste Anne. I soon felt no more pain, and since then, I have not felt the least symptom of my sickness."



This happy pilgrim, as may be inferred from his letter, is now full of zeal for the propagation of the devotion to St Anne in his parish and the neighborhood.

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## THE SACRED HEART OF JESUS.

(Feast on June 8.)

REPARATION IS DUE TO THE ADORABLE HEART OF  
OUR LORD.

To Christ our atoning vows ! To Christ ! but why to His Sacred Heart ?—Because, were we innocent, we might appeal to Divine Justice ; guilty as we are, we have no other refuge than in love ; love alone can save us. Moreover, the Christian vocation, to which we have been unfaithful, is a work of love ; it begins by love ; it is sustained by love ; it is consummated through love. Now, the Heart of Jesus Christ is the symbol, nay, more than that, the instrument of His love. Does not the Heart, in the human organism, beat time to great sentiments and strong emotions ? Does it not regulate the sacred music of our speech when it would express the sorrows and joys of love ? Whether love wounds or flatters us, it is in the heart that we feel its blows or it caresses. We say : “ My heart suffers ”, or “ my heart rejoices ”, and these words are very true.

Sacred harp of love, the heart is also a spring whence love draws the rich waves of blood. Blood ! supreme eloquence of him who loveth ! When all has been said and all been done to prove one's love, nothing is left but to shed one's blood until the heart can no more hold a single drop. Then, all is over ! the soul, already wrapped in the shadows of death, sees no more what is going on here below ; but the heart with its last throbs still says : I love ! I love !

How rightly spoke our sweet Saviour Jesus, when showing His Heart to Blessed Margaret Mary, He said: "Behold the Heart which has so loved men that it spared nothing to testify its love for them." For us, that Heart underwent mortal anguish, for us it suffered horrible loathing, for us it passed through the terrors of the Passion and Death, for us it shed even to the last drop of its precious blood. From the lips of the wound made to the Heart of Jesus by the lance-bearer of Golgotha comes a voice which ever repeats: Love! love! love!—(*Father Monsabré, O. P.*)



### SAINT ANNE DE BEAUPRÉ.

The chapel during all these years had been served by missionaries, amongst whom were Jesuits, Franciscan friars of the branch known as Observantines or Recollects, and secular priests from the Seminary of Quebec. The lives and incidents in the lives of many of them are replete with interest. The first recorded is Father André Richard, of the Society of Jesus, who was a missionary; the second, Father Lemercier, also a Jesuit missionary. The latter had been for almost twenty years laboring in the Huron missions, of which he was afterwards Superior. He left Quebec in 1685 and died in the Antilles. Another pastor of St. Anne's from 1690 to 1699 was M. Filion, a secular priest, who was drowned returned by canoe from Baie Saint-Paul under the following heroic circumstances. There were some others in the canoe with him, and in attempting their rescue he lost his own life. Just as he brought the last passenger to shore he was struck by a floating spar, which hurled him among the rocks and caused his death. His body was found by a young girl named Bouchard. With tender reverence she placed it in a birch-bark coffin

and planted a cross above it. Some days later she brought it to Cape St. Anne, letting it float after her canoe. Tradition adds that on its being buried next day in the little village where the dead priest had ministered, a superb cross of gold was placed above it. This young girl afterwards became a sister of the Congregation of Notre-Dame in Montreal, under the name of Sœur St-Paul. Monsieur Morel, also for some time at St. Anne's, enjoys the distinction of being the first Canadian priest. M. Portnouv, who, after leaving Petit-Cap and its shrine, became curé of St. Joachim, was forced to place himself at the head of his parishioners to offer resistance to the English, who were putting everything to fire and the sword. He, with many of his little band, fell victims of their own heroism on the 23d of August, 1759, and the brave curé was buried without a coffin.

In or about 1871 the first steps were taken towards the erection of the present church (\*). In May, 1872, the Bishops of the Province issued a Pastoral Letter calling upon the faithful to unite heart and soul in this enterprise. The parishioners at once subscribed amongst themselves the sum of sixteen thousand dollars, and the foundations of the new structure were laid as early as June, 1872. But the parishioners were *not* left alone in the work. From all parts of the Province subscriptions poured in, and hosts of pilgrims flocked thither, bringing offerings to lay at the feet of the "good St. Anne." The new church, which has cost close upon two hundred thousand dollars, is fifty-two feet long by sixty-four broad. The steeple is forty-five feet high. The whole stands as a splendid monument of the faith and love of the people. It is in vain that petty and

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(\*) The Basilica of St Anne, as it now stands, has undergone as many changes and improvements since the present article was written, that the following description is no more accurate. For exact description, our readers may consult G. M. Ward's "Pilgrim's Manual of Devotion to Good St Anne".

foolish sneers are directed against the "superstitious" belief of the French-Canadian peasant. Still with lofty and generous trust in the power of God, the people of the Province of Quebec have gathered about the sanctuary of the mother of Mary and built this stately temple in her honor. In 1876 the new church was solemnly blessed. The Archbishop, followed by priests, acolytes, the students of the Seminary, and a vast concourse of people, bore the relic from the old church to the new. Every year pilgrimages go thither from various parts of the Province.

The year of 1876, the year of the building of the new church, was crowned by a rescript of His Holiness Pius IX. bearing date the 7th of May, by which he declared St. Anne patroness of the Province of Quebec, as long ago St. Joseph had been declared patron of all Canada. This decree was received with universal joy by the faithful.

The interior of the church is adorned with eight altars, the high altar being the gift of his Grace Mgr Taschereau, of Quebec; the Blessed Virgin's, that of the Bishop of Montreal; one to the Sacred Heart of Jesus, that of the Bishop of St. Hyacinth; while St. Joseph's is donated by the Bishop of Ottawa, the Holy Angels by the congregation of St. Viateur.

Two really beautiful stained windows which adorn the chancel are the gift of four parishioners. Various pictures upon the walls commemorate remarkable deliverances from shipwreck and the like. Such is *Le Père Pierre* and the crew of the ship *Saint-Esprit* making a vow to St. Anne; or the king's vessel, *Le Héros*, on the point of foundering; or yet another caught in the ice and saved through the intercession of St. Anne. Of the artistic excellence of many of these pictures we say nothing.—(From "*The Catholic World*.)

(To be continued.)

A MIRACULOUS CURE THROUGH THE  
INTERCESSION OF ST. ANNE.

Laconia, May 4, 1888.

Reverend L. Lindsay,  
Editor of the *Annals of St. Anne.*

Dear Sir,

Four years ago, I was hurt in the back by being thrown from a sleigh whilst out driving. At first, unwilling to believe that I had sustained any serious injury from the accident, and thinking it simply a cold that had settled in the muscles of the back, I neglected it for a few weeks. But at last, I was forced to consult one of our local physicians, and was under his care for ten months. Finding myself getting worse instead of better, I decided to go to Boston for attendance. Accordingly, in the following January, I went to Boston, entering one of the best hospitals there for treatment. Whilst there, I was under the care of some of Boston's ablest surgeons and physicians, and all that human science and kindness could do to relieve me was done; but with very poor results, as my left foot soon began to trouble me, and I was later struck with paralysis from the waist downward. In March of the following year, they decided that nothing more could be done for my case, so I was brought back to Laconia on a stretcher, hoping that death would soon come and end it all.

After my arrival at home, my folks wished me to try another doctor here. I hesitated for some time. I had gone through so much and tried so many different treatments, that I thought there could not be anything left to try, and it would be simply a useless expense. But after a few months, I consented, this time calling in a Canadian doctor, who, after the examination, said he would put an extension on my left foot to try to bring it to its normal length, (it had grown shorter than the other one), and in time

perhaps I might become able to sit up. But after wearing a weight of thirty pounds from May until September, this too, like all other efforts, failed, leaving me worse than ever.

Over and over again, they thought it was but a question of a few hours or days, when death would come and relieve me; but God had other ends in view, as He would neither let me die nor get better. In Oct. 1886, an abscess formed under the arm, which resisted all the doctors' efforts to scatter, and grew larger every day, sometimes causing the arm to swell as far as the elbow. During all this time I had had masses offered, novenas made to Our Lady of Perpetual Help, St. Anne and St. Joseph, promising to make a pilgrimage to Ste Anne de Beaupré, as soon as I could walk a few steps. All were equally unsuccessful, for during twenty months, I had not even turned on my side in bed. At last, I decided to make the pilgrimage just as I was, asking God to either mercifully let me die or relieve me in some measure, to give me back the use of my limbs, if only enough to enable me to sit up a little and move my body myself in bed. I did not dream of asking for a perfect cure. People here said I should be dead ere I reached Montreal, if I attempted to go. But I knew my life was in God's hands, and He would do what was best. So, on Friday Sept. 23, 1887, I started. My friends tried to persuade me at least to leave on some other day than Friday, saying it was unlucky; but I deliberately chose it, knowing that I should have to make the journey in one of the baggage-cars, my bed being too wide to be placed in the other coaches; and, as the slightest motion caused me pain, the jolting of the cars would make me suffer greatly. And as our Lord suffered Himself on that day, I thought that perhaps He might take pity on me and end it all. But, Oh! I did not dream of the awful agony I did have to endure until we reached Montreal. Even at this late day it makes me shudder to think of it.

From Montreal to Quebec, as we travelled by boat, it was somewhat easier, but still very painful, and, on arriving at Quebec, I found myself unable to pursue my journey any farther, so, we crossed the river to the Lévis side, where I stopped at my brother's, Mr. John H. Powell, for a fortnight, trying to persuade him to take me on to St-Anne de Beaupré. At first he refused, saying it was madness, and if St. Anne was going to cure me, she would do it where I was. At last he consented, saying he was taking me there only to die. So, on Sunday, Oct. 9, we left Quebec for St. Anne, intending to make a novena at the famous shrine. Contrary to our expectations, this part of the journey was comparatively easy. I suffered a little, of course, but nothing compared to the previous part of my journey. Arriving too late for Mass, my brother procured lodgings for my sister, who had accompanied me through all the weary journey, and for myself, at a short distance from the church, and from which I was carried to church every morning to hear Mass. The Reverend Redemptorist Fathers residing at St. Anne joined me in making the novena, and, until the evening of the seventh day, I felt easier than I had for the two previous years. I did not suffer much, and felt sure St. Anne would help me. But on Saturday, the seventh day of the novena, towards evening, the old pain returned, increasing every hour throughout the long night. I was going to Holy Communion the next morning, and I thought as our Lord gave Himself to me, He would surely give me relief at the same time, and that hope sustained me during the long hours that I had to wait. As communion time came, I tried to move, but found myself as helpless as ever, and had to communicate as usual in my bed, the pain increasing every moment, and so Mass ended. What change there was, was for the worse. I felt that God did not intend to help me, and for a few moments, I was bitterly disappointed, and could not

help asking Him why He was forgetting me ; but only for a few moments. Then I knew God knew best, and as He would not cure me, He would probably end it all soon. It would be best so. So I gave up all hopes of help, asking instead for strength enough to bear patiently whatever pain was still in store for me, and deciding to leave St. Anne's on the following day, as my novena would then be over.

The men then came to carry me to the boarding-house, where they placed me in the dining-room. A heavy fur circular had been laid over me in the morning, as the weather was chilly, and, as I found it very heavy, I asked my sister to remove it. As she was doing so, a queer suffocating feeling came over me, and, at the same time, it seemed as though some unknown force compelled me to get up. I unconsciously pushed my sister aside, and, before I realized it, I was on my feet and half way across the room, there stopped by one of the men who had carried me in, crying: "My God! the girl is cured". And I knew then I was on my feet once more, without help and perfectly cured. The pain had all left me and has never returned—my back is as strong to day as it ever was. When I realized that I was really cured, we all knelt down and said nine *Ave Maria's* in thanksgiving.

Then I dressed and returned to church, waiting for High Mass, and kneeling, sitting, and standing, when the rest of the congregation did so. In the afternoon I again went to church, walking all around the edifice, and returning to my boarding-house without feeling more than ordinary fatigue. The next day I left for Levis, and in a few weeks again, returned to St. Anne's, this time to make a retreat of three days in thanksgiving.

When I first realized that I was cured, I thought only of my back and foot, and forget all about my arm, and, when I did remember to examine it, I found it too had been perfectly cured. Not the least



trace of swelling remained ; St. Anne has not left me even the slightest deformity.

I am perfectly cured in every way. On Christmas eve, I returned to Laconia. Oh ! what a different journey it was from the one I had performed three months previous !

Every day brings me new strength and a more thorough knowledge of the great favor God and St. Anne have granted me ! God grant me grace to live so that He will always find me worthy of it.

TILLIE POWELL.

To the above most interesting and touching relation is subjoined the following certificate in confirmation of its authenticity.

Laconia, May 4, 1838.

This is to certify that Miss Tillie Powell was visited by me during the twenty months she spent in Laconia. She was very sick during that time, confined to bed, unable to get up or even to move. Twice her life was despaired of, and I anointed her twice. Having recovered a little, she was carried to the cars, and left for Ste-Anne de Beaupré in the baggage-car lying in her easy-chair.

I am willing to take the most solemn oath to the truth of this statement, and am most positively convinced that her coming back to us, cured and able to walk, is due to divine interference.

To-day, six months after that cure occurred, she walked up to my house for this letter, and enjoys perfect health.

Yours etc.,

J. LAMBERT, Priest.