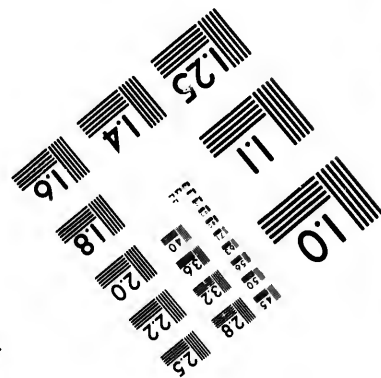
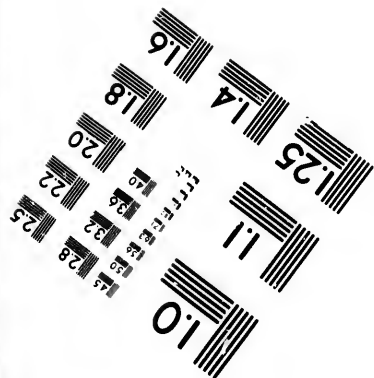
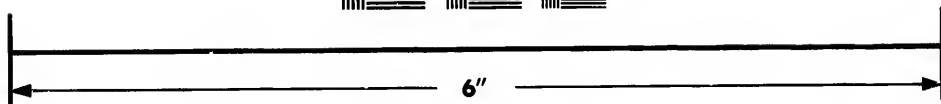
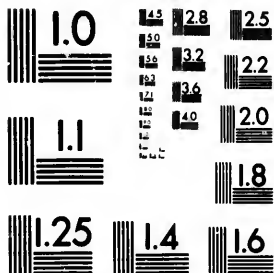


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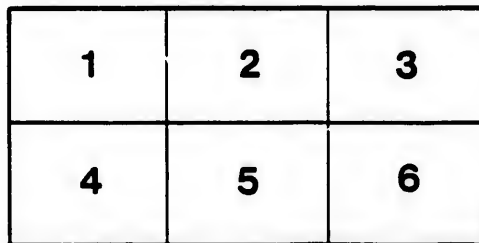
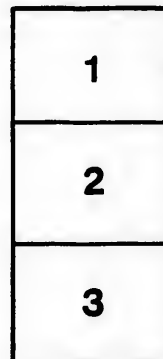
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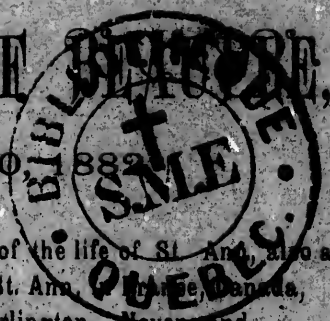
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FIRST PILGRIMAGE

FROM THE
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TO

ST. ANNE OF BURLINGTON

JUNE 20 1882



To which is added a history of the life of St. Anne, also a
history of her devotion to St. Anne, her name, Canada,
and the Diocese of Burlington. Novena and
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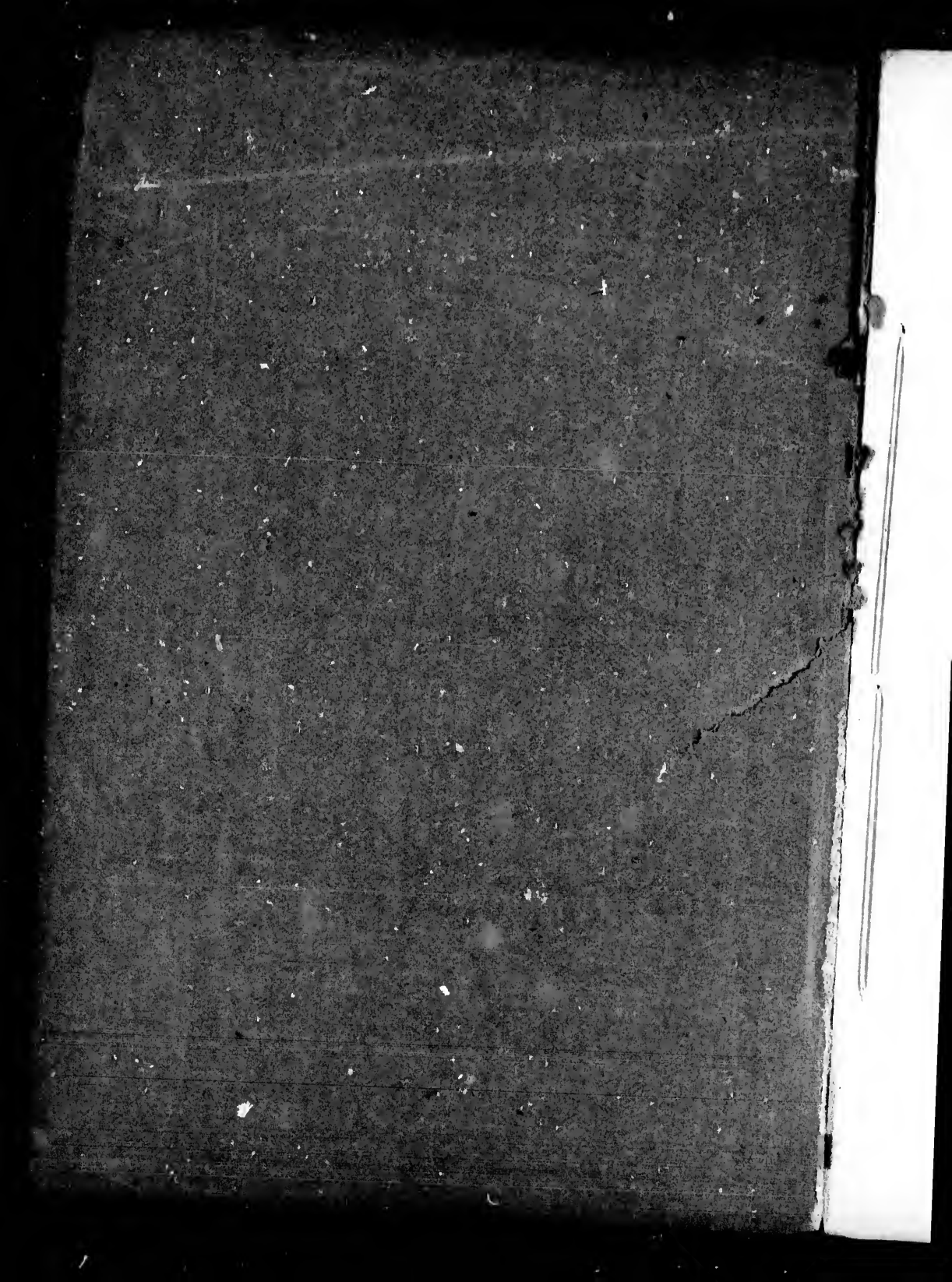
BY

L. DE GOESBRIAND

BISHOP OF BURLINGTON.

With the names of the Pilgrims





*Don de M^r. l'abbé J. Brelivet
Curi, Lenosburgh, Vt.*

A RELATION
OF THE
FIRST PILGRIMAGE
FROM THE
DIOCESE OF BURLINGTON
TO
ST. ANNE OF BEAUPRE,

JUNE 20, 1882,

To which is added a history of the life of St. Ann, and a
history of the devotion to St. Ann, in France, Canada
and the Diocese of Burlington
prayer to St. Ann.



BY
L. DE GOESBRIAND,

BISHOP OF BURLINGTON,

With the names of the Pilgrims.

The pilgrimage to St. Anne of Beaupré which I attended with 300 of our Catholics of Vermont, was performed with so much edification, that I thought it would be useful to write an account of it.

I have refrained from relating in St. Anne's life many things that are interesting, but which seem not to be sufficiently authenticated. What I wrote about the life of St. Ann, I wrote with more pleasure than labor, as it is only a short time since I visited Sephoris in Galilee, St. Ann's shrine at Jerusalem, St. Anne d'Auray in Brittany and St. Anne of Beaupré in Canada. Although the reading of this little book will, I think, be very interesting, especially to my fellow pilgrims, my chief motive in writing it has been the hope that the work might help to spread devotion to St. Ann in the Diocese of Burlington.

Devotion to this great saint is indeed a precious legacy which I ardently desire to leave to my spiritual children.

THE BISHOP OF BURLINGTON, VT.

CHAPTER I.

Relation of a Pilgrimage to the shrine of St. Anne of Beaupre below Quebec of many Catholics of the Diocese of Burlington, Vermont.

Devotion towards St. Ann the holy mother of the Blessed Virgin, has been growing stronger for some time past in the Diocese. This is due to the fact that we have oftentimes heard of the miraculous cures performed at her shrine below Quebec, and of the great consolations experienced by praying before her miraculous statue. Some of our Rev. Clergy having on last year participated in a pilgrimage of some parishes in Canada to the same place, one of them, Rev. J. Brelivet of Enosburgh Falls, desired with the consent of the Bishop to organize a pilgrimage to St. Ann exclusively made up of Catholics of Vermont.

June 20th had been appointed as the day for starting, and our priests alone having had the charge of selling the pilgrimage tickets so as to exclude disagreeable companions, some 318 persons availed themselves of the opportunity. It had been our intention not to accompany the

pious pilgrims ; we concluded, however, to go with them, and we hope that our presence amongst them and our visit to St. Ann's will develop in Vermont a sincere devotion toward the holy mother of the Blessed Virgin, a devotion which will be the source of abundant benedictions for the whole Diocese.

Starting from Burlington at 5 A. M. the Pilgrims' train received new accessions at Winooski Falls, Essex, St. Albans, Sheldon, Enosburgh and Richford. Many had come from Underhill, Fairfield, Newport, Vt., St. Johnsbury, Barton and other places. Many of the pilgrims were born in Canada, many in Ireland, and the greater part, I think, in our State of Vermont. But it was evident that one common sentiment animated all, and that was a desire to perform a good action at the expense of much trouble and fatigue. It was evident that this was not a crowd of excursionists or pleasure-seekers. Many of them were already much exhausted when reaching the station at which they took the train, as they had had to rise very early, carry their provisions and as all of them were evidently invalids, or coming with us to take care of their suffering friends. Amongst them there were many very young, others quite old, and the number and nature of their ailments I

will not attempt to describe. This crowd naturally reminded us of the lame, the leper, the blind, of those afflicted with various diseases who came to, or invoked the power and goodness of our Lord Jesus Christ. All these had faith in the powerful intercession of St. Ann, but they murmured not against Providence on account of trials past and present, and were fully resigned to the will of God. In many instances those who led the sick seemed to suffer more than the sick themselves, and there were there many who came with us to St. Ann's with a view to atone for their sins or to obtain the conversion of some stray members of their family. Our Vermont pilgrims were not beggars or shiftless persons; they were hard working, industrious people, some of them substantial farmers, on whom our Lord was pleased to lay a part of his Cross. Such were our pilgrims in whose company we were proud and happy to be.

Something quite remarkable about them was the little attention they paid to outside matters. Our mountains and valleys, so beautiful in June, the views along the St. Lawrence, the cities of Montreal and Quebec, seemed to have no attractions for them. They seemed to be wholly occupied with prayer and pious reading, often times expressing the hope that St. Ann

would obtain for them grace to suffer their trials if God was not pleased to cure them of their ailments.

At 11.30 A. M., the train on the South Eastern R. R. landed up on the dock at Longueil, opposite Montreal, where the steamboat was to be ready for us on our arrival there, but the steamboat was not there. This was our only disappointment during the voyage, but it was a serious one, for the wind blew quite hard, there was no proper room to accommodate the travellers and we had to wait till 5 P. M. We should have mentioned that five of our priests, besides the organizer and the Bishop, had come on board the cars with the pilgrims of the respective congregations as we reached the different stations on the road. Their presence and attention to the wants of their spiritual children made the pilgrimage as pleasant and consoling as could be expected. The *Canada* is a large, clean steamboat, though not very fast, in charge of an excellent Captain who did all in his power to make us comfortable. I must however remark, that here, as on board the cars, our pilgrims seemed not at all over-anxious about comfort; no grumbling or complaint was ever heard amongst them, and they seemed to be bent upon one sole object, that of preparing their souls for visit-

ing the shrine of St. Ann with fitting disposition.

The night which we passed on the steamboat is one which will long be remembered by the pilgrims. The *Canada*, like the greater part of other steamboats on our large rivers, has one very large room surrounded by interior galleries. Here was a floating church capable of accommodating five hundred persons, and we really used it as a church, and used it well. At 8 o'clock, all were assembled here, eager to pray and hear the word of God. It was natural to begin by invoking the protection of Mary, the Star of the sea, the comfort of the afflicted, and so the beads were recited. A sermon in French, another in English, the singing of vespers, and night prayer occupied the time till about 9 o'clock.

The Rev. Clergy now began to hear confessions, and it was morning before they had got through their work. We had often times before travelled on board of steamers, when the evenings and part of the nights were spent in dancing and carousing; how happy we were this night, seeing that all our companions had been sanctified by the virtue of Him who forgave sins to true penitents. God alone sees what passes in the heart of man and between the confessor and the penitent.

We think, however, that on such occasions as these when sinners have already done much to show their sorrow for sins, that they receive with the absolution of the priest a very great increase of divine grace.

Divine providence had favored us with splendid weather. At four o'clock in the morning of the next day (June 21) we were before Quebec, having left the *Canada* to go aboard another boat to St. Anne of Beaupré, the end of our journey. From Quebec to St. Ann the distance (21 miles) was soon gone over, the time being spent in singing hymns to St. Anne, reciting the rosary, and preparing to receive communion, for nearly all had confessed on board, and were to communicate in the holy sanctuary.

It has often times been said that the hearts of pilgrims become filled with a sweet emotion at the very sight of the holy church of the mother of Mary. So many glorious things are related of St. Anne of Beaupré, and then the hope for the unfortunate is so sweet! As the tide at Beaupré rises sometimes to a height of 20 feet, the dock has had to be built quite high, and the distance to the shore must be one half mile. Day after day for years past whole parishes of Canada, or large sodalities of men and women

have been landing here and going processionally from the landing to the church.

Flying banners, with bands of music, preceding long files of pilgrims wearing the badges of their sodalities must present a very fine sight indeed. We of Vermont had no banners, no insignia, no singing from the boat to the church. Many of us indeed were badly prepared to march in procession. Many of our pilgrims were old, others walked slowly on crutches, or leaning on the arm of a friend.

Many sick infants or children, had to be carried in the arms of their parents ; one blind man was led by a kind person, a stranger to him, who had come with him all the way from Burlington ; another, half-blind, managed to follow the crowd, many had to stop to rest along the way, whilst nearly all carried their little provisions.

A feature of St. Anne of Beupré is the quietness of the place and the kindness of its inhabitants ; a few boarding houses, the house of the priests, the convent of the Sisters of Charity and the church, that is all. You can hardly call it a village. When you land at the dock, no hackman will fatigue you with offer of services ; when you near the church, no hotel runner will come near you. It is understood

by all that you want first of all to go to the church of St. Ann. Indeed, we all hurried as fast as we could to pour forth our prayers before the image of her, whose name remind us of mercy and power. If you ever speak to one of our pilgrims do not ask them about the size or decorations of the church. They might answer you that they saw piles of crutches left there by those who were healed, paintings representing sailors saved in the storm through the prayers of St. Ann, or other tokens of the powerful intercession of the good Saint, but at St. Ann, the heart, it is, that is kept busy.

Here fervent prayers are offered, resolves to lead a better life are made, and as God has chosen this place, pilgrims of good will always come back from Beaupré better men.

St. Anne of Beaupré is the seat of a parish church. The church is attended by eight Redemptorist fathers from Belgium. You might now see our pilgrims kneeling before the statue of the good saint, whilst few went to make their confession. The Father Superior of the house began now to distribute holy communion; all partook of the bread of angels, and at eight o'clock the Bishop began High Mass with deacon and sub-deacon, the singing being done by our priests,

some of our pilgrims and of the students of the house. At 10:30 one of the reverend fathers gave an instruction in French, and blessed the objects they had bought as a souvenir of their pilgrimage. In what other way they spent their time we cannot tell you, except that all seemed to be so full of emotion that they could scarcely bid farewell to the sacred spot.

What God all merciful did for his suffering children through the intercession of St. Ann, we cannot tell you, but one thing might have been noticed by all. Joy and gratitude had taken the place of hope and sorrow. It was evident that they had received an abundant participation of the peace which *the world cannot give*. To us it seemed that many have been improved in health by their pilgrimage. We have reason to believe that some have actually been cured; and one thing is certain that all have received an increase of grace to carry their cross such as God has laid it upon them. It was twelve o'clock when we started from Beaupré to Quebec.

It has more than once happened in pilgrimages, that some of the pilgrims have to some extent forgotten their fervor on the return trip toward home. Nothing, thank God, happened to mar our happiness. At about five P. M. we were again

in the port of Quebec on board the *Canada* and ready to start for Longueuil.

During the evening we had again the rosary, vespers, preaching and night prayers. During the voyage many of the pilgrims, men and women, had found that they could sing together some of the hymns that had been printed for the occasion, and it was really delightful to hear them sing together invocations to the good St. Anne. Strange to say, though many of them were young no attempt was made to sing anything but sacred chants. The pilgrims had much need of rest that night, and we think that the greater part of them improved the opportunity, though some had to sleep on the floor. About one hour before arriving at Longueuil, Rev. J. Brelivet, the organizer of the pilgrimage, caused to be announced that in place of landing at Longueuil we would go on as far as Montreal, land there near the Chapel of Notre Dame de Bon Secours, hear mass in the holy shrine which would be said by the Bishop, and then return to Longueuil and take the cars for Vermont. *Bon Secours* is well known in Canada. No Catholic passes this church without saying one Hail Mary.

At the Bishop's Mass at Bon Secours a great many did again receive communion, and there our singers did once more

with organ accompaniment recommend the pilgrims in their sacred songs to Anne and to Mary.

After a few hours' ride on the cars, the pilgrims parted, each one stopping at the station where they had taken the train two days before.

All were thankful to God, all expressed their gratitude to the Clergy, all I think have made up their minds to return to St. Anne of Beaupré in the case of another pilgrimage, and all I am sure will pray one for another that after the pilgrimage of this life they may meet together in the house of their heavenly father.



CHAPTER II.

Why Do Catholics Have so Much Devotion
toward St. Ann?

St. Ann is the mother of the Blessed Virgin. Mary, therefore, is ever ready to hear the requests of St. Ann, and to turn towards sinners her eyes full of mercy. St. Ann was not a queen or great lady of the world. She spent her life in obscurity, employed in useful labor and she was tried by suffering and sorrow. She has a heart full of compassion; she is accessible to all. She was a mother, extremely fond of Mary, her admirable daughter, yet she parted with that dear child, when she knew that God demanded that separation. Do not you Christian mothers feel that Blessed Ann will pray for you and help you to raise your children in the fear of God? Did you ever cast your eyes upon an image or statue of St. Ann without feeling that she is no *stranger* to you? Mary *Immaculate* was conceived in the womb of St. Ann—Oh

how holy must have been that living temple which was the dwelling-place of her who was herself destined to conceive and *bring forth Him whom heaven and earth can not contain!* St. Ann is so closely united to the Son of God our Saviour Jesus Christ. Listen to these words of St. John of Damascus:

“Oh blessed couple Joachim and Ann! To you every creature is bound by the deepest gratitude, for it was through you that we could offer to God the most noble of all gifts, namely that immaculate mother, who alone was worthy of him!”



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CHAPTER III.

Life of St. Ann.

Our saint, who was issued of the royal house of David, was probably born at Sephoris, six miles north of Nazareth. At the age of twenty, she was given in marriage to a holy man named Joachim, also of the house of David, and both spent the greater part of their life in the same place (Sephoris in Galilee), being in easy circumstances, and possessed of large flocks. They divided in three parts the revenues of their property. One was for the poor, the widows and the orphans, the other for the temple of Jerusalem, the third for their own use. We have seen at Sephoris the place where during our pilgrimage to the holy land, this holy couple lived, and around which the crusaders had built a large Basilica. Joachim and Ann had also at Jerusalem a house situated north of the temple, adjoining the pond named *Probatica* (j. v.), it being in that part of Jerusalem where sheep were bought to be offered up in sacrifice in the temple. It therefore

happened that they lived some time in one, sometime in the other place, and sometimes Ann remained alone at Jerusalem whilst Joachim and his men attended their flocks in the mountains about Sephoris. Though they were beloved of God and esteemed by men, Joachim and Ann were very unhappy, for Almighty God had not been pleased to give them children, though they had now lived together twenty years. It happened that Joachim and Ann went on a certain feast day to present their offering to the temple, but the priest would not receive it, declaring they were unworthy to appear before God, since he had cursed them by refusing to them the honor of bringing forth children. In those days, indeed, when the promised Messiah or Saviour was expected to be born in the world, barrenness was looked upon as a malediction amongst the Jews. Being thus publicly put to shame, Joachim went back to the mountains, remaining five whole months separate from Ann. The prayers and penances of this holy couple did at last move the heart of God, and they were promised a child who was to be the admiration of men to the end of the world. From this time Joachim and Ann lived chiefly in Jerusalem. In their house at Jerusalem Mary was

conceived and born, and here she was nursed by her holy mother until the day of her presentation in the temple. Ann, alone amongst all the daughters of men, was privileged to conceive a human being to whom the original stain was not transmitted. During the space of nine months the spotless blessed infant lived in the womb of Holy Ann. How great then must be the holiness of the mother of Mary! If the mere salutation of Mary to Elizabeth, caused the mother of John to be filled with the Holy Ghost, and if now the recitation of one Hail Mary is the source of many blessings, what shall we say of the blessedness of her who, during nine months, was so intimately united to the mother of God?

Who can tell of the joy of Joachim and Ann, when that blessed child was born in the world? Who will imagine the depth of Ann's gratitude to God, when after her long and humiliating barrenness, she nursed at her bosom the mother of Him who nourishes all beings? Joachim and Ann saw Mary kneel down when for the first time she gave expression to her love of God, when she uttered her first prayer in behalf of sinful men! O blessed Ann! Blessed is thy womb which bore the mother of God, blessed are thy paps which gave her suck! Day after day as

time went on after the birth of Mary she grew up in wisdom and grace. Day after day she also became the more dear to her aged and holy mother our St. Ann.

As we are here writing chiefly for our Catholics of the Diocese of Burlington, we will invite them sometime when they will come to visit our Cathedral, to examine the first window of the chancel on the Gospel side. That beautiful stained glass window represents Joachim and Ann presenting the child Mary in the temple. They had indeed made that promise to God, and it was probably to reward them for that promise, that God had given them this child of Benediction. Mary herself, young as she was, but wonderfully enlightened by the Spirit of God, ardently desired to consecrate herself irrevocably to His service. Yet how painful it was for Mary to part with her admirable and much beloved parents, how painful, especially for Ann, to see her dear Mary retire from her modest house near the pond *Probatica*! As we are writing these lines we are in spirit in Jerusalem, which we visited two years ago, and see as it were before our eyes, this part of the Holy City which we then examined with much attention.

The house of St. Ann was very near the north part of that very large place

surrounded with walls, named the Temple, in the midst of which had been erected the Sanctuary, containing the *Holy* and the *Holy of Holies*. Adjoining this holier part of the temple there were buildings where, under the tuition of venerable matrons, young virgins were taught the law of God, and employed in such work as was suitable to their condition, spending also much time in prayer.

The temple of Jerusalem was a glorious place wherein to learn the law of God and the wonders of his power and mercy towards his people. There were the Priests, the Doctors of the law divinely appointed to teach the people of God. Here it was that Christ himself was to come at the age of 12 to listen to them and ask them questions. Jerusalem was not far from Hebron, the dwelling of Abraham, from Bethlehem, the home of David, and only a few miles from the Jordan, crossed in miraculous manner by the Israelites, and from Galgala, where the Manna had ceased to fall from Heaven. At Jerusalem Melchisedech had offered a sacrifice in bread and wine, at Jerusalem Abraham had built an altar to offer his son in sacrifice, at Jerusalem, in the glorious temple, close to the dwelling of Mary, there was offered to God the sacrifice of a lamb every morning and

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night, and on the recurrence of the Sab-
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 kinds were immolated, whilst the child-
 ren of Israel came from every part of the
 land to adore their God, to offer Him
 their presents, and unite their voices to
 those of the Levites in singing praise to
 the Lord in the language of their in-
 spired prophets. Mary, therefore, the
 daughter of Ann, Mary, the virgin con-
 secrated to God, grew up incessantly in
 the knowledge and the love of the
 Almighty. But although she had left
 the house of her parents, it is more than
 probable that they came sometimes to
 visit their daughter; and now it was the
 turn of Mary, if not to teach her venera-
 ble parents, at least to communicate to
 them those extraordinary lights which
 she received from the Holy Ghost dwell-
 ing within her. Oh, how the heart of
 Ann burned within her when Mary spoke
 to her and explained many passages of
 the Scriptures !

If we remember well the place occupied
 by the house of Ann, the ground on which
 it stood was slightly higher than that of
 the temple, so that perhaps from the ter-
 race of her cottage, Ann could see the
 place where Mary dwelt in the temple,
 and therefore there is no doubt in our

mind but that Ann used to offer her prayers to God at the same time with Mary, and unite her intentions to hers. A time came whilst Mary was in the temple, and that was very soon after leaving her parents, when one thought took possession of her whole soul. This was the thought of the future Redeemer after whose coming she sighed day and night. She had understood that this Redeemer was to be a divine person. *Emmanuel*, God amongst men. She had understood about his humiliations, his voluntary sufferings, his death, the glory of his sepulchre and the salvation of men to be obtained by the same. As day after day she saw the priests lay their hands upon the heads of the victims, as she saw the blood of the lambs poured around the altar, how ardently she prayed that in place of these imperfect sacrifices, God might please soon to send the lamb of God who might take away the sins of the world!

These sentiments Mary did not fail to communicate to Ann, and Ann would unite her prayers to those of her daughter, and supplicate the Redeemer to appear and not delay.

However ardent were the prayers of Mary, that God might please to accelerate the sending of the Messiah, it had never

entered into her mind that she might be the one chosen to be his mother, for she was the most humble of all creatures, but to us it appears most probable that holy Ann, apart from special inspiration, must have begun to suspect that her daughter was the one privileged Virgin who was to conceive and bring forth a son who was to be called Emmanuel. Mary, indeed, was of the house of David, she was a child of miracles, a child so holy! What of the reality? The Lamb of God who by his voluntary death was to glorify God and to save men, was born of Mary, the daughter of Ann. Ann had often sold from her flocks near the *Probatica* some of the lambs that were sacrificed in the temple, and Mary brought forth at Bethlehem the Lamb which was immolated on Calvary. We remember here a remarkable coincidence. The house of Ann in Jerusalem was only a few feet from the place where our Lord was crowned with thorns and condemned to die. In that neighborhood Abraham had found amongst the briers sticking by the horns the ram which he immolated instead of his son Isaac. Our Lord was loaded with his cross immediately in front of the house of his grand-parent, and it is now the place where Catholic pilgrims begin the Way of the Cross. It was by

following that road some 2,000 feet further, that the Redeemer arrived on the summit of the rock of Calvary and voluntarily shed his blood for us, very near the place where Abraham had erected the altar for the sacrifice of his son.

The most probable opinion concerning St. Ann, is, that Joachim and herself died before the birth of Christ, but Mary was present at their death and closed the eyes of her parents.

The tomb of the Blessed Virgin (which we saw during our pilgrimage to the Holy Land), is at the foot of the Mount of Olives, yet at a short distance from the house of Ann, which is within the walls of Jerusalem. The bodies of Ann, Joachim and Joseph were deposited during some time in the same family tomb, but a church having been built over the house where Ann had lived, her sacred body was placed there in a vault. Nineteen hundred years have elapsed since the death of St. Ann, but the spot where that house stood, contiguous to the pond named *Probatica*, was not forgotten by the Christians. The dwelling of Joachim, Ann and Mary, like that of Nazareth where Joseph and Mary lived, was a structure built above the ground, yet connected with apartments under ground, either dug out of the rock, or made

such by the hand of nature. The exterior house long ago disappeared, and was replaced by other buildings at different periods. Churches and Convents stood around that spot consecrated by the birth of Mary. They were visited by pilgrims from far away, and many miracles were performed there, and there also mementoes of miraculous cures were hung around the walls, as they are in our days in shrines of Mary and Ann.

(See Ste. Anne de Jerusalem, by the Bishop of Algiers).

The present church of St. Ann at Jerusalem, built many hundred years ago, profaned by Mohammedans, and finally given by Turkey to the French Government, after the Crimean war, was if not rebuilt, at least almost entirely renovated by the said Government of France, and it is now in charge of a religious community of priests founded by Cardinal Lavigerie, Archbishop of Algiers. This church of St. Ann at Jerusalem is yearly visited by thousands of pilgrims, and you are shown in the crypt under it the very spot in which Ann brought forth the Sacred Virgin Mother of God, and also the place where the remains of Ann rested for some time. An altar stands over the place where Mary was born, and we

had the honor and consolation to say mass on this altar, and there, to recommend our children of America to the prayers of the good and great St. Ann and of her Immaculate daughter. We will now bid farewell to the house of Ann in Jerusalem, by saying with St. John Damascene: "O Mary, daughter of Eve and Mother of God! Blessed the loins and the womb from which thou camest forth! Blessed the hands which carried thee, blessed the lips which enjoyed thy chaste kisses! On this day the salvation of the world is commenced, for to-day there is born for us in the house near the *Probatice*, the Mother of God, from whom condescended to be born the Lamb of God who takes away the sins of the world." (St. John Damascene, In Nativitate B. M. V.)



CHAPTER IV.

Church of St. Ann, near Auray, France.

We do not intend to trace the history of the devotion to St. Ann through the whole world, but it is quite important for our purpose to inform our readers of the manner in which it was introduced amongst us. *Keranna*, in the language of Brittany (in the west of France), signifies the House of Ann. The village which bears that name is situated a few miles from the city of Auray in the department of Morbihan. At the end of the seventh century there was in this village a chapel held in great veneration, as being under the special protection of St. Ann. No one can tell in what precise year it had been erected, though it had been there a very long time before the afore mentioned date. At this time the country was invaded and plundered by robbers. The people fled before them, and when they returned they found that their dwellings had been destroyed by fire, and with them the venerated chapel of St. Ann.

The village of *Keranna* was rebuilt, but for reasons unknown, the chapel was not. Nay, as time went on it seemed to have been greatly forgotten. They might however see here and there scattered over the ground or used in adjacent walls, some stones which had evidently been a part of a sacred edifice. Devotion to St. Ann did not however die in the country, for many churches were erected not far from *Keranna* under the invocation of St. Ann. There must also have lingered in the memories of the people some confused remembrance of the former church of St. Ann. The *Bocenno*, was the name of one field in *Keranna* of which the people said, that one particular spot in it could never be ploughed up. They might work it with a spade, or otherwise, but no animal harnessed to a plough could ever be made to cross it, and whoever attempted was sure to fail and meet with mishap. Hence, when sent to plough in the *Bocenno*, the young people were always told by their parents, *do not plough up the place of the chapel.*

About the year 1620 the farm of which this field was a part, had been rented by a very good man named Nicolazic (Little Nicolas). Nicolazic had inherited from his ancestors, sincere devotion to St. Ann, attended regularly to all the pre-

scriptions of the church, was beloved and esteemed by his neighbors who often took him as umpire in their difficulties which arose between them. The father of Nicolazic had before him lived on this farm, and had (perhaps unknowingly) used in the basement of his barn, some of the stones of the former building of St. Ann. At this time (about 1620), St. Ann did, on several occasions, in several places, some times in the day, some times in the night, appear to Nicolazic. This has been ascertained by many regular inquiries. At times Nicolazic heard a great noise, saw himself surrounded with great light in the midst of which St. Ann appeared to him. She appeared in the form of a venerable matron of dazzling beauty dressed in garments white as snow. She made known to him that there had stood once in the Bocenno a chapel dedicated to her name which had been destroyed 984 years before, that is in the year 699—and that it was her desire that the chapel should be constructed anew. On the sixth day of March money was found in the morning on the table of his house of which no one could tell where it came from. Finally the saint declared to Nicolazic that he must go to the Bocenno and that he would find there a statue representing herself, in a spot which

would be indicated to him. This good servant of St. Ann did then on a certain night go to the Bocenno, taking with him four men as witnesses. A light appeared and went before them and stopped over a peculiar spot. Here they dug the ground and really found an image of St. Ann.

Some time after this event the barn of Nicolazic, of which we have spoken, which was covered with straw, was destroyed by fire. Its contents, however, were not injured, neither were several sheaves of rye which were heaped up close by, in the very direction of the wind. The image of St. Ann soon drew to Keranna a very great crowd of pilgrims, and with the offerings which they brought, a church was erected in which the statue found by Nicolazic was placed. St. Ann of Auray has been ever since a celebrated pilgrimage, which is yearly visited by thousands of devout people. During the long period of time which elapsed since the finding of the statue and the erection of the church till our times, such has been the number of graces of all kinds obtained through the intercession of St. Ann in this village of Keranna, that the immortal Pontiff Pius IX. permitted it to be crowned, at the request of the Bishop of Vannes to which Diocese St. Ann of Auray belongs. That

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 curred on the 30th of September, 1868,
 and drew together an immense quantity
 of people, many of them from distant
 parts, but chiefly from Brittany. A magni-
 ficent Basilica has now been raised in place
 of the more modest building begun by
 Nicolazic. It may be pleasing to the Cath-
 olics of our Diocese, to know that their
 Bishop prayed more than once for them
 before the venerated image at Keranna,
 of St. Ann the mother of Mary, the
 Mother of Jesus Christ.

The last time we were there was in the
 beginning of February, 1880, on our re-
 turn from the Holy Land. Permit us to
 record a pleasant incident of our visit to
 St. Ann of Auray. We found in this
 place a community of devoted religious,
 who have here their novitiate, and we
 spoke to them of what we knew and had
 seen of devotion to St. Ann in the Holy
 Land and in America. After our little
 address to the good nuns, their novices
 and their pupils, we were not a little sur-
 prised to receive from the mother supe-
 rior an offering of \$10.00 towards propa-
 gating devotion to St. Ann in our Dio-
 cese. This offering we have placed in
 the hands of the priest residing at Milton
 Falls, of which the church is under the
 patronage of St. Ann.

CHAPTER V.

**Saint Anne of Beaupre below Quebec, named
also St. Ann of the North, and
La bonne Sainte Anne.**

“From France devotion to St. Ann passed into Canada, where her worship is to-day not less extended than in our own native country. Where is the Canadian who has not been brought up from his childhood with pious souvenirs of the pilgrimage to the *good St. Ann*, whose sweet appellation bears witness to the signal favors that have been obtained thereby. The origin of this worship goes back to the cradle of the colony. When the first settlement was formed on the coast of Beaupré, the distance at which the colonists found themselves removed from the parish church of Quebec, made them soon desire to have in their neighborhood a chapel, where they could receive the sacraments and assist at divine service. One of them, Etienne de Lesart, a worthy man and full of piety, touched by the devotion of the settlers,

offered in 1658 to M. de Queylus, who at that time exercised the function of parish priest in the parish church of Quebec, a piece of land, two acres in width and a league and a half in length, situated upon his grant at Petit Cap : and placed no other condition to this gift, except that in that same year a chapel be commenced, to be built there and afterward continued. This proposal was accepted on the 8th day of March and on the ensuing 23rd, M. Vignal, who had a particular devotion to St. Ann, was delegated by M. de Queylus to go and bless the site of the church, which was dedicated to St. Ann, in remembrance no doubt of the pilgrimage of St. Anne d'Auray. It was the governor general of New France, M. d'Aillebout who came himself to place the first stone of the new church. When this construction was begun, a settler from the Beaupré coast, named Louis Guimont, afflicted with pains in the back, went from a motive of devotion and placed three stones in the foundations of the new church, and suddenly found himself cured. This cure became the occasion of another still more striking. Marie Esther Ramage, wife of Elie Godin, was seized by an infirmity which kept her quite bowed down for eight months, and obliged her to drag

herself painfully along with the aid of a stick, without the hope of ever recovering her health by any human remedy. On the account which her husband gave her of the cure of Guimont, she began to invoke St. Ann, and at the same instant she stood perfectly straight, and as free in the use of all her members as she had ever been in her best health. Those cures were followed by many others not less remarkable, effected instantaneously in the new church, and became the happy occasion, which confirmed the devotion to St. Ann, and rendered celebrated through all Canada this place of pilgrimage. People hastened thither from all sides, and the concourse was so great during the 17th century, that on the feast-day there were seen assembled there from a thousand to twelve hundred communicants, without speaking of a very great number of pilgrims, who, during the rest of the year, came thither from all parts. Those cures were accompanied by circumstances so striking, that, in 1668, only ten years after the foundation of the church, M. Thomas Morel, who was its parish priest wrote his *collection of the Miracles of St. Ann*, which Dr. de Laval, having become first bishop of Quebec, subsequently examined and declared conformable to the truth. This prelate added

to his judgment these remarkable words :
 "We confess that nothing has aided us more efficaciously in supporting the weight of the pastoral charge of this infant church than the devotion which all the settlers of this country have for St. Ann, a devotion which we can affirm with certainty, distinguishes them from every other people."

The first chapel of St. Anne of Beau-pré had been constructed nearer to the river than the church actually existing. The few inches of earth which covered the rock, having been carried away by the water and by the ice, it became necessary to think of building a church in a place less exposed to the inundations.

Such is the origin of the church, which was begun in 1676, by M. Fillon, then parish priest of St. Ann's.* Since then this sanctuary has not ceased to be visited by numerous pilgrims ; and the *ex votos*, which are suspended from its walls, bear witness, that the protection of the good St. Ann has not been less efficacious in Canada than on the coasts of Armorica.

The old missionaries inspired the Indians with a special devotion to St. Ann. For more than a century the Christian natives were in the habit of coming each year to St. Anne of Beau-pré ; they

* The Church described here was taken down and replaced by a new one.

came in great numbers from all parts of Canada in order to assist at the feast of the patroness of the place. Then could be seen long files of native canoes, some going up, others descending the river, and converging towards the St. Ann side, where the Indians raised, as if by magic, a whole village of cabins to shelter the numerous pilgrims.

In our own days devotion to St. Ann, far from falling back, only increases : other pilgrimages have been established in different parts of the country, at St. Anne de la Pocatière, at St. Gervais, at St. Mary de la Beauce, at Ristigouche, &c., &c. But it is, above all, towards the good St. Ann of the North that the crowd of Pilgrims is directed. From all directions people come to implore the powerful protectress. Each year, at the time of the feast, a steamer leaves Quebec, in order to convey a numerous population, anxious to render their homage to the great saint and to implore her intercession. But let us hear one of these pious pilgrims speak :

“I saw unfold before me all that passed in this spot since the time of our ancestors. How touching it is to see in this church, situated so peacefully in the shade of that fair coast of Beaupré, those pictures, those sticks, those crutches,

and all those other objects left there by pilgrims from all parts of the country, and suspended from the walls, columns and cornices of the house of prayer !

“ How many pains of the body, how much suffering of the mind, how much anguish of heart has come to find in this spot a cure or consolations. What remembrance of the evils of earth, and what sweet thoughts of heaven are not evoked by the aspect of this modest sanctuary ! Does it not seem to you that you see defile before you the long procession of those, who, for two centuries past, have crossed the threshold of this abode of the good St. Ann ? They have come on foot, by carriage, by canoe, by land and by water, through the snow, for ten, twenty, a hundred, two hundred leagues, See that poor mother who presses her sickly infant to her breast ! See this daughter who conducts by the hand her sightless mother ! The father who sustains his infirm child ! The son who carries in his arms his palsied father ! See this wife who comes to request the return of her absent husband ! The husband who begs the recovery of a wife long since ill ! See the penitent who advances with naked feet ! Another who comes, likewise, to thank God for a signal favor, obtained through the intercession of the patroness

of the afflicted. This person asks peace for his home ; that other the end of the errors of a being, in spite of all, tenderly loved. See this traveller who has escaped from an imminent danger, that sailor saved from shipwreck, the soldier who returns from the combat ! Do you not seem to remark upon their bronzed features and upon their disordered dress, the traces of the storm, of the brine, and of the powder of the field. They come from all directions : some supported or carried by beloved bands : others alone helping themselves along with their wooden legs ; others, at length, bent beneath the weight of the sorrows, which they bear. Some ask, beg ; others give thanks ; some are sad but resigned ; others are joyous, but with a calm and recollected joy. They pass unceasingly ; their number is immense ; but this assemblage of so many sorrows has no clamourous lamentations ; and this concourse of so many joys has no noisy outbursts. They are there by thousands, but they would be there by millions, and the peace of this retreat would not be troubled ; for the only sounds heard in the silence of the place, are the singing of pious canticles and the gentle murmur of prayer. But who are they, who contrast with the others by their features

and costumes? Those are the first children of the soil, the members of the Indian tribes converted to the faith. See you in the midst of them those two noble aged persons? They are the Chief of the Micmacs and his wife. They have come alone in their canoe of bark, notwithstanding the distance. They are old, and yet they have set out without providing themselves with provisions. From Ristigouche here they have asked their food as alms from place to place. They have fasted each day during this long journey, and prayed continually. Do you know what they come to ask from St. Ann? They come to pray her to allow them to establish a pilgrimage to the good St. Ann, and to kindly aid their tribe in the execution of this project by the assistance of her intercession.

“They tell that the Micmacs come, indeed, from time to time to the good St. Ann of the North, but that all cannot come; they live so far away, so far away; they would all, however, wish to invoke their good patroness in a church bearing her name. They themselves have come this time to beg, and in the name of the entire nation, this favor.

“St. Ann has heard the Micmacs, as she has heard so many others. For the rest, if she does not always obtain all that we

ask, because we do not at all times ask that which is best for us, she at least never fails to console.

“Blessed are they who believe.

CASGRAIN.”

CHAPTER VI.

Devotion to St. Ann in the Diocese of Burlington.

It will be interesting to the Catholics of the Diocese of Burlington, to know that the first settlement of white people in Vermont, was started under the auspices of St. Ann. (See Vermont Gazetteer, art. Isle La Motte). In the year 1665, a fort was erected on the north-west side of Isle La Motte, by Captain de la Motte, to which he gave the name of fort *Ste. Anne*. This fort was important at that time when the terrible Iroquois of the south were continually going down lake Champlain, making incursions against the weak colonies of Montreal and Quebec. In 1666 there was in this fort a garrison of sixty sol-

diers, forty of whom were sick of the scurvy. Two of them had already died without the sacraments of the church, when a courageous priest named Dolier de Casson of Montreal, came to stay amongst them, and succeeded in restoring many of them to health by sending in sleighs to Montreal, those who could stand the voyage, and procuring to those in the fort a sufficient quantity of salubrious food of which they had been deprived. It is, therefore, certain that mass was at that early date said regularly at fort St. Ann's in Isle La Motte, that the country was placed under her protection, that the name of St. Ann was invoked in our State by the friends of those who started the church of Beaupré, and that upwards of two hundred years ago there were here some devout Catholics who were cheered up on their death-bed by the remembrance of her [who was the mother of Mary, the grand-parent of our Lord Jesus Christ whom all Catholics love to invoke as *the good St. Ann*.

It is a long time since Fort St. Ann has been destroyed, so that many perhaps in our own State, know nothing about its history; to us, however, it is a pleasant recollection to know that devotion to St. Ann was inaugurated so many

years ago in our Diocese. God grant us grace to see it spread amongst us!

On June the 5th, 1859, the corner stone of a small church to be erected to the honor of God, under the name of St. Ann, was blest and laid down in the foundation at Milton Falls in this State. The church itself was blessed on the 12th of September, 1866. From this it appears that St. Ann was not forgotten by the Catholics of Vermont, since a building in her honor was commenced some five years only after the erection of the Diocese of Burlington. We do not know that God has been pleased to grant any extraordinary favor to those who have invoked his goodness in this church of Milton through the intercession of St. Ann. We record, however, with no little satisfaction, that the feast of St. Ann has always been celebrated in Milton Falls with due solemnity and sincere devotion, many of our priests and of the people coming thither on that day (July 26th), to implore her protection; and if God will please spare us until that day this year, 1882, we intend to be present there and to consecrate ourself and the Diocese in the church of *Milton* to St. Ann, the holy mother of her who is the Immaculate Mother of our Lord Jesus Christ. We will also on the same occa-

sion, present to the church of St. Ann, at Milton Falls a reliquary containing a stone which we brought from the very house of St. Ann in Jerusalem.

Since we began to write this little notice we were happy to discover that devotion towards St. Ann has been propagated in Swanton Falls, where our school building is named St. Ann's School, and where her statue or image may be seen in all the class rooms.

The facts which we have just mentioned demonstrate that devotion to St. Ann has existed in our Diocese since the time that the State began to be settled. It is, however, only a few weeks ago that we became aware of the extent and depth of this devotion amongst our dear people. The number of those who went in pilgrimage to St. Ann of Beaupré, on June the 20th of this year (1882); the extraordinary fervor of the same pilgrims; their gratitude to God after their return; the interest taken by the Catholic community in the same pilgrimage; the resolution expressed by the pilgrims, to go back to Beaupré, or to send thither some friends with the next pilgrimage, and especially the spiritual advantages derived from it, show forth that the devotion exists, that it is pleasing to God. We should, therefore, hold ourselves

ready to promote it to the best of our power.

CHAPTER VII.

Novena and Prayers to St. Ann.

(As the feast of St. Ann occurs on July 26th, the following Novena may be begun July 18th.)

A Novena to St. Ann is an excellent method of obtaining, through her intercession both temporal and spiritual graces, particularly that of advancing in the practice of Christian virtue.

The following exercises may be used during this Novena. 1st. A meditation every morning on the virtues of St. Ann. 2nd. Through the day to make frequent aspirations to St. Ann and Mary Immaculate; the Immaculate Conception of Mary redounds to the honor of her holy mother; and nothing is more agreeable to St. Ann than our honoring that privilege of her august daughter's. 3rd. To practice interior mortification; for example, to abstain from seeing or hearing through curiosity only, to live retired, to

our
 keep silence, to support the contradictions
 of life with patience; also it would be
 well to practice some exterior mortifica-
 tion. 4th. To try and correct faults
 of disposition. 5th. The best of all is
 Holy Communion, which should be re-
 ceived as frequently as is permitted by
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EXERCISES.

FIRST DAY.

Dignity and Merit of St. Ann.

1st. She is the mother of the Mother of God. 2nd. Testimony of St. John Damascene. 3rd. Graces that her holy Daughter drew down on her.

1st. The Holy Ghost in pronouncing the praise of the Holy Virgin, only makes use of these words: *Maria de qua natus est Jesus qui vocatur Christus*; Mary, from whom was born Jesus who was called Christ. Thus the greatest honor we can pay to St. Ann, is to say that of her was born the Immaculate Virgin Mary the Mother of God.

This august quality includes all others, and is, in itself, the highest praise.

2nd. "If the tree is known by its fruit, what a high idea," exclaims St. John Damascene, "must we not conceive of the innocence and sublime virtue of the bless-

ed Joachim and Anna! O blessed couple, Joachim and Anna, the fruit which you brought forth makes us know how spotless your life was."

3d. To the treasures of grace and virtue with which St. Ann was already enriched, let us add those which the Blessed Virgin must have brought her at the instant of her Immaculate Conception, and those she drew down during the nine months she passed in her mother's womb. If, at the moment St. John was sanctified in his mother's womb, the son's holiness acted so powerfully on St. Elizabeth, it is easy to understand what treasures of benedictions and what abundance of graces the Blessed Virgin must have procured for St Ann at the moment of her Immaculate Conception. How supernaturally, too, must that mother's spirit have been enlightened! O great Saint, we rejoice, with St. John Damascene, at the marvels which the Lord worked in thee: "Happy indeed art thou, and happy is the fruit of thy womb!"

Practice.—Recite nine "Hail Marys" in honor of the time the Blessed Virgin dwelt in her mother's womb.

See other prayers at the end of the book.

SECOND DAY.

Devotion to St. Ann.

We ought to love and honor St. Ann,
1st. On account of her sublime dignity
and power. 2d. Because this devotion
is very pleasing to the Blessed Virgin.
3d. Because it is a source of graces to
ourselves.

1. All the Saints merit our homage,
respect, love and confidence ; but among
all the Saints who after the Queen of
Heaven and her holy spouse, better mer-
its these than St. Ann! What a high
place must she not occupy in Heaven!
What influence must she not have with
the son of her holy daughter, with the
Father of Mercies, who wrought such
great things in her? Happy the faithful
who have such a protectress in Heaven!

2. Honoring St. Ann is one of the
best ways of pleasing the Blessed Virgin,
who takes singular pleasure in seeing her
children pay honor and respect to that
mother, to whom, "after God, she owes
every thing," as is said in a revelation

made by her to one of her faithful servants. She herself, says a pious author, is continually offering thanksgiving to God for having given her so holy and perfect a mother.

3. God himself, who so highly honored St. Ann, by raising her to the dignity of mother to His only Son's mother, loves to see Christians offering a tribute of love and respect to her. He shows it by granting all that is asked through her intercession. How many sick have found health at the feet of St. Ann! How many afflicted have there found consolation! How many sinners owe their return to God to her pleading! Happy the souls who have a true devotion to this great Saint! Many have acknowledged that, since they have entered into associations in her honor, the most wonderful change has taken place in them.

Practice.—Frequently invoke St. Ann, especially in the time of trouble and temptation. Honor her especially on Tuesdays, the day held in remembrance as that of her birth and her death, if possible in this intention, hear mass and receive holy communion.

Prayers as on the first day.

THIRD DAY.

St. Ann's Spirit of Prayer and Recollection.

1st. In her infancy ; 2ndly, when she became St. Joachim's wife ; 3rdly, from the conception of the Blessed Virgin until her own death.

1. From her earliest childhood, St. Ann shewed an extraordinary amount of wisdom, modesty and piety ; retirement and prayer had marvellous attractions for her. Even those innocent amusements which were natural to her age and position never appeared to please her. So great was her recollectedness, that it inspired devotion in all who saw her. This example condemns those light and inconsiderate persons who only take pleasure in the frivolous amusements of the world.

2. The virtues which had distinguished St. Ann when she was a child, shone with still brighter lustre when she became the spouse of the most holy man who then lived. These two holy spouses were perfect models of domestic life. Joachim on the mountain, says St. Epiphanius,

and Ann retired in her own house, were continually offering themselves to the Lord in the fervor of prayer. St. Ann passed five or six hours a day in reading the Holy Scriptures, and she consecrated a part of the night to prayer.

3. From the time that she had the happiness of carrying in her chaste womb her Immaculate Daughter, the life of St. Ann was passed in continual contemplation, and her conversation was entirely in heaven. The years of her widowhood were passed in constant prayer, until, consumed with divine love, she fell asleep in the Lord, according to the language of the church in the office for the day of her feast.

Practice.—Enter some confraternity established in her honor. Propagate devotion to St. Ann.

Prayers as on the first day.



FOURTH DAY.**Her Confidence in God.**

1st. St. Ann strengthened herself in this virtue from her earliest years ; 2ndly, she remained full of confidence in the midst of the greatest trials ; 3rdly, how God rewarded her confidence.

1. Confidence in God is, according to the language of Scripture, the measure of those graces which the Lord vouchsafes to us. "Let thy mercy, Oh Lord," says King David, "be upon us as we have hoped in Thee." St. Bernard compares it to a vase dipped in an overflowing fountain ; the larger the vase, the greater the amount of water that is carried away in it. In the same way, the greater the confidence with which we present ourselves before the Lord, the greater and more abundant are the graces we obtain. Constantly meditating the Holy Scriptures, St. Ann early understood the necessity and excellence of this virtue. By constant efforts, she arrived at such a high state of perfection in the practice of this virtue that she drew down the most extraordinary graces on her soul.

2. To render this virtue still more pure, God sent many severe trials to St. Ann. For more than twenty years was she married without having any children. This barrenness was a reproach among the Jews. St. Ann frequently found herself reviled for this and even publicly; but these humiliations only served to render more complete her self-abandonment to the will of God. So great was her confidence, says St. Peter Chrisologus, that it worked miracles.

3. Whilst fervently praying in the temple, one day, the ignominy of her state moved her to tears; she then remembered that Ann, the mother of Samuel, finding herself in similar circumstances, had prayed with such confidence and ardor, that her prayers had been heard. Animated by the same spirit, St. Ann ardently besought the Lord to vouchsafe to cast a favorable eye on His handmaid, promising, that if she became a mother, she would consecrate her child to Him by devoting it to the service of the temple. A few days afterwards it was revealed to her that her prayer was granted. Promise to imitate the confidence of St. Ann. Remain quietly in God's hands in the time of trial, and never lose courage.

Prayer as on the first day.

FIFTH DAY.

Chastity of St. Ann.

We know this ; 1st. By a revelation to St. Bridget. 2nd. By means of reason aided by faith. 3rd. By the testimony of the Saints.

1. St. Vincent Ferrier says, "We cannot doubt the chastity of those holy spouses Joachim and Ann." It was revealed one day to St. Bridget, by the Blessed Virgin, that her holy parents had practiced that lovely virtue to a sublime degree, and that they would have preferred death to transgressing it. She added that they had only embraced the marriage state because they were ordered to do so by Heaven.

2. The holy Fathers say that it was only chastity which could have rendered Joachim and Ann worthy of becoming the parents of the Virgin of virgins. The flower of virginity, the Immaculate Mary, could indeed have only sprung from the holiest marriage in the world. The Holy Ghost could not have formed the mys-

tic temple of the august Trinity in other than a chaste womb; for it is in those that cherish this virtue that he takes delight, says St. Epiphanius.

3. St. John Damascene in the congratulations which he offers to St. Joachim and St. Ann says: "O blessed couple, Joachim and Ann, we must judge of your purity by the immaculate fruit which you gave to the world! Whilst leading a chaste and holy life you gave to the world the treasure of virginity!"

Practice.—Have a special affection for the beautiful virtue of chastity. By that virtue it was that St. Ann merited the signal favor of becoming the mother of the Immaculate Virgin. Keep your heart disengaged from all love of creatures which may prevent its being entirely given up to God.

Prayers as on the first day.



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SIXTH DAY.

St. Ann's Love for God.

1st, It was manifested from her earliest youth ; 2ndly, it became perfect through trial ; 3rdly, it was ever increasing.

1. Possessing these high graces which make the greatest saints, St. Ann began to love God from her earliest years. She only thought to please and glorify Him in all things. In order the better to know His will, she took care to observe silence and interior recollection, carefully watching over her thoughts and affections, in order that nothing human might take that place in her heart, which she wished to reserve for Divine Love alone.

2. God allows his most faithful servants to be exposed to the severest trials, in order to render their love more pure and ardent. These trials were not wanting to St. Joachim and St. Ann. The two holy spouses often had to endure scorn and this even publicly. Insults of whatever kind only served to detach them more and more from the world, and

to fix their hearts more and more on God. They received these trials from the hands of the Lord with perfect submission to His holy will.

3. St. Ann's love, already so pure and strong, increased continually during the nine months that she had the happiness of bearing the Immaculate Mary in her womb. From that time her heart was a very furnace of love, and her life was passed in perpetual contemplation, till she fell asleep in the Lord.

Practice.—Keep alive in your heart great desire to love the Lord more and more. The principal marks of the love of God are, avoiding all voluntary sins and patience under trial.

Prayers as on the first day.



SEVENTH DAY.**St. Ann's Charity towards her Neighbor.**

1st, It was this charity that made her sigh after the coming of the promised Messiah; 2ndly, she showed it by procuring her neighbors' spiritual welfare; 3rdly, and in solacing their bodily afflictions.

1. One of the best known virtues of St. Ann was her charity towards her neighbors. It was her desire to contribute towards the salvation of men that made her sigh, night and day, after the coming of the promised Messiah who had been announced by the prophets. Joachim on the mountain, said St. Epiphanius, and St. Ann in the retirement of her house, were incessantly offering prayers for the acceleration of the redemption of Israel.

2. Everything in her house and in her conduct was so well regulated, that everything she did was a cause of edification to others. It was her custom to remain retired, constantly occupied, either in reading the Holy Scriptures, or in the

work of her hands. She kept silence from fear of her communings with God being troubled by useless conversation. Whenever she appeared in public, she edified all who beheld her. Her reserve, her modesty, her words, her looks, all inspired not only respect, but even the love of virtue. Even her appearance inspired devotion in all who saw her.

3. Her charity with regard to the bodily necessities of her neighbor was equally admirable. It was the power of relieving the poor that consoled her in her barrenness. St. Jerome tells us that Joachim and Ann divided their revenues into three parts: one was destined to the support of the ministers of the temple, another to the relief of travellers and poor, and only the third was reserved for the wants of the household. Her great charity made her look upon the poor as her own children; and they always found a mother in her and shared her worldly goods.

Practice.—The work of charity that is most agreeable to God, is that of working for the salvation of souls. Do your utmost, according to your position in life, by word and deed, by seasonable advice, etc. Love the poor, and contribute to the embellishment of churches.

Prayers as on the first day.

EIGHTH DAY.

St. Ann's Generosity in the Service of God.

This virtue shines conspicuously in St. Ann.

1st. In the mortifications that she practised.

2nd. In the manner in which she supported the death of her mother.

3rd. In the sacrifice she made of her daughter.

1. When God calls any one to a high degree of virtue, or wishes to confide to them some extraordinary mission, He endows them with a courageous soul, and makes them capable of great sacrifices; and these were precisely the characteristics of St. Joachim and St. Ann. By their heroic actions they equalled the greatest patriarchs and prophets. St. Germain of Constantinople says, that, like Moses and Elias, they fasted entirely for forty days. St. Gregory of Nyssa and St. Andrew of Candia add that their fasts were accompanied by perpetual tears.

2. St. Ann's great generosity appeared with great lustre on the death of her mo-

ther Emerentiana, whom she tenderly loved, and on that of her holy spouse Joachim. These losses were indeed great trials to her good and feeling heart, but, remembering the words of Ecclesiastes: "We ought not to abandon ourselves to grief on the death of those dear to us," she resigned herself to the will of God.

Following the example of the holy man Job, who did not murmur at the reproaches with which his friends assailed him on account of his great patience, Ann never allowed a word of complaint to escape her, no matter what insult was offered to her.

3. The circumstance which the most fully reveals St. Ann's greatness of soul, is the sacrifice she made of her admirable daughter when only three years of age. She had promised to consecrate the child, that God should send her, to His service in the temple. The time being arrived for the fulfilment of her promise, she herself took her dear child and leading it to the temple, there consecrated it to God. How this example puts us to shame when we draw back from the slightest privations!

Practise.—Impose on yourself daily some mortification in honor to St. Ann. The best are those which come from the hands of God, such as contradictions, sickness, &c.

Prayers as on the first day.

NINTH DAY.

St. Ann is the model, 1st of wives ; 2nd, of mothers ; 3rd, of widows.

1. It might almost be said that the Holy Ghost drew a portrait of St. Ann when it drew the one of the wise woman. One thing certain is, that in whatever state of life we consider her, her life is a perfect model for those who are in the same state. As she was the model for daughters, so she was the model for wives. She only consented to become the wife of Joachim after having, by fervent prayer, obtained the grace of knowing what was really the will of God. Never was there a happier marriage, for both had the same inclination to good, the same virtue, the same innocence. What an admirable union! St. Ann was, in every thing, submissive to St. Joachim, and he always anticipated what would be agreeable to Ann. Perfect order reigned in their household.

2. From the time that it pleased the Lord to give her a child, St. Ann became the model of mothers. Hardly had her

holy daughter entered the world, than she offered her to the Holy Trinity. She looked on her as a precious deposit that had been confided to her, and of which she would have to give an account. Therefore what care did she not take to bring her up and teach her! She herself taught her child to pray, to read the Holy Scriptures and to work with her hands; more than all, she taught her by means of a good example. By going herself to offer her holy daughter in the temple she teaches mothers to make the sacrifice of their children when the Lord asks it.

3. Joachim did not long survive the consecration they had made to God of their daughter. We are told that he died shortly after in the arms of St. Ann and Mary.

Our saint passed the years of her widowhood in still greater retirement and fervor. Her life was one continual prayer, an example worthy of being followed by all who find themselves in similar position.

Practice.—Consecrate your children to St. Ann, and beg of her to be a mother to them. Have a tender devotion towards her and implore her protection for all who are dear to you.

Prayers as on first day.

INVOCATIONS TO ST. ANN.

St. Ann.

St. Ann, mother of the Virgin Mary.

St. Ann, spouse of Joachim.

St. Ann, comfort of married persons.

St. Ann, mother of widows.

St. Ann, guide of Virgins.

St. Ann, harbor of the mariners.

St. Ann, way of the travellers.

St. Ann, health of the sick.

St. Ann, light of the blind.

St. Ann, tongue of the dumb.

St. Ann, ear of the deaf.

St. Ann, help of all who call upon thee.

V. God loved St. Ann.

R. And was enamoured with the beauty of her virtues.

Pray for us.

LET US PRAY.

8
 Ô Omnipotent, eternal God, who vouchsafest to choose holy Ann for mother of her who brought forth thy only begotten son, mercifully grant that we who devoutly commemorate her name may, by her prayers and merits, obtain life everlasting; thou who livest and reignest one God, world without end. R. Amen.

**Prayer to Recommend some Temporal Affair
to the Care of St. Ann.**

Glorious St. Ann, full of goodness for those who invoke thee, full of compassion for those who suffer, overwhelmed with anxiety and trouble, I throw myself at thy feet, humbly begging of thee to take under thy direction the affair that is now occasioning me so much anxiety. To thee I recommend it, to thee, I pray to lay it at the feet of thy daughter, and our mother, the Most Holy Virgin, that she may obtain for me, from the Divine Majesty of Jesus Christ, that success which I desire.

Do thou intercede I pray thee, until my request be granted. Above all, Oh glorious saint, obtain for me one day to see my God face to face, that I may praise, bless and love Him with thee, with Mary and with all the elect. Amen.

Prayer of a Mother to St. Ann.

O mother of the Holy Virgin, I place myself at thy feet with all those who are dear to me. Pray obtain for me from the goodness of God all graces necessary to accomplish the office he has entrusted me with. To thee I consecrate my family; watch over all my children, open their

souls to the teachings of Jesus Christ, preserve them from everything which might tarnish their innocence, so that later in life they may always firmly stand by the truth! Holy, compassionate Ann, do thou bless us, listen to our prayers, so that being members of thy family in this land of exile, we may with it rejoice triumphant in the glory of heaven! Amen.

Consecration to St. Ann.

O, good St. Ann, mother of our sweet mother, Mary, I choose thee for my patroness, I place under thy protection all those that are dear to me. Be thou a mother to me and to them during all the days of our life, but especially at the moment of death. Amen.



NAMES

OF THE

PILGRIM TO SAINT ANN'S BELOW QUEBEC.

June 20th, 1882.

East Rutland.—Rev. J. M. Gelot.

Middlebury.—Bridget O'Brien, Eliz. O'Leary.

Burlington—Cathedral.—Right Rev. L. de Goesbriand, Mrs. Thornhill, Mrs. Quinn, Miss Cummings, Miss Ward, Mistress Cousin, Mr. Cousin, Mrs. Dolan, Miss Dolan, Mrs. Cosgrove, Miss Cosgrove.

St. Joseph's.—Dlle. Marguerite Freeman, Dme. J. Bapt. Bordua, Dme. Veuve Gauthier, Miss Eliz. Eagan, Miss Ann Welch, Miss Ann Riley, Dme. Jean Marie Hebert, Dme. Joseph Lafont, Antoine Prunier, Dme. Antoine Prunier, William Francis, Pierre Vincent, Dlle. Adeli Vincent, Dlle. Adele Duhamel, Louis Bergor, Edmond Croto, Dlle. Desmarrais, Dlle.

Laprise (Charlotte), Dlle. Marie Motte, Dlle. Olive Motte, Dlle. Malvina Blondin, Dme. Paul Bonnette, Dme. Norbert Robert, D'le. Josephine Dumas.

Winooski.—Dame Fr. Germain, Dlle. Adele Germain, Jos. Provost, Dame Jos. Provost, Dame Jos. Rancourt, Ormisdas Chicoigne, Dame O. Manseau, Dame A. Cardinal, Dame A. Boyer, Octave Piette, Louis Girard, Dame F. Pariseau, Dlle. Esther Pariseau, Dame T. Anger, Dame Jules Babeu, Dame M. Lisotte, Dame Lorrain, Dlle. Thais Girard, Dlle. Bombardier, Dame A. Bombardier, Mr. Anadet Lefebvre, Dame A. Lefebvre, Dame Jos. Niquette, Veuve Is. Patenaude, Dlle. Bombardier, Dame Louis Leblanc, Dame Ed. Guertin, Dame Sophie Stuart de Beaujeu, Dame Bruno Manseau, Mr. Isaie Dubuc, Dame Isaie Dubuc, Mr. Chls. Pariseau, Dlle. Mina Desroches, Dame H. Laferriere, Mr. O. Carriere, Mr. L. Girard fils, Mr. J. Bte. Charbonneau, Dlle. Marie Privé, Dlle. Amelie Corbeille, Mr. Francois Leclair, Dlle. Eliz. Damme, Dame T. Barsalou, Dame Chas. Whittle, Jr., Mr. Ed. Dumas, Dame Jos. Lavigne, Dame L. Lamontagne, Dame M. Bourdon, Mr. Napol. Ledoux, Dame Jos. Hebert, Dame L. Rivard, Dame L. Drolette, Dame J. Goyette, Dame L.

Narmandin, L. Goyette, Marguerite Goyette.

St. Stephen's Congregation.—Michael McNamara, Mrs. Bridget O'Brien, Margaret Cashion, Cornelius Delaney, Christopher Hardacre.

Underhill.—Rev. M. Pigeon, Julia Casey, Mrs. A. Charboneau, Miss Matilda Coté, Mary Flannery, Margaret Geary, Kate Doly, Bridget Carmell, Adeline Laporte, Mrs. Lachapelle, Mrs. Daniel, Miss Mary Breen, Fred Breen, Mrs. Antoine Papineau, Helen Desney, Mr. Olivier Papineau, Mrs. O. Papineau, Delia Desney, Mr. Dubuc, Mrs. Dubuc and child, Mrs. Danis, Mrs. Normandin, Mr. Antoine Lincart, Mr. Victor Plante, Mrs. Albert Flynn, Mrs. Frank Herson, John Doon, Felix Doon, John Doon, Jr., Mrs. F. Churyer, Mr. Benoit, Mrs. Lepointe, Miss Lapointe, Ann Shanly, Sarah Shanley, Walter Kelley, Mr. McNaulty, John Papineau, J. Bisette, Mrs. Goyette, Mrs. Laporte, Mrs. Bisette, C. Bernard.

Richmond.—Ulric Tessier, Geo. Brosard, Mme. G. Brossard, Mme. Cabana, Margaret Dary, Mme. Paradis. Gandeur.

St. Albans.—Mr. Patrick Gartland, Mrs. Mary Gartland, Miss Lizzie Gartland, Miss Mary Gartland, Mr. Peter

Brean, Mrs. Catherine Hand, Miss Honora McNerney, Miss Mary Winn, Miss Mary Sullivan, Miss Catherine Sullivan, Mr. Thomas Ritchie, Mrs. Catherine Donnelly, Mrs. Elizabeth Meaghan, Mrs. Catherine McHugh, Mr. Patrick Barnes, Mrs. Bridget Barnes, Miss H. Donovan, Lily Breen, Herbert Breen, Georgie Sullivan, Anna Meaghan.

Swanton Falls.—Charles Desroches, Alfred Casavant.

Highgate.—Catherine Beaulac, H. Laurent, Beaulac.

Franklin.—Moise Lange, Clara Lange, Rosalie Lange.

Richford.—Josephine Deslauriers, Mrs. Laliberté, L. St. Germain, Mrs. Finn, A. Millette, Mlle. Allain, J. Daudelin, E. Daudelin.

Fairfield.—Rev. F. Yvinec, Ed. Breman, Owen Collin, Owen Collin, Mary Nolin, Celina Nolin, Mme. Ménard, Jean Va de Concour, Ann Mary Rooney, Mary Collin, William Howrigan, John Fitzgerald, Mathew Nolan, Frederick Rooney, Roya Clark, Anna Donahoe, Helen Rooney, Charles Thos. Rooney, Mrs. Catherine Riley, Chas. O. Riley, John McCue, Pat. Bradey, Agnes Bradey, Anna Sinott, Mary McElroy, Christina Bradey, Mary King, Sara Jennings, Anna Jennings, Ed. Riley,

Mary Riley, Ed. Cox, Julius Montgomery, Richard Sharkey, Mary Sharkey, Anna Finnigan, Ellen Flynn, William Nolin, Mary Ann Nolin, Catherine Lee, Helen Collins, Margarite Frénière, Mary Anne Connors, James Brennan, Marg. Andrews, Patrick Rooney, Helen Rooney, Anna McKin, Trefflé Lamelle, Catherine Law, Mary Freeman.

Enosburgh.—Rev. Joseph Brelivet, Patrick Collins, Nancy Collins Jane Collins, Mathew Shannon, Mrs. Shannon, Mrs. D. Jasmin, Joseph Benoit, Mrs. J. Benoit, Jacques Benoit, pere, Mrs. J. Benoit, Jacques Benoit, fils, Mrs. J. Benoit, David Benoit, Hyp. Lafleur, Christophe Lafleur, G. Lafleur, Joseph Deragon, N. Gault, Mrs. Arnauld, Modeste L'Esperance, Mr. Trehan, Mrs. Trehan.

Derby.—Olivier Doucet, alias Jewett, Alfred Morin, alias Morrill, Francois Doucet, alias Jewett, Pierre Morin, alias Morrill, Dlle. Adelaide Morin, alias Morrill, Dlle. Adele Germain, alias Manny.

Newport.—Rev. N. Proulx, Georges Cote, William Caille, alias Currier, Patrick Regan, Jr., Patrick Regan, Joseph Bienvenu, alias Welcome, Dlle. Marie Proulx.

Coventry.—Isaac Trudeau.

Sheffield.—Nazaire Lette, alias Letters.

Barton—Ephrem Nault, Moise Demers, alias Damon, Noe Rousseau, alias Brooks, Noe Rousseau, Jr., alias Brooks, Benoni Demers, alias Damon, Moise Meunier, alias Miller, Tom Hafford, John Hafford et une petite fille, Antoine Vallee, Moise Demers, alias Damon, Joseph Breton, alias Barton, Pierre Huor, alias Peters, Onesime Desrochers, alias Rock, Louis Lafond, Stanislas Gagne, Charles Terrien, alias Leblanc, Dlle. Catherine Dubuc.

Westfield.—Charles Laplante, Charles Laplante, Jr.

St. Johnsbury.—Joseph Doucet, Gedin Desilet, David Houle, Patrick McLaughlin, Joseph Jean, Mme. Godefin Dumas née, Eleanor Mailhot, Jean Berthianne, Mme. Jean Berthianne née, Adeline Chrétien.

Mansonville, P. Q.—Rev. P. Mathieu, Amable Gaborian, Adèle Cabana.

Glen Sutton, P. Q.—Thomas McLeod.

Lowell, Vt.—Charles Plante, Adélaïde Langevin.

Montgomery, Vt.—Marie Lousie Allin.

INDEX.

	Page.
History of the Pilgrimage, - - -	3
Why do Catholics have so much devotion to St. Ann? - - - - -	14
Life of St. Ann, - - - - -	16
Church of St. Ann, near Auray France, -	27
Ste. Anne de Beaupré below Quebec, -	32
Devotion to St. Ann in the Diocese of Bur- lington, - - - - -	40
Novena to St. Ann, - - - - -	44
Invocations to St. Ann, - - - - -	64
Names of pilgrims, - - - - -	67





