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ANNALS OF

SAINT ANNE DE BEAUPRÉ

—♦♦— XIIth Year —♦♦— November 1898 —♦♦—



THE HOLY FAMILY
by BERNARDINO LUINI



Vol. 12 November 1898 No. 7.

Annals of
Saint Anne de Beaupré

The Church of Saint Joachim in Rome

BY a *Motu proprio*, dated the 30th July of the present year, Our Holy Father the Pope has been pleased to confide to the Congregation of the Most Holy Redeemer the new church of St Joachim, built at Rome in remembrance of the jubilee of His Holiness. This church will be the centre of the *Reparative Adoration of Catholic nations*, the object of which is to offer to God public, expiatory and perpetual prayers, to appease His irritated justice and to avert from the world the scourges of His divine wrath. To that end one day in each week is assigned to each nation, during which the associates visit the Most Blessed Sacrament and pray for about half an hour for the intentions of the institution. The day assigned to Canada and the United States is Wednesday.

We are convinced beforehand that all our dear readers and subscribers will hasten to affiliate themselves with that great confraternity, and we shall give in a later issue the conditions to be fulfilled and the indulgences attached to it. Meanwhile let us be united in prayer.

P. GIRARD, C. SS. R.

LEO XIII, POPE

Ad perpetuam rei memoriam Motu proprio.

THE filial piety of certain of the faithful inspired them of old with the idea of erecting in the Eternal City and, so to speak, under our very eyes, a church dedicated to St. Joachim, Our heavenly patron. That edifice was intended to recall to posterity the fiftieth anniversary of Our sacerdotal ordination and also our episcopacy. We therefore willingly approved that project, for it seemed to Us but proper that the remembrance of God's favors to Us should be consecrated by a lasting monument.

The Catholics contributed so promptly and so generously to this undertaking that from all sides and without delay considerable sums of money poured in. This striking proof of affection and of filial piety rejoiced Us all the more that We knew that the church would be built in a quarter of the city of Rome where the population is dense and spiritual aid is but too rare.

Thus all contributed to the work; which was begun with such ardor that it was possible to conceive the hope of seeing it completed before long. - But, as every one knows, this expectation was entirely frustrated, and the undertaking fell a prey to bad administration and to disorder. Therefore, in order that the intentions of the Catholics might not be thwarted, we confided the direction of the work provisionally to Our Venerable Brother Joseph Marie Constantini, Archbishop of Patras, and the care of the church to the priest Hippolyte Onesti. We took the completion of the undertaking upon ourselves as well as the debts due upon it.

But to-day being desirous of placing it on a more solid basis, We turn Our eyes upon the Congregation of the Most Holy Redeemer. We know in fact the object that St. Alphonsus, their father and their legislator, has defined for them. to consider as their habitual and special duty to devote all their zeal to spreading Christian morals and piety among nations.

We therefore appoint those religious to administer the said church of St. Joachim and to perform all religious duties therein according to custom. But we decide and declare that the church of St. Joachim itself and all works dependent therefrom shall be under Our proper and perpetual jurisdiction and under that of Our Successors in the Pontificate.

Inasmuch as this church of St. Joachim is the principal seat of a confraternity instituted for the perpetual adoration of the Most Blessed Sacrament and for reparation through prayer of outrages upon the divine Majesty, We confirm by this letter the approbation that We elsewhere gave to this work. Thus we ratify what We have already ordered by a letter in the form of a Brief, published on the 6th March 1883 and which opened the treasures of the holy indulgences to all who caused themselves to be registered in the association.

With regard to the powers conferred upon Antoine Brugidou, a priest of the diocese of Lyons, with respect to the same confraternity, by apostolic letters of the 6th March 1883, of the 27th September 1890 and of the 22nd September 1893, We withdraw them from him entirely and, We transfer them to the Alphonsian Institute. We reserve for Ourselves the right of selecting among the religious of that institute a man to whom We shall confide the care of administering everything in accordance with the rules which in the aforesaid letters We proposed to establish when the proper time should come. This We establish and command, anything to the contrary notwithstanding.

Given at Rome, near St. Peter's, on the 20th July of the year 1898, the twenty first of Our pontificate.

LEO XIII, POPE



Current Events

Provincial Exhibition at Quebec. — Not one organized pilgrimage came during the week of the 17th to the 18th September. Nevertheless every day we registered an average of 500 pilgrims, a very high figure for the season. This extraordinary affluence must be chiefly attributed to the Provincial exhibition at Quebec which attracted so great a number of strangers to the old Canadian city.



The arch-priest of the cathedral of Antigonish, N. S. — About the end of the same week Rev. M^r Donald Chisholm, arch-priest of the Cathedral of Antigonish N. S. came to Ste. Anne de Beaupré. That worthy priest remained several days with us and greatly admired the extraordinary movement of devotion of which St. Anne is the centre.



Pilgrimages of the 18th September. — The 18th September brought us a pilgrimage from *Beauport, the Congregation of the Upper Town (Quebec), the Society of St. Vincent de Paul (St. Roch de Quebec)* and a group of pilgrims from *St. Sauveur (Quebec)*. In all, with private pilgrims, a total of about 2,000.

As to our neighbors of Beauport it was not the first time that we had the happiness of seeing them. They had already come two months before. But the devotion of that parish to St. Anne has long been proverbial, and its children come to the Shrine twice a year.



The 19th September. — The following day the 19th was marked by 2 pilgrimages which came each by a special train. In the morning it was *la Jeune Lorette (Indian Lorette)* with 900 pilgrims. They came to kneel at the feet of St. Anne, at the moment when they came from the exercise of the Forty Hours.

In the afternoon it was Shawenegan (St. Boniface) in the diocese of Three Rivers, under the direction of their venerable pastor Rev. M. G. L. Gravel. It was the first time we received a pilgrimage from

that parish which was founded only in 1861. We hope to see them again.



The second pilgrimage from Waterville, Me. — While the last exercise of the Shawenegan pilgrimage was being performed, that of Waterville arrived. It was the second one this year. In accordance with their custom the pilgrims remained the whole day and even several consecutive days at Ste. Anne de Beaupré. On the following day at 5 o'clock all were at church for general communion. We cannot doubt that the generosity of those pilgrims has been rewarded by many favors.



The 25th September. — This day was equal to the best of the month of July. The 7.30 and 8.30 trains brought us 4 organized pilgrimages, namely: *Notre Dame* and *St. Joseph de Levis*, the *Tertiaries of St. Roch de Quebec* and the *Union St. Joseph, of St. Sauveur de Quebec*. With the private pilgrims we again had the number of 2,000.

The day was well occupied as will be seen by the mere enumeration of the ceremonies that succeeded one another until the evening.

In the morning three high masses were sung one after the other. In the first place the Parish mass at 7.30, then for the pilgrimage of *Notre Dame de Levis*; finally for the Tertiaries. Hardly was this high mass over when the series of Grand Exercises began: at 11 a. m. for the pilgrims of *St. Joseph de Levis* and for those who wished to return by the mid-day train; then for the pilgrims from *Notre Dame de Levis* and finally for the Tertiaries. We cannot refrain from specially making honorable mention of the latter pilgrimage. The Reverend Franciscan Fathers have the secret of giving to all religious ceremonies that character of sweet devotion which distinguishes their Order. We congratulate them on it.

When the Tertiaries left the church the Sunday afternoon services began for the Parishioners. In fact from 5 a. m. to 6 p. m. the Basilica was continually filled. Glory to *St. Anne*!



Monseigneur Blais' Visit. — On the same day at 3 p. m. we received the visit of Monseigneur Blais, Bishop of Rimouski. His Lordship is accustomed to deal with the Fathers in a very simple and cordial manner. Thus, on each occasion, he does us the honor of spending the recreation in our company. On the following morning he said holy mass in our private Oratory as he left *Ste. Anne* at 7. 30.

A high mass in Thanksgiving. — On Monday the 26th a high mass was sung in thanksgiving for the cure of a little girl of our parish, Marie Blanche Lavoie. The child had suffered for several months with a very serious inflammation of the eyes, and had been taken to the Hotel Dieu at Quebec, to undergo an operation, which, in the opinion of the physicians, was to be a very long one. But is not St. Anne the Mother of little children? Marie Blanche was cured with a rapidity that astonished everybody including the physicians.

The high mass was sung at 5.30. It was too early for the little one. In the forenoon one of her sisters brought her to the Shrine to thank her Benefactress herself and to venerate her relic.



The second pilgrimage from Sherbrooke. — On the 27th September the second pilgrimage came from Sherbrooke. As on the 12th July there was a great number of pilgrims, from 800 to 900.

They were accompanied by a dozen priests. They arrived at 6.30 a. m. and were by themselves at Ste. Anne, so the pilgrims had every opportunity of satisfying their devotion. We take the liberty of congratulating them here on their faithfulness in coming to pray to St. Anne in her favorite shrine in spite of the distance and of the trials to which God has been pleased to subject them.



End of the month and statistics. — The Sherbrooke pilgrimage was the last one for September. We had 20 during the month. There were 20,000 pilgrims, a good number.



The Month of the Holy Rosary. — The month of October is that known by the faithful under the name of « the month of the Holy Rosary. » The sons of St. Alphonsus established at Ste. Anne de Beaupré and who devote themselves to spreading the devotion to the great Theumaturga of Canada are careful not to forget her well-beloved Daughter Every evening, at 5 o'clock, the prayers ordered by his late Eminence Cardinal Taschereau in honor of Our Lady of the Holy Rosary, are said. On their side the parishioners who are not so busy as in the pilgrimage season, came in greater numbers to the exercises.



The first Sunday of October. — On this day a *Mutual benefit Association of Quebec* came on pilgrimage. It had been announced only during the previous week and it arrived at 8.30. The pilgrims.

had time to hear a mass before the parish high mass which for the first time on this Sunday was said at 9.30. At 11 o'clock the last Exercise took place and at noon the pilgrimage returned home.



The Ancient and Honorable Artillery Company of Massachusetts. — In the afternoon of Wednesday the 5th October we received the famous Ancient and Honorable Artillery Company of Massachusetts which had been in Quebec for two days and of which the newspapers of that city have said so much. A special train had been placed at their disposal. They were in full number, that is 300 among whom were some fifteen Catholics. Reverend Father Wittebolle made them visit the Basilica, the Memorial Church and the Scala Santa, giving them every information that might interest them.

Their visit did not last more than an hour but they seemed very well satisfied and left at 4 o'clock.

Here are some details in connection with that celebrated Company which we take from the «*Courier du Canada*.» «The Ancient and Honorable Artillery Company of Massachusetts was incorporated in 1658 and is consequently the oldest military organization on this continent and the second as regards seniority in the whole world. It was organized by members of the «Honorabile Artillery Company of London» who settled in Boston or in its vicinity some years after the landing of the Pilgrim Fathers at Plymouth Rock. Its object was to establish uniformity in the exercises of the various military companies that were in existence at the time for protecting the settlers against attacks by the Indians. A good many of the old customs then in vogue are still retained at the present day. For instance the Company elects its officers annually. They are commissioned on the first Monday of June in each year by the Governor. No officer whether commissioned or not is eligible for two consecutive years, the Commanding officer for one year becoming a private soldier the next. It has happened that the Governor of Massachusetts has given commissions to officers in the Company when he was merely a private soldier in the ranks.»



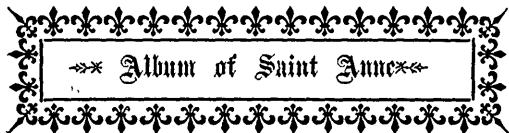
The Members of the Canadian American Conference at Ste. Anne de Beaupré. — On Monday the 10th October the «Druid» brought us about 2.30 p. m. some twenty members of the International Conference that has been sitting for some time at Quebec. Those Gentlemen manifested a real interest in visiting the cele-

brated Canadian Shrine which many of them knew only by reputation.



Works. — For some weeks considerable works are being done in front of the church which we shall describe at length in our next number.

J. HOVOIS, C. SS. R.



THE DEVOTION TO SAINT ANNE IN CANADA

III.—Fort Ste Anne in Cape Breton

The first steps to the devotion of St. Anne in Canada may be compared to the progress of the rays of the rising sun: the latter lightly touch the mountain tops before plunging into the depths of the valleys; the former did not definitively implant itself until it had spread throughout the length of the country. Meanwhile its traces are easily found wherever the missionary's footsteps fall. To-day at Cape Breton; to-morrow at Lake Superior; later on at Quebec and finally at the Côte de Beaupré.

There is nothing in the rapid spread of this devotion to cause surprise when we know that all who came out to New France brought it with them as a precious treasure and rightly considered it as their strength and their safeguard. We must remember that that was precisely the time when the whole attention of France and even of all Europe was centred on Ste Anne. Great and small vied in giving themselves up to the most edifying of pious exercises toward the great thaumaturga. King Louis XIII himself, but above all the illustrious Queen Anne of Austria, and the entire court with them, gave the example of it. The future mother of the great king appreciated more than all the treasures of France and carried always on her person a relic of St. Anne which

she had obtained after many solicitations from the Bishop of Apt. Ever moved by the same piety she further had a mass celebrated every day in the church of Apt, wherein the body of the Saint reposes, to obtain from heaven through her intercession, « the happiness of giving a son to France » (1). Her prayers were granted and on the 5th September 1638 she gave birth to him who was to occupy the throne of France so gloriously under the name of Louis XIV.

On the other hand, in Brittany, ever since the discovery of her statue in the field of Bocenno, in 1624, Ste Anne excited all the population by her apparitions, her miracles and her revelations. People flocked there from all sides. « From a distance of three leagues in every direction, » says the chronicle, « all roads leading to the poor leafy cabin of Bocenno were crowded with processions of pilgrims of every age and of every rank who came to venerate the miraculous image of the holy Mother of the Immaculate Mary (2). » At the laying and blessing of the corner stone of the shrine of Auray on the 26th July 1625 there were not less than thirty thousand pilgrims.

Fathers Vimont, Lallemand and de Vieuxpont, the future missionaries of Canada, were still in France and witnesses of that religious enthusiasm. Champlain was there also and it was only amid the dim of that festival, which resounded to such an extent throughout the kingdom, that he could attend to the weighty interests of his nascent colony. Thus it was with minds full of the recital of St. Anne's marvels that the missionaries and the founder set sail for Canada, the former in 1625 and Champlain in the following year (3). Taught in the same school of events and penetrated with the same sentiments, they were thereafter prepared to fulfil their providential mission.

But in what a sad condition was their field of action! The tares of heresy grew there in all freedom. Quebec in truth had been founded for nearly twenty years but its progress was barely perceptible owing to the heedlessness of the commercial

(1) *The pilgrimage of Ste Anne d'Apt*, p. 42.

(2) *Guide du pèlerin de St. Anne*, p. 39.

(3) *Champlain's works*, pp 1076 and 1108.

companies which occupied themselves about it barely sufficiently to protect the interests of their associates and, to crown all misfortunes, the Huguenots had obtained the control of affairs. The pious Champlain groaned over this every day but as he was merely lieutenant-governor he had neither the authority nor the means to remedy the evil. The fort itself was without provisions and without ammunitions in 1629 when the enemy presented himself at its doors. Champlain who had nothing to oppose to the considerable forces commanded by Kertk was compelled to capitulate and to see the unceasing labors of twenty years annihilated (1). The entire French population with the exception of three or four families at once returned to the mother country. What a dark prospect for the future! Will the nascent Church of Canada be stifled in its cradle?

Oh no, far from it! They depart but St. Anne remains to watch over her domain and to protect the few families planted in it. She allows this event, apparently so unfortunate, to happen solely in order that all those grasping and heretical men may be removed from the country and that, in their stead, a colony may be formed according to her own heart.

Meanwhile Captain Daniel in company with Father Vimont and Fathers Noyrot, Lallemand and de Vieuxpont had left France; the former on the 26th June 1629 and the latter some days later to carry assistance all together to the inhabitants of the colony. But neither the one nor the other were destined to reach the end of their journey. Quebec was already in the enemy's hands.

Captain Daniel on learning of that disaster on his arrival at Cape Breton, resolved to revenge himself for it by expelling from the island a Scotchman named James Stuart who had just fortified himself on it. He landed with a party of his people; he attacked the fort and carried it by assault; then he demolished it and built another at the mouth of the river Grand Cibou. Nothing says the *Relation* was wanting to make it a fort « more recommendable as regards its capacity, or for the facility of approaching it. House, chapel, store all were strongly

(1) *Samuel de Champlain*, by Dionne, p. xiv.

entrenched in it. » « Its site was so advantageous, » continues Father Lejeune » that with ten or twelve pieces of cannon all hostile vessels coming to attack it could be sunk. » (1) Such is the site that St. Anne had chosen for her first residence in New France. But let us not anticipate events.

The work on the fort was already drawing to an end when, to the great astonishment of all, Father de Vieuxpont suddenly made his appearance. He had just escaped a horrid shipwreck in which Father Noyrot and fourteen of the crew had lost their lives. Father Lallemant who was also one of the survivors, in writing on the subject, acknowledges that their safety was due solely to heavenly intervention. « It would be difficult, for me to tell you how Father de Vieuxpont and myself escaped from the wreck, and, I believe God alone knows it and he alone through the designs of his divine providence, preserved us. (2) »

They lost all with the exception of a few things cast up by the sea amid which, marvelous to relate, was found a *large picture* that the waves had respected.

Father Lallemant took advantage of a fishing vessel in the neighborhood to return to Europe, abandoning all that he had saved to his companion in misfortune with the exception, he says, of the *Large Picture* « of which the Basque sailor had taken possession but I intended to make him give it up to me on our return, had not another misfortune happened to us. »

In fact, Father Lallemant landed in Spain only after a second shipwreck in which he lost every thing and had great difficulty in saving himself.

But what, every one will rightly ask, was that *Large Picture* which priests and sailors were so anxious to have? The history does not tell it in so many words but the name given on the spot to important fortifications and to the chapel at Cape Breton clearly indicates that it must have been the picture of our great and powerful patroness (3). The two missionaries in

(1) *Jesuit Relations*, 1635, p. 42.

(2) *Chaplain's works*, p. 1290.

(3) In writing these lines we are aware that another interpretation has been given to this passage of history; but ours is, we consider, very admissible.

selecting St. Anne as titularly wished, in accord with Captain Daniel, that the fort should for ever be the monument of their filial piety and of their profound gratitude toward her. Therefore, from that day, the name of Grand Cibou, under which that place had until then been known, gave place to that of *Fort Ste Anne of Cape Breton*.

Situated at the entrance of the gulf on the first land that is met in coming to this country, (1) Fort Ste Anne will in future still more through its titularly than through its site, be the bulwark of the colony, the asylum of the traveller, the residence of the missionary and the beacon of the faith. Within its walls, within its chapel, the marin who has escaped from the dangers without number of the immense ocean will recover his strength and offer his vows to Her who is the « Safe port of mariners » (2), from its hearth, from its altar those life-giving rays shall dart, bearing the light of faith and of civilization into the surrounding regions. Finally in that « Fortress of the Church » (3) religion, persecuted and banished from the rest of New France, will seek refuge until better days

P. CIRARD, C. SS. R.

The Sign of the Cross

« If a person, » says a writer, were to stand fifteen minutes at the door of almost any of our churches on a Sunday morning, and look at the motions gone through by not a few of those who enter, he would be safe in concluding that if they were reproduced on paper they might as readily be taken for a *Chinese manuscript* as for anything else; but it would require a stretch of the imagination to see in many of them what they were intended to represent. It may be seriously doubted whether such careless persons receive the graces or gain the indulgences attached to a proper use of this sacred sign. It is indeed true that there is a tendency to do mechanically what a person has to do often, but for that very reason, if for no other, particular attention should be bestowed on such things. A careful examination of the manner in which they make the sign of the Cross would be productive of good to many persons. »

(*Catholic News.*)

(1) *Jesuit Relations*, 1635, p. 3.
(2 and 3) Litanies of St. Anne




THE MOST HOLY SACRAMENT

by FR. MAX SCHMALZL.



 Patrons of Parishes &

 THE MOST HOLY SACRAMENT


 N our number of August we have already had occasion to speak of the august Sacrament of our altars when we explained the « Table of the sanctuary. » We now return to it with pleasure because it is the titulary of several parishes in Canada and in the United States.

In every age the Eucharist has had adorers who have prostrated themselves before the consecrated Host and have proclaimed it God ; martyrs who have died to defend its truth ; powerful minds which have praised it in their songs, who have raised splendid sanctuaries to shelter it ; souls that have devoted themselves exclusively to guarding it and pass their lives near it as near their Master. Why all these homages ? Are not all the Sacraments holy ? Yes, of course, but this one is the Holy Sacrament *par excellence* ; the others confer grace while this one gives us Jesus Christ, the author of grace himself.

Holy Church gives this Sacrament the name of « memorial. » « O God, she says, who in this admirable Sacrament have left us a memorial of Your Passion ! » Oh, how dear should not this memorial be to us ! What do we not, especially in these days to preserve the memories of great men and of their exploits ! We raise statues, we strike medals ; we build splendid monuments ; we write on marble and on brass ! But what personage has ever been or will ever be comparable to Jesus Christ ? What event was ever more worthy of being preserved in the memory of mankind than that which occurred nearly two thousand years ago, on the summit of Calvary ? Jesus dying on the Cross, that is the great event ! That is the hinge on which turns the whole history of the world ! The ages that preceded it merely awaited it ; all that have followed have sung and praised it.

Oh what a memorial is that offered to us in the holy Eucharist! And that memorial itself is not stone nor marble, it is neither gold nor silver; it is the Body and Blood of Jesus Christ!

I am sure, dear reader, that you have sometimes found yourself regretting that you did not live in our divine Lord's time. Like St Augustine, you would have liked to have seen and to have heard him. You would have liked to have been in the company of his disciples when he poured his heart into theirs and taught them the secrets of eternal life. You would have liked to have followed him on the roads, in Judea, in Samaria, everywhere. You would have liked to have been present at the last supper when he instituted his sacrament of love and thereby to participate in the first communion that took place in the world.

But, is not the priest at the altar the representative of Jesus Christ? Does not the sacred host that he lays upon your tongue contain the same Jesus whom the Apostles contemplated with their eyes? Why should you not, when you come to the holy table, feel the some salutary effects that the communion received from the hands of the Savior would have produced in your soul? St Leonard of Port Maurice asserted that he would require volumes to register the graces without number that he had received in that Sacrament. Why should so many Christians show such indifference in coming to receive that divine food? It is because they know not *the fruits of a single good communion*. The holy Eucharist, the Doctors tell us, increases sanctifying grace in our souls and unites us to Jesus Christ in the closest manner. It fills us with fervor and with sweetness to the extent of making us find an inexpressible charm in matters pertaining to God. Moreover it forearms us against mortal sin; it obtains pardon for the venial sins that we commit daily and the remission of the temporal penalties due for our past sins. Finally it is a pledge of eternal life. *He that eateth this bread, says Jesus, shall live for ever.* (John VI 59).

We have spoken only of the results produced on the soul. But even our miserable body feels its most salutary effects. Besides the fact that miraculous cures are obtained at that

moment as pilgrims know by experience, it is certain that holy communion diminishes the fire of concupiscence in our bodies and gives them a special right to the resurrection according to the promise of Jesus Christ. (Ibid., 55.)

The eucharistic bread had been called the bread of the strong. In this connection there is an episode in the History of Canada that deserves to be recalled here. It is that of Daulac and his comrades.

It was in 1660 at the commencement of the colony. The Iroquois had sworn to exterminate all the French. They advanced toward Quebec, then the capital, with the full intention of taking possession of that town and afterward of attacking Three Rivers and Montreal. If they were successful in their undertaking the nascent colony would be destroyed.

But the barbarians had not reckoned on the energy that Christians draw from the eucharistic banquet. « Daulac and his comrades were destined to arrest their march. Those seventeen brave men, we read in Ferland, prepared for death in such a manner as to have no anxiety either temporally or spiritually. Each of them made his will; *all confessed, and received communion, and in front of the altar they promised never to ask for quarter and to support one another faithfully.* About the end of April, they bade their adieux as if they had been sure of never returning, and on the first of May, they stopped at the foot of the Chaudière Falls on the Ottawa River. There they found a little Indian fort, made of half decayed posts planted in the ground, and they resolved to await their the Iroquois who were to come down by that way from the hunting grounds in the north. . . . » (1)

Everybody knows the sequel. How, in fact, the Iroquois came down. How our youthful heroes, with the aid of a few Huron and Algonquins allies, held out for ten whole days against an army of 700 warriors, most of whom they disabled. How it was only through an unfortunate and unforeseen accident, that the Iroquois were able to enter the fortress, more

(1) Ferland's History of Canada, vol. 1., chap. XII.

ashamed of such a victory than they would have been at being defeated in an ordinary battle. Finally at the sight of such heroism, they were seized with fear to such an extent as to make them renounce their plan of attacking Quebec, and to decide upon returning to their country. Canada was saved!

J. HOVOIS, C. SS. R.

Why the Church uses latin

Five Very Good Reasons For Having Only a Universal Language

Why does the Church use the Latin language? For these reasons says a writer in the Catholic School and Home Magazine:

1. Because a universal community requires a universal language. The Church of Christ is universal.
2. Because it does not change. If, for example, the Church should use French in one of her formulas alone, that of baptism, she would have been obliged to change it over sixty times. In the so called Anglo-Saxon of one thousand years ago she could not be understood now except by experts.
3. Because nothing can equal the dignity of the Latin language, its clearness or its beauty. It is the language of science and civilization, and deserves to be the language of an unchangeable religion.
4. Because it lifts the liturgy of the Church above that every-day usage of words, which alters their senses and debases it by licentiousness. This misfortune has actually befallen the English liturgy of the Anglo-American Episcopalians.
5. Finally, a universal language speaks of a universal brotherhood, and makes a Catholic at home in all the Roman Catholic churches of the world. Besides, he understands the language, though unlearned, by ceremonies of the Church or from his prayer-book, which contains its entire meaning in his own tongue.

(*Catholic News.*)

PIOUS SOUVENIRS



BROTHER CHARLES MALTAIS

at the age of 20 years.

—ofo—ofo— The Solitary —ofo—ofo—

Chicoutimi, 3rd May 1891.

My dear parents,

WE have now come to the day that will be sorrowful for all of us, the sad day of parting. Some perhaps will consider me hard-hearted because I leave you in such an unfortunate position. But, as you know, we asked for a few months more the better to prepare ourselves for this parting, and we have been unable to obtain the delay. But, my dear parents, to console you for that refusal which seems rather hard, let us remember the words that Our Lord addressed to his people when that divine Savior was on earth. *If any one loves me, let him take up his cross and follow me.* Now it came to pass that a young man said to him. « Lord give me time to bury my father who has just died and I will follow you. » Well, my dear parents, these same words have been said to me, if not by our Lord in person, by his representatives on earth. I asked the Reverend Fathers to give

me another sixteen months with my good parents, and they gave me only ten ; it was impossible to obtain more. I ask you therefore to willingly sacrifice your son to Jesus who is the master of all lives and of all things, as well as to his good mother, the Blessed Virgin, who sacrificed her beloved Son for the salvation of us all. That sacrifice, if made generously, will obtain a great reward for all of us after death. Before bidding one another adieu, dear Parents, I ask pardon for all the offences I have committed and all the trouble I have caused you, and I again ask you, dear father and mother, for your blessing in the name of our divine Savior Jesus. Before leaving you let me express what I desire and pray God at this moment to grant to you. I therefore wish you good health, and success in your undertakings, as I hope to succeed in mine. I also wish that harmony and peace may reign in the family and that all may live holily, so as to have the happiness of dying in the arms of Jesus and of Mary. May heaven be our lot for eternity. Then there will no longer be any separation ! Then, dear parents, you will receive the reward of the sacrifice that God asks of you to-day. Adieu, dear parents, adieu, dear friends, or rather, *au revoir* in happier times.

Your affectionate and grateful son,

CHARLES MALTAIS.

He who dictated and signed the above touching letter entered two days afterwards in the capacity of a humble serving Brother, the monastery of the Redemptorist Fathers at Ste. Anne de Beaupré. Oh ! What happiness for Charles Maltais ! From the time of his first communion, which he made with admirable piety at the age of ten years, he had ardently desired to be able to consecrate himself to God. « Since then, he said, God alone and I know how I have wept to wear one day the religious habit ! That day would be the finest of my life. » Circumstances had retained him in the world in spite of himself. It was only at the age of thirty two years and three months that the pious young man was able to obtain his wish, thanks to Reverend Father Fiévez who, while preaching a

mission in the cathedral of Chicoutimi, obtained his admission into the Institute of St. Alphonsus. It was then that Charles caused the above letter to be written. It was to remain as a memorial to console his parents whom his departure left in a difficult position. But before all he had to follow heaven's call ; the love of God triumphed over filial affection. Moreover the life of a religious seemed an easy one to Charles. Under a layman's garb, he had led the life of a monk, of a solitary. Assiduous attendance at the divine offices ; frequent receiving of the sacraments ; constant prayer ; mortifications at meals ; avoidance of men's society, of noisy rejoicings, of even the most innocent amusements : all had prepared him for the monastic life.

Charles therefore entered the monastery on the 5th May 1891. He began his novitiate on the 16th October and on the 21st November he had the great happiness of taking the religious habit. The joy with which his soul was filled was reflected on his countenance. He spent his six months of novitiate in the greatest fervor ; all the virtues of a good serving Brother were observed in him. He was humble, charitable, obedient, mortified, devoid of self-will, and he applied himself to observing the slightest rules of the Institute.

The edifying life that he led in the world was destined no doubt, in the designs of Providence to shorten that in the convent. Dear brother Charles fell dangerously ill and all the physician's skill was in vain. In September 1892 his illness began to cause uneasiness. It was beautiful to see the dear sick brother ever patient and resigned, desiring but one thing : the accomplishment of the divine will. « As the good God wills, » he would often say. On the first day of the year 1893, Charles received as his patron the blessed Gerard Majella. He understood that he was to imitate him especially in his dominant virtue : submission to the divine will. He frequently prayed to him and loved to read the life of the blessed Brother. He never ceased to ask God through the intercession of his holy patrons, that he might not die suddenly, in order that he might pronounce the vows, and his prayer was granted. He did so in the oratory of the infirmary, after re-

ceiving the last sacraments. From that moment he sighed only for Paradise. He found that death came slowly. The day before his death, he said : « I wish to go to Heaven this night. » The sick man had the very great pleasure of receiving the visit of His Eminence Cardinal Taschereau and that of Bishop Gravel of Nicolet. He promised the latter to pray for him and his diocese, when he would be in Heaven. When the picture of Our Lady of Perpetual Help was shown to the dying man, he kissed it very fervently, as well as the picture of the blessed Gerard. He retained the possession of his mental faculties to the end, and received communion two days in succession as a viaticum. At the beginning of the octave of the Most Holy Redeemer, the 18th July 1893, and at 3 in the morning with a smile on his lips, he gave back his soul to his Creator. His age was 34 years, 5 months and 15 days. The mortal remains of Brother Charles were deposited in the vault under the Basilica of St. Anne, his favorite patroness. He was the first of our Brothers who died in Canada. May the humble solitary inspire love of solitude to a great many young men and may the latter walk in his foot-steps and one day follow their virtuous standard bearer in glory.

P. WITTEBOLLE, C. SS. R.

Do It Now

A successful business man says that he owes much of his prosperity to a lesson taught him by his employer. This man's principle was : « *Do it now.* » Instead of putting things off with the idea of attending to them « sometime » he made it a rule to « do it now. » Thus he was often in advance of his competitors, both in taking hold of a good thing or letting go an unprofitable one. This principle may be applied to the smaller affairs of life as well as to the more important. The little things we ought to do and don't do worry us most. « Sometime » they must be attended to, and the oftener they are brought to mind and dismissed again to that indefinite time the more trouble they give us. Then, after all, we are often surprised to find how little trouble it is to attend to these things, and want some body to kick us for not realizing it sooner. *Happy is the man whose rule is promptness in all things.*

(Catholic News.)

OUR ENGRAVINGS



BERNARDINO LUINI

THe Holy Family. — Bernardino Luini, the painter of the picture a copy of which we reproduce, has composed an entire *History of St. Joachim and of St. Anne*. The collection, consisting almost entirely of frescoes, has been gathered together in the Brera gallery in Milan. A fervent imitator of Leonardo da Vinci, and the most successful of those who have perpetuated his style, Luini had a real devotion for his memory and works. He piously collected his smallest sketches and his most insignificant models to transform them into pictures. That which we give is an instance. By comparing it with that in the July number will be at once seen that the same idea prevailed in both compositions. The personages are in almost the same posture. St. Anne who is seated, occupies the centre; the blessed Virgin, resting on her Mother's knees, holds the Infant Jesus who caresses: in Luini's

picture, little St. John the Baptist, and in Vinci's a tender lamb. Only the expression differs: da Vinci is joyous, while Luini, according to his habit, is rather melancholy. In both, the eyes of the Blessed Virgin overflow with tenderness, but, in the latter they are full of painful presentiments. To Mary, in fact, the mystery of sorrow is unveiled, but St. Anne, points to Heaven and seems to say that there is the end of all suffering.

Few pictures symbolize all our antique devotions better than this one. All are represented in it: the Sacred Heart; the Holy Family; the Blessed Virgin; St. Anne, St. Joseph and St. John Baptist. This makes it all the more precious in our eyes.

P. GIRARD, SS. R.



A HEROIC MOTHER.

Sr. Cecile de Masham.-- March 5th 1898. Three years ago my little girl, aged three years and ten months, and consecrated from her infancy to St. Anne, fell dangerously ill and we lost all hope.

I then asked a miracle of St. Anne. I promised that good Mother to publish the favor in the *Annals* if she restored my child to health. I fulfilled my promise, but my letter was either lost or forgotten, as no notice of it was ever given. Next Fall my child had diphtheria. We had to go 'fifteen miles for the doctor. When he arrived he said it was too late to save the child. This time I looked upon her illness as a decree from heaven. Nevertheless I would not resign myself. What! this child who had cost me so dear! my only child, the light of my eyes, my idol, was going to be taken from me! No, a thousand times No! I could not give her up! My husband, whose despair was as great as mine, united his prayers.



Anna Maria

to mine, and we promised to go to the Shrine of Ste. Anne de Beau-pré with our child if she was cured. For five weeks the Angel of Death hovered near our little Anna Maria. I could not give her up to God who wanted her in Heaven, and once more St. Anne listened to our prayers.

Next Spring she had whooping cough and for two months her cough affected her lungs which were already so weak. Then I understood that God was punishing me for my resistance to his will and that my fault would be visited on my innocent child. I understood that in my selfishness I was exposing my child to a life of misery and that I risked her eternal salvation. As soon as our child was stronger we all went to Ste. Anne de Beau-pré. There, before the statue, I made an act of resignation to the divine will. I made my child kneel down and say: « Good Mother St. Anne, if I am to grow up a good Christian, leave me with mamma; but if I am to become wicked, call me to you; » and she added: « I do not wish to go to Hell with the devils. » Each of her words penetrated my soul like a dagger, I foresaw my sacrifice, yet I was resigned.

On her return from Ste. Anne the child was quite joyful. One night while on my knees she said to me: « Mother, if God wants me to die, I must depart. Who will make me say my prayers in Heaven? » On the following Monday she fell ill and ten days later, notwithstanding our care, our only consolation died peacefully. The soul of our child had gone to join St. Anne in Heaven! M^r J. B.

CURED BY A COPY OF THE *ANNALS*

MAnistique, Mich. — After suffering from a disease of the stomach and a weak heart for months, I placed a copy of the *Annals* on my body and promised to publish my cure. I was cured and to-day I come to fulfil my promise by thanking my good Mother publicly. M^r Norbert Duchesnay.

CURED ON THE FEAST OF ST. ANNE

Montreal. — In the Spring of 1896, I was called to Terre-Blanche, Minnesota, to visit my dying sister, the mother of seven children. We had several novenas made in different religious Communities, praying to the Sacred Heart of Jesus through the intercession of St. Anne and of St. Anthony of Padua. My sister and her husband also promised a pilgrimage to Ste Anne de Beau-pré, and to publish her cure in the *Annals*. At last, the Heart of Jesus was touched by the prayers of His amiable Ancestress, for on

the feast of St. Anne, which was the last day of our last novena in honor of that great Saint, we remarked a change for the better in the condition of our dear invalid. The improvement continued, and now she is as well as during the first year of her wedded life.

One of her physicians, although a Protestant, could not help attributing this cure to heavenly intervention.

Glory to God, and to St. Anne! May this narration inspire all the readers with a great confidence in the Protectress of the unfortunate!

M. H. G.

A FATHER'S CONVERSION

A subscriber sends the following :

I wish to thank St Anne for a great favor obtained through her intercession. I and my daughter made a novena and promised to have a mass said in thanksgiving to her if she obtained the conversion of my father who had not received the Sacraments for about 18 years. My father also made the novena and at the end of it went to confession and Holy Communion. We now thank her with grateful hearts, and pray that Almighty God will be praised, honored and glorified through Blessed St Anne now and forever. I beg all Catholics to have a special devotion to St Anne the kind Mother of the Blessed Virgin.

A SUBSCRIBER.



THANKSGIVING



ANOKA, Minn., Aug. 12th: « Enclosed please find \$1.00 for a mass of thanksgiving and an offering in honor of St. Anne. It is as a fulfilment of a promise made while sick. Enjoying now of a good health, I wish to have the favor published in your paper. »

M. Martin.

Auburn, N. Y., Aug. 30th: « Should my husband and my son attend their spiritual duties, have steady employments and good trades, I promised St. Anne to have it published in the Annals as a great favor. She has partly granted it, but I expect ere long the full of my request. »

M^{rs} E. W.

Chippewa Fall, Wis., July 31st: « Having a great devotion to St. Anne, I begged of Her to cure me of a long disease which was very trying, and now I enjoy of a perfect health. — One of my daughters had a very sore eye, but was cured of it while making a novena in honor of St. Anne. — I also attribute to the powerful intercession of our dear Saint the fact that my son has recovered his eye-sight, twenty years ago. All thanks to St. Anne. »

M^{rs} S. G. a member of St. Anne's Society.

Ellensburg, N. Y., Aug. 23rd: « My grateful thanks to St. Anne for a very important, but naturally very difficult favor to be expected. » I. M. R.

Helena, Mont., Aug. 14th: « My most heartfelt thanks to St. Anne for the recovery of my daughter who was very ill, last winter. » M^{rs} L. S. Bourke.

Minneapolis, Minn., Aug. 18th: My brother had left home unexpectedly, without saying whither he was going. I immediately addressed myself to St. Anne to bring him back, and, to my great consolation, She has granted my request. — I also thank St. Anne to have sheltered us during a terrific storm which has lately occurred. » A Subscriber.

— Aug. 15th: « A thousand thanks to St. Anne to have saved our crop from imminent destruction during last night's storm. » A Subscriber

Portland, Oregon., July 17th: « I thank Jesus, Mary, Joseph and St. Anne for many favors. » M^{rs} G. Goodhue.

Ste. Anne de Prescott, Ont., Aug. 17th: Having heard so much of all the miracles and favors of a daily occurrence at St. Anne's Shrine, I confidently ask of you, dear Fathers, to help me in obtaining a most desirable favor. I was married to a good and steady young man, whom I loved with all my heart; but, on account of some misunderstanding, he has left home and is gone away! Now, if I obtain the grace that he may come back, I promise to contribute \$10.00 towards the Shrine. » B. McD.

St. Mary's, Kans., July 26th: « I acknowledge the motherly help of St. Anne in the issue of an undertaking. » M. Howard.

St. Paul., July 26th: « My thanksgiving for favors received. »

A grateful Subscriber.

South Framingham, Mass., July 17th: « I promised \$10.00, if I could have a certain employment, and I got it. » Off. \$10.00. Rebecca Rousseau.

Utica, N. Y., Aug. 1st: « Our dear friend, Mary Flynn, has been suffering for years with a sore limb and has tried every means to cure it, but without any avail. Last fall, we advised her to give up all doctors and medicines and to make a novena to St. Anne, adding that we would join in with her. She effectively did so and, while making her novena, she made use of some Holy Oil and Water taken from St. Anne's four years ago, with the promise of either making the expense of a pilgrimage to St. Anne's, or the offering of an equivalent sum of money. As a result, her limb is greatly improved and we are in hopes that it will soon be entirely cured. Miss Lizzie Butler, now going on a pilgrimage to your place, will hand you \$10.00 in her name, as a fulfilment of her promise. » Mary De Lestre.

Watervliet, Mich., July 17th: « For the cure of my son from fever. »

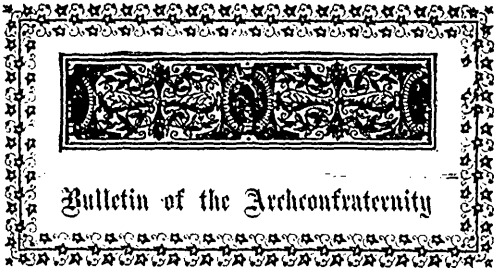
A Subscriber.

West Superior, Wis., Aug. 26th: M^{rs} W. begs to return thanks to St. Anne for favors granted, and M^{rs} H. for the reconciliation of her two sons. »

Margaret Hughes.

O GOOD AND POWERFUL SAINT ANNE, PRAY FOR US!





Bulletin of the Archconfraternity

LAST month we laid before our readers the Pontifical Bull obtained on the 26th April 1887 by his late Eminence Cardinal Taschereau.

We give below the mandement by which his Eminence promulgated that Bull which erected into an Archconfraternity the Confraternity of Ste. Anne de Beaupré that had been established the previous year.

Our subscribers will admire in it the tender devotion of the late Cardinal towards St. Anne. They will at the same time have the opportunity of remembering the great advantages enjoyed by the members of the Arch-confraternity and which can so easily be procured by all.

As to the ordinances at the end of the Mandement we have reproduced only the last two articles one of which specially affects Pastors of parishes and the other the pilgrims.

ELIZEAR ALEXANDRE TASCHEREAU, CARDINAL, PRIEST, OF THE HOLY ROMAN CHURCH UNDER THE TITLE OF ST. MARY OF VICTORY, BY THE GRACE OF GOD AND OF THE APOSTOLIC SEE, ARCHBISHOP OF QUEBEC.

To the Secular and Regular Clergy, and to all the Faithful of the Arch-diocese of Quebec, Greeting and Benediction in Our Lord.

The ever increasing devotion toward Good St. Anne, the patroness of the civil Province of Quebec, induced Us, OUR DEARLY BELOVED BRETHERN, to erect last year in the Basilica of Ste. Anne de Beaupré, a confraternity destined to glorify that great Saint, by making devotion to her more universal and more practised, and by enabling a greater number of souls to benefit by the graces that God is pleased to pour upon His devout servants. It also gives parishes and Christian families a mean of drawing down His beneficent protection upon them and of procuring for the faithful and especially poor sinners, the sick, the infirm, the dying the precious advantage of participating in the merits of an immense aggregation of prayers to St. Anne and of numerous masses in her honor.

This confraternity, erected on the 27th September 1886, was raised to the rank of an archconfraternity by Our Holy Father the Pope, by a rescript of the 26th April 1887 with all the rights, honor and privileges connected with that title. All the confraternities erected in honor of St. Anne in Canada and the United States may be affiliated with it. To that end they must be canonically erected by the Ordinary of the diocese and the directors must, with his permission, apply for affiliation to the Reverend Father Redemptorist, the pastor of Ste. Anne de Beaupré, who is authorized by a pontifical indult to grant it.

Our Lord has promised that *where two or three persons are gathered together in His name, He is in the midst of them: Ubi sunt duo vel tres congregati in nomine meo, ibi sum in medio eorum* (Mat. XVIII. 20). In virtue of this divine promise, each members of a confraternity, by placing in a common treasury the fruit of his good works and prayers, cannot but enrich himself. In the same manner as fire, in communicating itself to new inflammable matter, far from becoming less ardent, on the contrary increases in strength as it extends; in like manner, Christian charity which is a fire enkindled by Jesus-Christ (Luke XII. 49) increases the merit and value of good works in proportion to the use we make of them in behalf of our brethren. All the prayers and acts of charity which are performed by the members of a confraternity, become the common patrimony of each associate during life, and serve as a solace to the soul after death. All are therefore enriched without any one being impoverished.

The numerous pilgrims who, from all parts of Canada and the United States, come to the Sanctuary of Ste. Anne de Beaupré, return home with a more lively faith and a more firm confidence in the powerful intercession of this Saint. Their hearts remain in a certain manner in this sanctuary, in which for more than two centuries the voice of Jesus pleads with such tenderness and force to convert sinners, and in which He manifests His will in so admirable a manner by the wonderful cures which St. Anne obtains for those who invoke her with confidence. Hence it is that so great a number of pilgrims love to revisit this sanctuary, in which they experienced so much consolation and obtained so many favors. Those who cannot return recall with pleasure the sweet emotions which they experienced. The confraternity will strongly contribute to preserve all in these sentiments of faith and confidence, which will merit for them new spiritual and temporal favors.

Pilgrims will not be the only ones to profit by the advantages of this confraternity. Those who have not yet had this happiness and those who may be prevented by insurmountable obstacles from undertaking this voyage, will find in their affiliation to the confraternity, a consolation for not being able and perhaps never being able to come and invoke St. Anne in her church. By practising faithfully the exercises of piety prescribed by the rule, they will be transported in spirit to this blessed sanctuary, and St. Anne who will read the desires of their hearts, will recognize them as her children, will press them to her maternal heart, dry their tears, and do for them what she would have done if they had come in person. The misfortune even which deprives them of the joy of coming to invoke her, will be for this tender mother a greater reason to interest herself in their destiny.

Therefore, having invoked the Holy name of God, We ordain and rule as follows:

1st After the reading of the present Pastoral Letter, the annexed translation of the Bull of the 26th of April 1887, which raises to the rank of an archconfraternity, the Confraternity of Ste. Anne de Beaupré established by Us the 27th of Septem-

ber 1886, in the Basilica of Ste. Anne de Beaupré, shall then be read.

2^d The list of indulgences granted by a pontifical indult of the 24th of April 1887, also the explanations which We have added thereto, shall be read after the present pastoral.

3^d We exhort Pastors and Missionaries of the archdiocese to ask Us for a diploma establishing the confraternity of St. Anne in their parish and mission, and afterwards to have it affiliated to the archconfraternity, by addressing themselves to the Redemptorist Father, Pastor of Ste. Anne de Beaupré.

4th Pilgrims are free to have their names inscribed in the register of the confraternity of their own parish, or at Ste. Anne de Beaupré, by addressing the person in the sacristy charged with the duty.

The present Pastoral Letter shall be read at the prone of all Parochial Churches and others where public services are performed, on the Sunday following its reception.

Given at Quebec, under Our signature, the seal of the archdiocese, and the counter-signature of Our Secretary, the 15th of April 1888, on the feast of the Most Holy Family of Jesus, Mary and Joseph.

E. A. CARD. TASCHEREAU,

Arch. of Quebec.

L. + S.

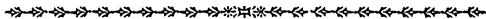
By His Eminence's command,

C. A. MAROIS, Pst, C. S.,

Secretary.



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.

BOSTON, MASS : William StCroix and Thomas Thompson.

BROOKLYN, N. Y. : Alice Muldoon.

CAMBRIDGE, MASS. : Peter Welch.

CHICAGO, ILL : Susan Murro, Susan Lichter and Anna M. Neuman.

CLOQUET, MINN : Mrs Chesser.

NEW YORK, N. Y. : George M. Young.

PASCOAG, R. I. : Jane Bradley.

PENETANGUISHENE, ONT : William Rose.

PROVIDENCE, R. I. : Edna B. Barry.

SARNIA, ONT : Mrs J. M. McGill's father and mother.

WATERBURY, CONN : Miss McCarthy's mother.

WATERVILLE, ME : Henry P. Dunn.

WYANDOTTE, MICH : Catherine Fay.

Particular Intentions

AMHERSTBURG, ONT: « I ask the help of St. Anne for the restoration of my health and for a very special intention. »
Walter W. Richard.

CHAMPSVILLE, MASS: « Good St. Anne I trust in you for help in my misfortune; you have done it before and I know you can do it again. »
E. J. Henway.

EBENSBURG, PA: « That I may not loose the little sight left and for better vision. »
Ann E. McDonald.

ESCANABA, MICH: « I have never had good health for several years, but during the last seven months my condition has been getting graver every day. I suffer besides other maladies from nervous prostration. I ask St. Anne to aid me in them as she did before. »
Mrs. Jos. Fillion.

FORT EDWARD, N. Y: « Restoration to health. »
Maggie A. Barry.

IRON RIVER, MICH: « Both of my legs from the hips down are helpless and there is a kind of a numb feeling in them all the time. I have tried all kinds of medicines, but they don't seem to help me any. I want to become a member of St. Anne's Society, as I have faith that she can do some thing in my case. »
Mrs M. T. Sullivan.

LEOMINSTER, MASS: « A prayer for us. »
Louisa Brooks.

MARSHALL, MINN: « That Good St. Anne should grant my request to make my poor mother and father feel happy. »
A. C.

OTTAWA, ONT: « My mother is in poor health, and I would like her to be spared a while longer to us. »
Euphemia Lapierre.

PETERBORO, ONT: « I am going to try for the third time, and hope to be more fortunate. »
G. S.

FORT HURON, MICH: « Concerning some money matters, and I promise to acknowledge it if we meet with success. »
Mrs A. T.

PROVIDENCE, R. I: « My special intention. »
Claudia H. Blanchette.

SHEFFIELD, N. B: « The grace of my vocation and the strength to perform all the duties of my state in life. »
M. R.

SCRANTON, PA: « A remembrance in prayers for a lady who requested us to write to you and for ourselves. »
Sisters I. H. Mary

TAWAS CITY, MICH: « My mother. »
Francis Sass.

