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THE OHLY FAMILY, by CHARLES LEBRUN



Vol. 13 ..ofo.. June 1899 ..ofo.. No. 2.

Annals of
Saint Anne de Beauport

Current Events



Novena to the Holy Ghost. -- According to the orders of His Holiness Leo XIII, and the instructions of His Grace the Archbishop, every morning at 6 o'clock mass, the prayers of the novena to the Holy Ghost were recited in the Basilica and at night the sermons of the month of Mary were also adapted to that beautiful and solid devotion to the divine Paraclete.



Private pilgrims. — There is nothing more interesting than the Register in which the private pilgrims inscribe their names. In that reserved for members of the clergy we see the names of His Grace Monseigneur C. H. Gauthier, the new archbishop of Kingston, Ont. and that of His Secretary, Rev. Thomas Davis ; the name of Bishop Blais of Rimouski ; then those of stranger priests from San Francisco, Cal, of St. John Newfoundland, of Prince Edward Island : of Grand Rapids, Mich ; of various centres of the United States and Canada. Among the laymen, a pilgrim came from Melbourne (Australia), one from the Magdalen Islands, one from Anticosti and a great many from the United States. The number of private pilgrims.

from the 1st January to the 15th May was about 3,000. On the 14th May we received the visit of His Lordship Bishop J. C. McDonald of Charlottetown, Prince Edward Island, and that of Bishop Gravel, of Nicolet.



A model pilgrimage. — In the last number we alluded to the first pilgrimage of the season; it deserves special mention. On the 26th April, about 6.30 p. m., the pilgrimage from St. Tite in the county of Champlain arrived, with those of the parishes of Grand'Mère, Ste Flore, St. Jacques, St. Theodore, St. Severin, St. Raphael, St. Thecle, etc. under the direction of Rev. J. B. Grenier, pastor of St. Tite. Rev. Fathers Barolet and Wittebolle had prepared the pilgrims by a triduum; 700 responded to the call. The pastors of the various parishes accompanied their respective pilgrims. The pilgrims were conveyed over the Lower Laurentian Railway. The train left Shawinigan at 10.30 in the morning and reached Ste Anne about 6.30 p. m.

The weather was beautiful; St. Anne smiled upon her pilgrims. The long journey was sanctified by prayers and the singing of hymns. What a joy it was to hear the cars resound with the singing of the finest hymns, under the direction of Rev. M^r Lemay. Hearts were gladdened on hearing the *Magnificat*, *Ave Maris Stella*, *Laudate Dominum* and also hymns in the French language. The best choristers of the various parishes formed a splendid choir.

What joy when Ste Anne de Beaupré was at last reached. For the first time, this year, the great bell, the *Pilgrims' Bell*, launched its solemn notes towards heaven to greet the pilgrims. The Basilica was opened wide to receive them. Rev. Father Barolet made the announcements; Rev. Father Hoyois preached the sermon followed by the Blessing of the Most Blessed Sacrament and confessions were heard until 10 p. m.

The first mass was said at 5 a. m. and High Mass at 7 a. m. It was celebrated by Rev. M^r Beaudet, pastor of Grand'Mère, assisted by M^r Jannelle and M^r Boulay. The organ of the Basilica accompanied the Bordelaise mass sung in a masterly manner. It was beautiful and edifying to see all these pilgrims praying at St. Anne's feet; it was still more touching to witness the general communion. An hour before the departure, objects of devotion were blessed; the chief sermon was preached followed by the Benediction of the Blessed Sacrament and veneration of St. Anne's relic. The pious

pilgrims, left with regret this sweet shrine in which St. Anne had no doubt granted them the first fruits of her favors.



Good St. Anne in Congo. -- Rev. Father P. J. Billiau, the former economer at Ste Anne de Beaupré and first superior of the Congo mission, propose to erect a chapel to St. Anne on African soil. The pious missionary is convinced that the Great Saint who works so many conversions in North America, will attract to God and to the Church numbers of the still pagan negroes who dwell in the Independent State of Belgian Congo. In selecting a missionary who has resided in Canada, Providence seems to have in view the propagation of devotion to St. Anne everywhere.

M^r Mathias Zens, the Belgian artist who made the beautiful statue of Ste Anne de Beaupré, presents a similar statue to the Congo mission. May the Thaumaturga of Canada become the Thaumaturga of Africa. May she, on seeing the piety and confidence of her children increase, also multiply everywhere her heavenly favors and choice blessings.

P WITTEBOLLE, C. SS R.

Discipline

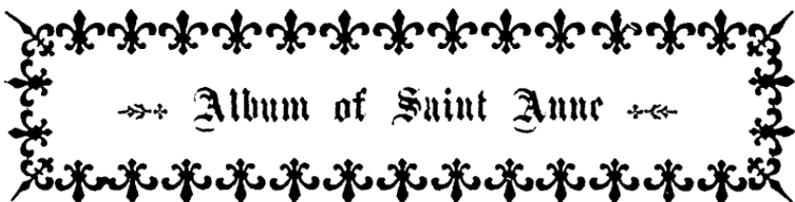
Discipline, like the bridle in the hand of a good rider, should exercise its influence without appearing to do so -- should be ever active, both as a support and as a restraint, yet seem to lie easily in hand. It must always be ready to check or pull, as occasion may require, and only when the horse is a runaway should the action of the curb be perceptible.

Tact

Tact is a gift ; it is likewise a grace. As a gift it may or may not have fallen to our share ; as a grace we are bound either to possess or acquire it.

A Willing Heart

All virtue consists in having a willing heart. God will lead you as if by the hand, if you only do not doubt, and are filled with love for Him rather than for yourself.



Album of Saint Anne

THE DEVOTION TO SAINT ANNE IN CANADA

X Affiliation of the Joiners' Confraternity.

IN the year following the foundation of their confraternity, that is eighteen months after that happy event, the joiners of Quebec, in accordance with the clause inserted in Father Poncet's deed, applied to their brother joiners in Paris by a letter dated the 1st October 1658 requesting information about the rules and practices of the confraternity.

The reply from the brethren in Paris is of the 31st March following, 1659. This letter is full of pious sentiments and does not confine itself to the information asked for, but also contains a history of the confraternity. The original is lost, but an authentic copy has been preserved through the care of Rev. André J. Jacran ; it is among the archives of Notre Dame de Quebec in a book entitled *Register for the deeds, deliberations, statutes, by-laws and statements of account of the confraternity of St. Anne and for the exercises to be practised therein as I have found them in several old loose papers which were exposed to be lost and thereby be unknown to posterity (1).*

(1) REPLY OF THE MEMBERS OF THE CONFRATERNITY OF ST. ANNE IN PARIS TO THEIR COLLEAGUES OF THE QUEBEC ASSOCIATION WHO PROPOSE TO ESTABLISH THE SAID CONFRATERNITY IN QUEBEC.

DEARLY BELOVED BROTHERS,

Greeting in Our Lord Jesus Christ. We cannot sufficiently praise your zeal or the great devotion you have manifested in the letter we have received from you, dated from Quebec, the fifteenth October last. We are exceedingly obliged to you for your remembrance, and still more for your pious desires and the great devotion you have for God the author of our being, and for our very great patroness ; and we admire the trouble you have taken to establish a holy confraternity in that distant town, imitating therein our old members, who were not content with doing good but wished to procure and prepare opportunities of doing good for those who would come after them, in order that they might thereby reach the holy city whither we

Notwithstanding its length and its rather archaic style we reprint the document which has never yet been published.

Founded in 1290 by Charles de Montigny, Guardian of the *Prevôté* or *Prevostship*, the confraternity of the joiners of Paris was at first united with the carpenters' guild and, like it, was

hope to go, through God's mercy and the prayers of our great and incomparable St. Anne. Therefore as the most recluse as well as those who were the freest, having considered the antiquity of our religion with the prayers and the care that our Holy Fathers have taken in preserving it, and the abandonment of their goods and habits, to perform some action pleasing to God, (whereof we have seen the effects that still continue through faith and the works that make us subsist), we believe that there is not one more agreeable to God than that by which you take care to establish so holy a confraternity, which is not only for us, but for a large number of persons of condition and merit, of either sex, who have enrolled themselves in so holy an undertaking in which God is adored, the most Blessed Virgin and our great saint and patroness are honored, and assuredly, we receive graces in this life and still more at the hour of death; and we protest that we cannot express our gratitude to you as we would wish in connection with so happy a subject.

You ask us to send you copies of the bulls and indulgences that we may have. We would say that on the day of the solemnity of our great feast, there have ever been, from all time, plenary indulgences for all the faithful, both of our confraternity and of others, in the church of Billettes, wherein is situated our chapel, that has belonged to us ever since, the church was built on the site occupied by the house of a Jew, who took the sacred host from a woman who had made believe to receive communion and had kept it on her lips, had placed it in a handkerchief and gave it to a Jew, on Holy Thursday, in order to redeem her clothes that she had pawned for thirty two-sols. As she had no money but wished to have her clothes for Easter Sunday which was near, and as the Jew made a request to that effect, she committed this horrible sacrilege in the year one thousand two hundred and ninety, Philip the Fair being King. She belonged to the parish of St. Médéric. As soon as the wretched Jew had the holy treasure in his hands, instead of admiring the constant miracle, he became hardened. Not content with stabbing it with a knife while blood poured from it, he attached it to the chimney, struck it violently with the point of a spear (the blood spurting in all directions); he threw it into the fire a number of times but it always came forth uninjured. Finally his rage impelled him to put it in a kettle full of boiling water which, at once became red and bloody and from which the host always came out. Finally he became weary of persecuting it and his son stood at the door, when a woman of the neighborhood, who had witnessed a portion of these unheard of cruel proceedings, came pretending that she wanted some fire and when the Jew's son spoke to her on the subject, she asked him to let her see the sacred host, which he did. She took it and carried it to the pastor of St. John's, her parish, who received it with every possible honor and respect. The fact became known.

The Jew was caught and afterwards burned, when still another wonderful thing happened which does not usually occur with fire. Hardly was it kindled when it

under the patronage of St. Joseph. But in 1361 the Prevost of Paris, Hugues Aubriot, formed it into a separate corporation with St. Anne as its patroness (1). It was upon this ancient and venerable confraternity that the Quebec joiners wished, as it were, to graft theirs, as upon a vigorous trunk in order to derive

attacked the cart and burned it with the Jew, not giving him time to get out of it nor the executioner time to fasten him to the stake.

The knife and kettle are still at Billettes where the former may still be seen by the public on the day dedicated thereto which is Low Sunday, the octave of the great festival of Easter and on other days to persons of merit. Blood from the sacred host can still be seen on it. The house was confiscated and a burgess of note asked it of the king on condition that he should build a chapel on its site and place in it religious of the Order of Charity of Our Lady. This was confirmed by His Holiness for the celebration of divine service. The chapel was erected in the year 1294 and afterwards two others were added to it; that dedicated to God under the invocation of our great Saint was founded with that of the Most Blessed Virgin.

Such is the true recital that we have found both in the archives of the place, in the antiquities of Paris and in other special books that are deemed truthful, in order that each of our brothers may have an interest in the worthiness of the place and of the beginnings effected by our predecessors in having inaugurated so salutary a means for our salvation.

And some years later, we made an agreement with the said religious by which they admitted us to all their prayers after we had done some work pertaining to our trade in the church and in our chapel, the record whereof is in Latin and it was subsequently confirmed in the year 1378 by another deed in French homologated by the general and chapter general of the said Order of Charity of Our Lady. So you see that our predecessors participated in all the devotions, indulgences, services and prayers and as they had indulgences on that festival of our protectress and having a share therein, we could have no others. And also since the reformed Carmelites are called mitigated Carmelites we, on seeing the change, wished to obtain new bulls from His Holiness, but the council assured us that we could have none because he said mitigated Carmelites have plenary indulgences for all their Order on the same day of our great festival and on other days, and there cannot be two bulls for pardon on the same day in the same church.

And to show you that our kings have had a special devotion for our holy confraternity we must tell you of it; for in the time of king Charles VI, of the name, and in the reign of the great king Francis I, a worthy lover of the arts and of his son Henry II, many confraternities were abolished owing to the disorders committed in them, and all the silver vessels were taken, containing the relics of many saints; the holy relics were removed from them and they were placed in the hands of the heads of churches where they were exposed to the veneration of the faithful in reliquaries of ornamented brass, especially those belonging to the abolished confraternities. And with the gold and silver, money was made stamped with the king's

(1) Bulletin de St. Anne, Paris, January 1899, p. 104 and 111.

abundant sap from it and thus share its vitality. Consequently the favorable answer was not long in coming.

But then, why had they waited nearly eighteen months before taking this step? Had the confraternity, like everything else in the religious world of Quebec, felt the unfortunate

mark, to meet the exceedingly great needs of those times. And even when numbers of vessels of price belonging to the confraternities that had been allowed to subsist, were taken to provide for such necessities, ours were never touched nor were our silver vessels, as we learn from the letters patent of our aforesaid kings who declare it was never their intention to think of abolishing so pious and so devout a confraternity which we maintained with much zeal and piety, begging us to continue to pray for their majesties and declaring also that as to our vessels of silver, they neither wished nor intended that they be touched in any manner whatsoever.

With respect to our great St. Anne, our patroness and protectress, as the mother of the most Blessed Virgin the mother of our Saviour, and his grand-mother according to the order of nature, she will have great power in interceding for us to her Grandson and the most Blessed Virgin, on seeing her intercession will not forget us. We afterward have recourse to her in all our public prayers and offices that are celebrated throughout the year in our chapel and in private prayers in addition to those to our Author. Such are the true details of all the results of our pious confraternity.

As to the prayers that are said by the brethren, especially in our chapel, I think that you are not ignorant of them; some of you may have had an opportunity of observing them. Besides the day itself and the vigil of our great festival, a mass is said every Sunday during the year with the *Inviolata* aloud and the orison at the beginning of mass in honor of the most Blessed Virgin; a *requiem* mass on the first Monday of each month with three grand services: one on the day after the feast of St. Anne; the second on the feast of St. Roch and the third on all Souls' Day, provided it be not on a Sunday in which case it is postponed to the following Monday. The benediction of the Blessed Virgin on the feast of St. Thomas, apostle . . . with the seven psalms, *Exaudiat* and prayers for the king.

Desiring to give you a faithful report of everything, to tell you what you may judge best; wishing you all peace and guidance from our sovereign Lord Jesus Christ — may the Father and the Holy Ghost bless you for ever.

These presents written by our hands in Paris, on Sunday the last day of March one thousand six hundred and fifty nine, in the chamber of our community by me Guillaume Vénial, principal of the council, and in presence of Pierre Sisonge, Jean Guérin, Claude Brunette, the younger, and Gilles Voyer, masters, and of Claude Bergenac, François Collet, François de Saint-Blimont, Philippe de la Croix, gentlemen of the confraternity of the guild of the gentlemen joiners of this city of Paris and others.

And if you desire anything further, you have but to write and we shall do our best to satisfy you.

(Signed) C. Dupré, principal, C. Brunette, Philippe de la Croix, E. de Saintive and Vénial.

counter-shock caused at that time, by a sudden change in the administration of religious affairs. Everything tends to that belief.

A month and a half after his arrival in 1657, M' de Quey-lus, bearing letters appointing him vicar-general, signed by the archbishop of Rouen whose authority was then universally acknowledged in Canada, « took charge of the cure (1) » and Father Poncet left for France; the Jesuits withdrew to their college and ecclesiastical matters at once took a different direction.

Sometimes ill, always absorbed by the number and variety of the duties of his office, the new pastor does not seem to have occupied himself to the same extent with all his predecessor's works. At least this would appear from an inspection of the registers. That of the confraternity of the Scapular, for instance, bears no entry during his administration, that is from the 12th September 1657 to the 21st August of the following year. Perhaps he found sufficient compensation in instituting in the parish church « the Benediction of the Blessed Sacrament on every Thursday of the year, and on Saturday during Advent in honor of Our Lady (2). In any case, circumstances do not seem to have been favorable to the joiners, and the latter awaited the re-installation of the Jesuits in the cure of Quebec to resume the interrupted course of their negotiations.

P. GIRARD, C. SS. R.



(1) Journal of the Jesuits, p. 220.

(2) Ibidem, p. 227.



SAINT RAPHAEL

by PERUGINO



 Patrons of Parishes

 SAINT RAPHAEL



AS the Holy Ghost has related in Holy Writ the story of the Archangel St. Michael, He also relates the story of the Archangel St. Raphael. But, what a contrast between the two. The former appears in heaven in the shape of a warrior clad in armor from head to foot, crushing the rebellious angel and piercing him with his victorious spear. The latter appears on earth in the form of a young man, of brilliant beauty, wearing a girdle over his clothing, like a traveller about to set out on a journey. This is because each of these blessed spirits exercises a special ministry: Michael whose name means *like unto God*, is the prince of the heavenly hosts, the Protector of the Church, the Defender of God's rights; while Raphael, whose name means *God's medicine*, is the figure of Christ, the Savior of mankind. The story of these two angels, however marvelous it may be, is more certain than the existence of the sun; for the spirit of truth has Himself given it to us in its slightest details.

What an admirable picture is that painted by God Himself in the book of Tobias! It suffices to study it to thoroughly learn the mission of the angels among men, the immense good that each of us can obtain from their charity and their zeal. St. Raphael is sent to deliver Sarah from the power of the devil, to cure the old Tobias of blindness and to be the travelling companion of the young Tobias. Who does not know that the latter when about to undertake a long and painful journey, found a comrade, a prudent and enlightened guide? In the form of a fine and shapely young man, the archangel Raphael had presented himself to him and had promised his father to conduct him to Rages in Media and to bring him back. Everybody knows that on the very first day the archangel delivered Tobias from the deadly attack of a monstrous fish.

Tobias himself on his return summarized the good deeds of the angel by saying : « Father, what wages shall we give him or what can be worthy of his benefits ? He conducted me and brought me safe again ; he received the money of Gabelus ; he caused me to have my wife and he chased from her the evil spirit ; he gave joy to her parents ; myself he delivered from being devoured by the fish ; thee also he hath made to see the light of heaven and we are filled with all good things through him. What can we give him sufficient for these things ? But I beseech thee, my father, to desire him that he would vouchsafe to accept of one half of all things that have been brought. » All know the answer given by the Angel of God to the grateful father and son, and their surprise when he said : « When thou didst pray with tears and didst bury the dead and didst leave thy dinner and hide the dead by day in thy house and bury them at night, I offered thy prayer to the Lord. And because thou wast acceptable to God, it was necessary that temptation should prove thee. And now the Lord hath sent me to heal thee and to deliver Sara, thy son's wife, from the devil. For I am the Angel Raphael, one of the seven who stand before the Lord. »

At this revelation, troubled and seized with fear, father and son fell upon the ground on their face, but the angel gently reassured them : « Peace be to you he said ; fear not. For when I was with you, I was there by the will of God ; bless ye Him and sing praises to Him. I seemed indeed to eat and drink with you but I use an invisible meat and drink which cannot be seen by men. Bless ye then God and publish all his wonderful works ye have witnessed. »

After saying these words, the angel vanished and in vain did they seek him with their eyes. They remained prostrate for three hours and when Tobias arose, it was to sing a hymn of praise to God who had saved him (Tob. XII).

We admire the kindness of St. Raphael and the gratitude of Tobias. We are charmed to see an angel from heaven at work ; we must see in good angels not only envoys from God, friends and protectors, guides and guardians of mankind, but patterns and virtues to be imitated. And could we not, by

meditating on St. Raphael's conduct, become an earthly angel, one of those men whose pure, holy, edifying life, full of devotedness and love, authorizes the Church to say that she also has her Angels ever ready to glorify the Lord and to fly to the assistance of their brothers.

Let us for a moment contemplate the excellence and virtues of St. Raphael. Many theologians think with reason, says Cornelius a Lapide, that Raphael belongs to the first order of angels, that of the Seraphim and is even one of the first of that order, from the words addressed to Tobias : « I am the angel Raphael, one of the seven who stand before the Lord. »

Let us admire his beauty. If an ordinary angel be so beautiful that when the angels appeared under the old law, men took them for God Himself and wished to adore them ; what can we say of an archangel who shines among all through the excellence of his nature and of his employment ? Therefore is Tobias attracted by the amiability of the young man and he gives him his affection and his confidence. Do we desire to draw down upon us the eyes of God, of angels and of men to whom we are given as a spectacle ? Let us preserve sanctifying grace in our hearts, let us be distinguished by purity and innocence of life.

Let us consider St. Raphael's happiness. « I am, he says to Tobias, one of the seven Spirits who stand before the Lord. » What does it mean to stand before God ? It means to see him more closely ; to enjoy God ; to enjoy his happiness. Although Raphael then dwelt on earth, he ever saw the face of the Lord « I seemed to eat and drink with you but I use an invisible meat and drink which cannot be seen by men. » The Christian stands before God and sees his face through the remembrance of God, by a fervent prayer, by frequent visits to the Most Blessed Sacrament, wherein he finds the same God Who is adored by the angels and Who makes the earth seem a Paradise to Saints.

Let us recall St. Raphael's obedience, the promptness and joy wherewith he executes God's will. Tobias finds him ready to accompany him on his long and arduous journey and leaves him only when his mission is ended. Why cannot we, like the

angels, represent ourselves with wings to show our obedience to the commandments of God and of the Holy Church?

Who will deny St Raphael's ardent charity! See how he snatches his *protégé* from the jaws of the monster seeking to devour him; how he brings him to Raguel's, to give him a rich and virtuous wife; how he banishes into the Egyptian desert, the demon Asmodeus who had killed Sara's first seven husbands. See also how he unceasingly offers to God the good works and prayers of men. Let us likewise fly to the assistance of our brothers; let us pray for them and accustom ourselves to offer to God the needs and desires of others. Let us pray for the poor sinners; let us pray for the souls in purgatory; let us pray for the members of our family; and those prayers inspired by ardent charity for our neighbor will have a powerful effect on the heart of God.

Finally let us consider the angel's imperturbable peace. While Raphael was on earth, there were wars, divisions of kingdoms, persecutions against the captive Israelites in Niniveh; but this spectacle could not disturb him. He sympathized with the sorrows of the afflicted; in his mind he condemned what was reprehensible, but he remained at peace. Let us also throw ourselves into the hands of God, let us rest on his paternal heart and we shall enjoy a peace surpassing all understanding.

Let us admire St. Raphael; let us imitate him; moreover let us invoke him according to the liturgy of the Church. Let us invoke him as the guide and guardian of travellers, the physician of the sick, the patron of young married people, the protector of chastity. The Roman missal printed in 1520 gives the mass of St. Raphaël to be said for the sick and for travellers. The Church asks God to send Raphael, the *medicum salutis*, the physician of the sick. In the itinerary for clerks, the Church says: « May the angel Raphael be with us in the way and bring us back safe, sound and rejoicing to our hearths. » Whenever any one is about to set out on a journey, let us say to him with Tobias: « May you have a good journey and God be with you in your way and his angel accompany you. » If a mother be disconsolate at the departure of her son, let the

father say to her with Tobias : « Weep not, our son will arrive thither, safe and will return safe to us and thy eyes shall see him. For I believe that the good angel of God doth accompany him so that he shall return to us with joy.» Let us also say with Raguel : « The holy Angel of the Lord be with you in your journey and bring you through safe.» And why should not the young man who is thinking of marriage make a novena to St. Raphael? Why should not the young maiden have the same devotion? The angel might be present at their nuptials as at those of young Tobias, because all would be done in the fear of the Lord.

O Saint Raphael, charitable guide of travellers ; thou who by divine grace, dost effect miraculous cures, deign to guide us in the pilgrimage of this life, to cure the ills of our souls and of our bodies and guide us to heaven, our country for ever.

P. WITTEBOLLE, C. SS. R.

An apple problem

Here is a problem which St. Nicholas Magazine offers to puzzle its young readers :

Once upon a time there were two old men who sat in the market early every morning and sold apples. Each one had thirty apples, and one of the old men sold two for a cent, and the other old man sold three for a cent. In that way the first old man got fifteen cents for his basket of apples, while the second old man received ten cents ; so that together they made twenty-five cents each day. But one day the old apple-man who sold three for a cent was too sick to go to the market, and he asked his neighbor to take his apples and sell them for him. This the other old man very kindly consented to do, and when he got to the market with the two baskets of apples, he said to himself, « I will put all the apples into one basket, for it will be easier than picking them out of two baskets. » So he put the sixty apples into one basket and he said to himself, « Now, if I sell two apples for one cent, and my old friend sells three for one cent, that is the same thing as selling five apples for two cents. Therefore, I will sell five for two cents. » When he had sold the sixty apples he found he had only twenty-four cents, which was right ; because there are twelve fives in sixty, and twice twelve are twenty-four. But if the other old man had been there, and each one had sold his apples separately, they would have received twenty-five cents. Now, how is that explained ?

PIOUX SOUVENIRS



REV. FATHER J. CATULLE

✦✦✦ The Man of Providence ✦✦✦

THE readers of the *Annals* have no doubt learned the sad news of the almost sudden death of the Very Reverend Father Jean Catulle, former Vice-Provincial of the Redemptorists in Canada. This eminent religious, this active and devoted priest, deserves our gratitude. For in fact he may be called the second Father of the *Annals*, for last year, he effected their transfer from the hands of the former owners to those of the Redemptorist Fathers, the guardians of the Shrine of St. Anne in the hope, no doubt that the *Annals* would become more interesting if they were edited at the very source of events. The work of the *Annals* that are all to the glory of St. Anne was but a link in the long chain of good deeds performed by the lamented deceased.

Pertransivit benefaciendo (Act. x, 38). He passed away while doing good : in the holy ministry and in the Congregation to which he gloried in belonging. He was everywhere the *Man of Providence*.

Rev. Father Jean Catulle was born on the 22nd August 1835 at Ingelmunster, Belgium. After brilliant studies at the college and seminary of Bruges, he was ordained priest on the 22nd December 1860. From the very outset of his priestly career, he devoted himself for nearly three years to the salvation of the poor fishermen of the Ostend beach ; afterwards while vicar at Roulers, he contributed towards endowing the town with a second parish church, a convent of Sisters of Charity, a Catholic club ; finally as bursar of the Minor Seminary of that town he not only strengthened its finances, renewed and enlarged the buildings, but he also left there a deposit of 100,000 francs for scholarships. After twelve years devotedness to the Minor Seminary and thirteen years of earnest entreaties to his Bishop who wished to retain him in the diocese, he entered the Congregation of the Most Holy Redeemer where he took the religious vows on the 2nd August 1879. Sent to St. Joseph in Brussels, he set to work like the youngest Father. Though not an orator, there was something unctuous, something impressive, something divine in his words, a charm which none could resist. The confessional was his favorite occupation to which he devoted himself without truce or rest. After three years, he was appointed adviser and bursar of the convent.

Belgium was not destined to be the chief scene of his zealous devotedness. In the designs of God, Canada was above all to enjoy the fruits of his activity, of his generosity, of his wisdom and of his experience.

In 1884, the Very Reverend Father Kockerols, the provincial of Belgium who wished to visit Canada, to make a canonical inspection at Ste Anne de Beaupré, and to study on the spot the proposal made by Bishop Racine to establish a house at Sherbrooke, brought Rev. Father Catulle with him as secretary, when circumstances led the Very Rev. Father Provincial to accept the large Irish parish of Ste Anne's in Montreal. His secretary was left there as Superior. Such was God's will.

On the 22nd September, Reverend Father Catulle and the Rev. Fathers, Van der Capellen, Godst, Strubbe and Caron, with five laybrothers were solemnly installed. It is impossible without a feeling of deep astonishment and true admiration to realize, after an interval of fifteen years, that Rev. Father Catulle's lengthy administration was the exact and complete fulfilment of the programme that he had laid down on the very first day, and which he explained to his parishioners the very first time that he spoke to them from the pulpit. « I have examined your schools, he said, they are too « small and too unhealthy; I shall enlarge them and build « others. The church is not large enough; I shall increase its « size Your old people are in want; I shall build a refuge for « them. Too many young men loiter about the streets at night; « I shall build a club for them.» The Archbishop and priests were surprised and frightened. How could all this be done in a poor parish? And yet all this has been done and more! Over two hundred thousand dollars have been spent in building: the St. Anne's Academy was enlarged and a house was built for the Sisters; the school of the Angels received a subsidy sufficient to allow of new class-rooms being built; the Brothers' school was transformed; the new school house of St. Alphonsus was erected; the church was extended and furnished anew; a spacious convent was built for the Redemptorist Fathers; an institute, the only one of the kind in Montreal, with recreation rooms, library, debating rooms, gymnasium, and theatre was established for the young men; finally the convent and asylum for the old people of the little Sisters of the Poor were erected. Reverend Father Catulle had brought these Sisters from France and they are indebted to him for their first house in Canada. By all these and similar works effected by him during the fourteen years that he was at the head of Ste Anne's parish, he so transformed it that he may be said to have made it the most prosperous and most pious part of the whole city of Montreal.

Nevertheless his zeal could not confine itself within the limits of a parish, however vast it might be. He had to labor beyond it; hence the numerous missions that he caused to be

preached in Canada and in the United States. His apostle's heart rejoiced at the sight of the good done by the sons of St. Alphonsus. From that time he knew no rest until the Congregation had spread and shone everywhere. As if placed on a high mountain he had cast his eyes over the world; another house was needed in the West Indies; another in the North West; a third in Montreal. A reserve was needed where vocations could be recruited. A work of religious propaganda was needed. What an ideal! Oh when could it be realized? Providence supplied the opportunity.

In 1893, the Vice-Province of the Redemptorist Fathers in Canada was erected. Reverend Father Catulle was appointed the first superior while remaining in Montreal. His sphere of action became wider and his heart was equal to it. He at once carried out the programme. The Vice-Province which until then comprised only four houses: two in Canada and two in the West Indies, saw a second one open on the Island of Santa Cruz in the West Indies: that of Christiansted; another at Brandon, in Manitoba, and still another in Hochelaga; so that the Canadian Vice-Province counts seven houses instead of four. To provide the Congregation with good vocations Reverend Father Catulle founded the Juvenate at Ste Anne de Beaupré. This institution under the direction of the Redemptorist Fathers has many students who will be the future apostles of the country. The work of religious propaganda which Reverend Father Catulle had thought of, was nothing else but the work of the *Annals* of Ste Anne de Beaupré. He succeeded, as we have already stated, in confiding this important work to the Redemptorist Fathers, the guardians of the Basilica of the Thaumaturga of Canada. By it, even after his death, he preaches to thousands of readers and inspires confidence in Her whom he so greatly loved and whom he himself never invoked in vain.

A year and a half ago, Very Reverend Father Catulle said to a colleague: «I have carried out my programme, I can die now.» He is dead in fact, but we cannot allow the secret that explains the success of his works to die with him. God had endowed him with everything necessary for successfully carry-

ing out the grandest and boldest undertakings. Nevertheless he relied more upon divine Providence than upon his own mind that was full of resources and activity. Another Don Bosco, nothing seemed impossible to him with God's aid. How often did he not blame those who mistrusted Providence: « Let us, he said, do like the birds that take from day to day what they need without taking thought of the morrow. » One day Bishop Moreau who wished to build a convent for the Sisters of St. Joseph at St. Hyacinthe, came to consult him and wished to know where Reverend Father Catulle obtained the capital needed for his undertakings. « My banker, he replied, resides in heaven. This is how I proceed: I ask myself before God whether the work is necessary and will contribute to his glory and when the answer is in the affirmative, I begin to build. I take all the steps, do the work, assume all the weariness, the disappointments, and I leave the easiest part, that of paying, to Him. He has never failed me. If He wish to be glorified, it is his affair. » The Bishop took his advice, put it into practice and had only to congratulate himself upon having done so.

One of our Fathers who was his fellow laborer, likes to relate the following in connection with the construction of the chapel of the Little Sisters of the Poor in Montreal. A chapel was needed and there was no money! There was a competition in prayers: the old men and women had each to recite one thousand *Ave Maria* without interruption for the intention of having a chapel. They began very early in the morning and some had finished before noon. St. Joseph had not been forgotten. On the following day, a lady, heavily veiled, rang the door bell of the convent and asked for the Mother Superior. Now the Mother Superior was herself the poretress that day. « I am she, » she said to the unknown lady. The latter handed her a roll of money saying: « I had at first intended to leave a legacy to the convent after my death but last night some one induced me to give it to you at once. I do so on condition that you will never mention my name. » The offer was gratefully accepted; the roll of bills contained twelve hundred dollars; other assistance came soon and the

chapel, instead of costing the Sisters three thousand dollars, cost them only three hundred.

If men wondered at the success of his works, he received one day from heaven a much more solemn and really miraculous approval. While at Rome on the occasion of a general chapter of the Order, he went to Naples to venerate the relic of the coagulated blood of St Alphonse. Before kissing the relic of St Alphonse, he said : « O my Father, St Alphonse, if you are satisfied with me, manifest it to me in a perceptible manner. » At once the blood became liquid and bubbled in the holy phial in which it is kept.

This true son of St Alphonse was destined to imitate his glorious Father in his obedience and abnegation. In 1898 at the triennial appointments, Very Reverend Father Catulle was recalled to Belgium to become Rector of the convent of St Joseph at Brussels. His heart bled but his will was resigned. In order not to let his tears be seen and to give an example of religious obedience, he left Montreal without hardly anybody knowing it. He received the news at 11 A. M. on the 29th April. He set all his temporal affairs in order and at 6 P. M. he was on his way to Boston, whence he sailed in the *Canada* for his new residence, leaving his parish and his community in tears. At Brussels he did not forget Canada ; he sent to Brandon two large cases of ornaments and sacred vessels and two fine bells. He had already given the Manitoba mission a small boat called the « *St Alphonse* » for the use of the missionaries.

On the eve of his death he wrote again to Very Reverend Father Lemieux, his successor, begging him to admit a young Canadian student to our house of study free of charge. This was his last public act.

The faith and good works of so devoted a soul console a dying man at the moment of the last passage ; they reassure and comfort his friends. That priestly and religious life, adorned with all the virtues, embalmed with every devotion, blessed by God and by man, had an almost sudden ending. Reverend Father Catulle fell a victim to heart disease, and there was barely time to give him the last sacraments. And yet death did not surprise him for he was always prepared for

it, knowing that the serious disease with which his heart was affected, might carry him off at any moment. Moreover like our Venerable Father Newman, who suffered from the same disease, and expected to die suddenly, he was convinced that « the best kind of death is that which God destines for us. »

It was on the 23^m March 1899 that the Very Reverend Father Catulle, in his sixty-fourth year, went to receive the reward of his labors. Like the traveller who on reaching the summit of a high mountain, looks back over the road he has followed, he who was the *Man of Providence*, on reaching the heavenly Thabor, may from there look back upon the works he has left on earth and which he will, assuredly continue to protect and extend for the glory of God, the salvation of souls and the honor of St. Anne.

P. WITTEBOLLE, C. SS. R.



IN MEMORY OF

Rev. John Catulle, C. SS. R.

He is dead, our loved priest, called away by the Voice
Of his God, which e'er whispered around him ;
He is gone from our midst, from the land of his choice,
To the home that his Father hath found him.

To the banks of St. Lawrence' broad river he came,
There to find whom he sought — his « dear children ; »
And ere long he had left the imprint of his name
In the hearts of the « Exiles of Erin. »

O ye sad-hearted emigrants driven to your doom
From the land of your love — he remembered !
And to Heaven, from the Rock that lies over your tomb,
Have ascended his heart-prayers unnumbered !

O, ye widows bereft of your earners of bread,
Ye, too, have just cause to weep o'er him !
To bend low in prayer for the great-hearted dead,
And to bless the true mother that bore him.

O, ye world-weary pilgrims — led on to the grave,
Pointed out by harsh poverty's finger,
Tossed about, like a wreck, on this life's stormy wave —
Let your minds o'er his name fondly linger !

And at night when the Angelus rings in the halls
Of the " Home of the Poor, " — his creation,
Let the soft, mellow sound, as it rises and falls,
Blend with your low and sweet benediction !

Waft a prayer to the powerful God of the weak
To your God, who had always been with him ;
Waft a prayer to the great, loving God of the meek —
O his God, now, forever, before him !

He is gone, our own priest, called away by the Voice
Of his God, the Almighty, Immortal !
He is gone from our midst, from the land of his choice,
To the home of the bright, golden portal !

Far away in his birth-land he breathed his last sigh
Where the soft sky of Flanders bent o'er him ;
And our fond, parting words must be wasted on high,
On the wings of the love that we bore him !

O loved Father Catulle thou hast won for thy brow,
The bright garland that God has entwined thee !
And though space may divide us, thou'rt with us e'en now,
For thy dear voice has lingered behind thee !

In the tones of the bells of St. Anne's we shall trace
The loved voice of the one gone before us,
And though never on earth shall we see thy dear face,
Yet thy voice shall be heard speaking o'er us !

And when death's sombre shadow shall fall o'er our way,
And life's bindings which hold us shall sever,
May the voice, that in life we had loved, to us, say :
" You are with me, dear children, forever. "

JAMES MARTIN



OUR ENGRAVINGS



The Holy Family. — At eleven years of age Charles Le-Brun astonished his masters by the accuracy of his drawings and at fifteen he surprised the princes of the period. Protected in turn by Fouquet and Colbert, he came to Louis XIV. That monarch gave him lodgings at Fontainebleau and went every day to spend an hour with him. Delighted with his works,

he appointed him in 1662 director of all works connected with drawing and granted him a pension of twelve thousand livres. From that date painters and jewellers, sculptors and marble-cutters, all obeyed LeBrun. His genius was equal to his arduous task. LeBrun painted up to the time of his death in February 1690. He loved to reproduce on his canvass the works of Raphael, Rubens, Murillo, Annibal, Carrache. The *Holy Family* that we reproduce is an imitation of the *Silent Virgin* by the last named painter with the addition however of a certain number of personages, St. Anne among others to whom he wished to call attention.

For the composition of his picture of St. Anne presented to the church of Ste Anne de Beaupré by the Marquis de Tracy in 1666, he imitated Rubens for the lower part and Murillo for the upper part. This explains the great resemblance between this painting and that of the Flemish master. We have also in hand a photograph of another picture painted for the Hotel Dieu of Baugé, France, in which St. Anne is represented in the same attitude of nobility and greatness. We shall reproduce it later on.

P. GIRARD, C. SS. R.

XX

SAINT PATRICK'S FLOWERS

THE following very interesting account of what appears to be a remarkable phenomenon in the vegetable kingdom is described in the « Life of St. Patrick, » by Rev. W. B. Morris :

On the banks of the Loire, a few leagues from Tours, a very remarkable phenomenon is repeated, year by year, from time immemorial — one concerning which science has as yet given no satisfactory explanation. This phenomenon, too little known, consists in the blooming, in the midst of the rigors of winter, of the blackthorn (*prunus spinosa*), commonly called the sloe. We have lately verified this circumstance with our own eyes, and can vouch for its truth without fear of contradiction. We can appeal to the testimony of thousands who, at the end of December, each year, are eye-witnesses to its repetition, and we have ourselves gathered these extraordinary flowers. This remarkable shrub is to be found at S. Patrice, upon the slope of a hill not far from the chateau de Rohecotte. The circulation of the sap, which should be suspended in winter, is plainly revealed by the moist state of the bark, which easily separates from the wood which it covers. The buds swell, the flowers expand as in the month of April and cover the boughs with odorous and snow-like flowers, while a few leaves more timidly venture to expose their delicate verdure to

the very North wind. Shall I venture to add, — to the flowers succeed the fruit ! And at the beginning of January a small berry appears, attached to a long peduncle in the midst of the withered and odd-colored petals, which soon shrivels and dries up. This singular growth of flowers is almost unknown, although it has been repeated every year from time immemorial. The oldest inhabitants of S. Patrice have always seen it take place at a fixed period of the year, no matter how severe the season ; and such has always been the ancient tradition of their forefathers, while the legend we are about to relate appears to attribute a very remote origin to the fact ; but as the shrub itself appears quite young, it is probable that it is renewed from the roots annually. However, this phenomenon is limited to the locality and to the shrub in question. Cuttings transplanted elsewhere have only blossomed in the spring, and the hawthorns which grow among the sloes do not manifest any circulation of sap. The incredulous will object that, after all, this circumstance is not more extraordinary than the flowering of the lilac in November, when the buds, by an unwary mistake, suppose that in the still mild temperature they have found the soft breath of spring. Our readers must not be deceived ; the blackthorn of St. Patrick grows, develops and bears fruits in the midst of the rigors of winter in the most icy temperature. This year the flowers were in bloom from Christmas to the 1st of January ; that is at the time when the thermometer was almost below freezing point. Although growing on the slope of a hill, this shrub is in no way sheltered from the north wind ; its branches are encrusted with hoar frost, the icy north wind blows violently amongst them, and it often happens that the shrub is loaded at one and the same time with the snow of winter. Nor can the hypothesis of a thermal spring be put forward, for the ground remains covered with snow and the other shrubs do not blossom. The inhabitants of S. Patrice record an ancient tradition, which, in its simplicity, is full of freshness and poetry. St. Patrick, it is said, being on his way from Ireland to join St. Martin, in Gaul, attracted by the fame of that saint's sanctity and miracles, and having arrived at the bank of the Loire, near the spot where the church now bearing his name has been built, rested under a shrub. It was Christmas-time, when the cold was intense. In honor of the saint, the shrub expanded its branches, and shaking off the snow which rested upon them, by an unheard-of prodigy arrayed itself in flowers white as the snow itself. St. Patrick crossed the Loire on his cloak, and on reaching the opposite bank another blackthorn under which he rested at once burst into flowers. Since that time, says the chronicle, the two shrubs have never ceased to blossom at Christmas, in honor of St. Patrick. »

The above is taken by Father Morris from a French source. When he visited S. Patrice in August, 1881, he was struck by the extraordinary beauty and luxuriance of the foliage on the tree. It was so dense from the ground upwards that it was impossible to distinguish the

stem, and one could understand how, when it flowers at Christmas, it supplies the country round with trophies of St. Patrick. It also appears that they are objects of religious veneration, as we learn that M. Dupont (known as the Holy Man of Tours, and famous for his devotion to the Sacred Face of Our Lord) always kept a branch of the Fleurs de S. Patrice in his room. The whole neighborhood is redolent of St. Patrick. The railways stop at the station S. Patrice, the commune is also named after the saint, while about thirty yards from the tree stands the ancient parish church dedicated to the Apostle of Ireland. From the style of its architecture, it is clear that this church dates from the tenth or eleventh century, and in the Cartulaire de l'Abbaye de Noyer, beginning with the year 1035, we find no less than thirty charters relating to this church and the parish and cemetery attached to it.

(*The Socialist.*)



AN EFFECTIVE PROMISE

Unity, Wis., March 29th 1899.



year ago last 17th of February, I was taken sick with an awful headache. I sent at once for the Doctor, but grew worse and worse until I became blind. At times, I would suffer so much as to be crazy. Everything failing to help me, I promised St. Anne if she would restore my sight so as to be able to read, that I would send for the *Annals* at once. Glory be to her, it was not long before I could read. May she ever protect me!

HARRIET NELSON



WONDERFUL ACCOUNT FROM A CHILD

Veigennes, Vt., April 15th 1899.

I am twelve years old and I had inflammatory rheumatism since I was seven. My parents got some medicine named Indian's Vegetable Elixir five years ago. I took one bottle of it and they thought I was cured; but this winter I had it again and nothing did me any good. My teacher, who is a Sister of Holy Cross, gave me a

medal of S e Anne de Beaupré which had touched the relic of the Saint ; she also advised me to make a novena to St. Anne promising to make one also.

My mother, sister and myself accordingly commenced our novena. For the first few days very little change in my condition was noticed, and on the eighth day I suffered so intensely that I was unable to go to confession. The next morning, those making the novena with me received Holy Communion in honor of St. Anne for my recovery. When my mother and sister returned home, they were surprised to see I had changed so much for the better.

In fact, from that moment, my health has improved, my rheumatism has left me entirely, and the damp weather, which before my cure used to keep me in the house and often in bed, has no terrors for me, and I go around as well as all the other little girls who attend school with me. Praise and honor to St. Anne.

Her loving client

EMMA RONDEAU



AN AFFLICTED CHILD

Palgrave, Ont., April 5th 1899.

I am a little girl only thirteen years old and I have nearly lost the power of my hands. I have been doctoring nearly a year now, but Doctors say they cannot do any more for me it being the cariosity of the bones. My wrists are the worst. I am hardly able to write this. Besides, my father died on March 26th and my mother is sick. I am making a novena to St. Anne that my mother may be spared to me. May it please her to hear my request.

KATIE KEENAHAN



A MOTHER SPARED TO HER FAMILY

Shell Lake, Wis., April 18th 1899

ON the 6th of December last, I was taken sick with pulmonic pleurisy. Being a young mother at the head of four little children, I dreaded death on their account ; but my hope was in St. Anne and I promised to send \$5.00 in gold, should I recover. The sickness was very severe, for five long weeks, I was laid up with it and reduced to such a weakness that I was unable to stand. But St. Anne, to whom I had prayed every day, came to my help

and two weeks later I could walk all around. To-day I am quite well and happy to fulfil my promise.

Mrs P. M.



CONFIDENCE REWARDED

Sioux Falls, S. Dak., April 10th 1899.

IN fulfilment of a promise made last summer to the most gracious St. Anne, I beg you to accept an offering of five dollars in her honor, and to publish in the *Annals* that our confidence in her powerful protection was rewarded.

We asked for the safe and happy recovery of a daughter in an extremely delicate condition, and that her child might be brought safely to baptism. Both requests were granted. With most heartfelt thanks to St. Anne for her powerful aid.

Mrs LULLIAN T. MALLANNEY



THANKSGIVING



Amherstburg, Ont., April 1899 : « Three favors obtained. » A Client.

Baraga, Mich., April 15 : « Two masses for myself and my husband who has been preserved from all danger while on the drive. » A. Dompierre.

Berlin, Ont., April 19 : « Sincere thanks for many favors received, both spiritual and temporal. » Johanna Weiss.

Bloomington, Minn., April 18 : « For my cure and that of my mother. » A Subscriber.

Calumet, Mich., April 5 : « Last fall, I was so sick that Doctors declared I could not recover without spending three weeks in a hospital and undergoing a painful operation. In my distress I prayed to St. Anne, and, thanks to her, I am now able to do my house-work. » Off. 50 cts. Mrs Ed. Poisson.

Chicopee, Mass., April 16 : « I have a young daughter who has been so sick with the grip as to affect at times her mental faculties. A friend of mine advised me to pray to St. Anne, adding that she and her family would do the same in my favor. I must say that from that instant my child has been improving and I believe she will be cured in a few days. » P. Curting.

Columbus, Neb., April 17 : « Over a year ago I made a promise to St. Anne that if she would obtain a certain favor for me I would subscribe to the *Annals* and have her favor published therein. She graciously heard my request, but having lost your address I could not fulfil my promise until now. » Maggie Schily.

Colwood, Mich., April : « I had a bad disease, but having prayed to our good Mother I am now perfectly cured. » O. Proulx.

— « Last winter, I was taken sick with a spell of asthma. People around me were discouraged and thought I could not live till morning. I then promised to subscribe to the *Annals*, if cured, and was relieved at once. » O. Lapratte.

Cornwall, Ont., April 9: « My husband has not been so ill with asthma as he used to be: the spasms and fever were not so hard. I hope through prayer he will be soon perfectly cured. » Mrs B.

East Tawas, Mich., April 7: « I have used the oil from St. Anne and it has cured my arms. Now I pray to St. Anne to grant me the same favor for my hands which are still helpless. » A. Subscriber.

Essexville, Mich., April 19: « Last October, I was very sick and growing worse in spite of all medical care, but our powerful Protectress has saved me. Thanks to her for this and other favors received. » J. Côté.

Hadlow Cove, Q., April: « Thanks to St. Anne for many favors received after promises to publish my gratitude to our dear Protectress. » E. Walsh.

Hemmingford, Q., April 23: « I promised St. Anne that if she would assist me in finding a situation I would publish it in the *Annals*. I have obtained my request and now most fervently thank her for it. » Ellen J. D.

Iron River, Mich., April 13: « I wish to have masses offered up for me at the Shrine as I have great faith in St. Anne and have been greatly relieved since I subscribed to the *Annals*. I hope to be cured and able to walk again as well as ever. » I. Sullivan.

Lockton, Ont., April 12: « Since I wrote to you about Mrs Grogan, she got better every day and is now as well as ever. She also wishes me to express her gratefulness to St. Anne for all the blessings brought into her family through the *Annals*. » Ellen Ronan.

Menlo Park, Cal., March 29: « Masses in thanksgiving for the copious rain. God was pleased to send to California, which has done real good to the country. » L. Weiss.

Naubinway, Mich., April 15: « My little boy was very sick, but soon got better after making a promise to have a candle burnt in St. Anne's Sanctuary. » J. Cantin.

North Adams, Mass., April 5: « My sincere thanks for a special favor granted in a critical condition. » A. Brissett.

Sackett's Harbor, N. Y., April 8: « Enclosed please find \$2.00 to thank St. Anne for the great favors she has done me. » Mrs T. O'Connor.

Stephenson, Mich., April 18: « Last January, I was very sick with the grip. All kind of medicine failing to bring me over, I made a novena to St. Anne and my other patron saints, and soon gained health. My daughter, as well as Mrs N. Loyselle and Frank Laroche, also acknowledge having obtained immediate relief in their ailments. » Mrs M. Boyer.

Toronto, Ont., April 12: « I wish to thank St. Anne for a great favor obtained at the Shrine last year. I hope to go again this summer as I wish to be now cured of a rheumatism which has afflicted me for the last three years. » A Subscriber.

White Earth, Minn., April 3: « Many thanks to St. Anne for the cure of my sore leg. » Off. 50 cts. Mary Bement.

Willimantic, Conn., April 27: « Five years ago, I had a sickness which caused me great suffering. Doctors did not know what to do for me; so I went out of town to see another doctor. He told me that an operation was necessary; but, as I dreaded it like death, I earnestly invoked St. Anne to intercede before Almighty God for me, making at the same time the promise to subscribe to the *Annals* for my life time. Thanks to her, I am now cured and have not been obliged to undergo the operation. J. F.



Bulletin of the Archconfraternity

Affiliation. — Among the applications for affiliation we take pleasure in quoting the following :

FRENCHTOWN, MONTANA, 30th March 1899. I established here a confraternity of Ladies of St. Anne in July 1866. The first reception took place on the 1st November 1896. Bishop Brondel, of Helena, gave his approval to the association on the 1st August 1897. I would now like to affiliate this confraternity to the Archconfraternity of Ste Anne de Beaupré.

The Canadians here have always had a great devotion for St. Anne and have for a long time had a fine statue of St. Anne in their church. This was the first statue they procured, but at the cost of many sacrifices. Since then many wonders have been worked through the intercession of St. Anne and the devotion has continually increased. To M^{rs} F. X. Bisson who has been the president of the confraternity since its establishment, is due the honor of having founded the society. This good lady belonged to the confraternity of the Ladies of St. Anne of St. Remi, Canada, when she came to these western countries in 1880. Every year she used to organize a small festival in honor of St. Anne here and, at last, after many efforts, she succeeded in founding our confraternity which has ever since met with increasing success.

Echo of the Missions. — After evangelizing the whole county of Gaspé, our missionaries have gone through the Lake St. John region. The parishes of Roberval, St. Jerome, Chambord, St. Gédéon, St. Prime, St. Félicien, Normandin, Alma, Méthode, Mistassini, St. Bruno, Sacré-Cœur have had missions given by Reverend Fathers Géna, Lamontagne, Lemire, Liétaert and Manise of Ste Anne de Beaupré and by Reverend Fathers Fiset and Paré, of our house at Hochelaga. Several applications have been made for the erection of Confraternities of St. Anne.





RECOMMENDATIONS TO PRAYERS



General Intentions

THE triumph of the Holy Catholic Church and of his Holiness Leo XIII.
The Catholic Hierarchy of Canada and the United States.
The canonization of the Venerable François de Laval, Marie de l'Incarnation,
Marguerite Bourgeois, Mother d'Youville, John Nepomucene Neumann, and others
who have died in odor of sanctity in North America.

DECEASED

ATLANTIC MINE, MICH : Geo. Sylvester.
PALGRAVE, ONT : M. Keenahan.
ROSIERE, N. Y : Mrs Fr. Aubertine.
SARNIA, ONT : Margaret Haggerty.
TILTON, N. H : James Kennelly.

Special Intentions

BERLIN, ONT : « Success in a very important undertaking and another grace. »
Johanna Weiss. — BRUNSWICK, ME : « My eyes which are so dim that I am
afraid of becoming blind. » Off. 50 cts. Mary Bennett. — CHARLESTON, S. C. « A
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