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## Annals of Saint Anne de Beaupre

Vol. 14 ..o+o.. August 1900 ..o+o.. No. 4

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### Chronicle of the Shrine

Pilgrims and pilgrimages in June. — Throughout the month of June, private pilgrims flocked to the shrine of Good St. Anne. They came by hundreds every day to kneel at the foot of the altar of Canada's patroness. Some came to ask for a temporal favor, others for a spiritual favor, some for a conversion, others for a cure; many came to thank her for favors received. The sick and infirm came from all parts of Canada and the United States. Nothing could be more touching than to see these poor victims of misery and human infirmity gathered around the statue of Good St. Anne, praying with admirable confidence to her who is so justly called the « Consoler of the Afflicted. » The glorious *Thaumaturga* seems willing to grant her benefits and her favors more abundantly than ever. Many crutches have already been left at the foot of her statue. We shall give the details of these various miraculous cures in due time and place.

As regards organized pilgrimages, they have succeeded one another in the Basilica almost without interruption during the course of the month. We shall give a brief account of them taking week by week.



From the 3<sup>rd</sup> to the 10<sup>th</sup> June. — The five pilgrimages of this first week of June were all pilgrimages of associations or confraternities.

These pilgrimages are generally less numerous than parish pilgrimages but, on the other hand, they are often better organized and always remarkable for the most edifying piety.

How pious and edifying are the Tertiaries of St. Francis ! On Sunday the 3<sup>rd</sup> June, Rev. Father Chevrier, an Oblate of St Sauveur, Quebec, brought to the shrine of the Thaumaturga a body of 550 of them who gave full scope to their devotion during several hours. On the same day the Children of Mary of St John's suburbs, Quebec, made their yearly pilgrimage. They were under the direction of Rev. Mr Demers, pastor of the parish, and numbered 450 pilgrims.

On Tuesday the 5<sup>th</sup> June, other Children of Mary, from the convent of St Roch, Quebec, also came to pay their homage to the mother of the Queen of virgins. 150 young girls came under the banner of the Immaculate Virgin.

On that day the directors and professors of Levis College also came with the 400 pupils of their Institution to place themselves under Good St. Anne's protection.

Finally on Thursday the 7<sup>th</sup> June Rev. Mr Faguy, the pastor of the Quebec Basilica, brought to the feet of the patroness of Canada 260 Ladies of the Holy Family of the Upper Town. As the shrine was not occupied by other pilgrims, they were able to perform the usual devotional exercises at their leisure and without counting the hours.

On the whole, these pilgrimages of the first week of June were fine and pious ones, but were not marked by any remarkable incident.



From the 10<sup>th</sup> to the 17<sup>th</sup> Juin. — This week, like the previous one, saw five pilgrimages come to St Anne.

In the first place, on Sunday the 10<sup>th</sup> June Rev. Mr Demers, the zealous pastor of St Jean-Baptiste de Quebec, came back to us with the Ladies of St. Anne's congregation and the men of the League of the Sacred Heart. On this occasion also he was accompanied by nearly 500 pilgrims.

Almost at the same time the female pupil teachers of the Normal School arrived. These pious girls make it their duty to come every year to place their studies under the protection of her of whom one never asks in vain for light and counsel.

On the 13<sup>th</sup> two pilgrimages came : that of the Ladies of the Holy Family of St Roch, Quebec, to the number of 225 and that of the parishioners of St Augustin, county of Portneuf. The latter were

brought to St Anne by the steamer *Ste Croix*. There were on board 475 pilgrims under the direction of their worthy pastor Rev. A. O. Godin.

To the parish of St Louis, Montreal, is due the honor of opening the series of pilgrimages from the commercial metropol's. On the festival of Corpus Christi, this fine and flourishing parish was represented at St Anne by its worthy pastor Rev. Mr Larocque and 475 of its members. We felt much pleasure in seeing the pilgrimage steamer *Three Rivers* arrive at the wharf for the first time, and we look forward to seeing her come back two or three times a week during the pilgrimage season.



**First miraculous cure.** — The pilgrims from St Louis had occasion to manifest their gratitude to Good St. Anne. One of their cripples had come dragging herself along with difficulty on crutches.

After receiving holy communion and praying for some time in the blessed shrine, she found herself suddenly cured and was able to leave her crutches at the foot of the statue of her benefactress. The happy recipient of St. Anne's favor is an Irish lady of Montreal, Mrs D. Mullin. Glory and gratitude to the glorious Thaumaturg!



**American tourists.** — On Friday the 15<sup>th</sup> June, 300 American excursionists, all members of the Association of American Librarians, visited the shrine and its dependencies with deep interest. There were only seven or eight Catholics among them. All went away greatly impressed with what they had seen and heard.



**From the 17<sup>th</sup> to the 24<sup>th</sup> Juin.** — This third week of June was no less glorious for St. Anne than the two previous ones. Seven times the bells pealed to announce that a fresh pilgrimage was arriving, at the doors of the Basilica.

The first to come were the young men of the Normal School who came to offer St. Anne the homage of their filial love and of their prayers.

Then St Joseph Beauce and the adjoining parishes sent a deputation of 720 pilgrims to St Anne.

Hardly had the latter left the shrine than 500 parishoners of Grondines came on board of the steamer *L'Etoile*. As they were to return only on the following day they had that evening an instruction, bene-

diction of the Blessed Sacrament and a splendid procession through the grounds.

Wednesday the 20<sup>th</sup> June was fully occupied. Three different pilgrimages divided up the hours. At 5 in the morning the steamer *L'Etoile* brought us 500 pilgrims from St Evariste, Beauce; then during the morning almost at the same time two pilgrimages arrived from the United States: one from Waterville, Maine, organized by Rev. N. Charland, pastor of the parish and one from Lowell, Mass, organized by the Rev. Oblate Fathers. This was the first time that the Canadians of Lowell came to the shrine of Good St. Anne. The two pilgrimages combined formed a group of 700 pilgrims who displayed the most edifying piety and the most tender devotion to the patroness of Canada. Many of them were not content with the usual duration of a pilgrimage; they spent three, five and even eight days at the shrine.

This fine week was worthily crowned by the interesting pilgrimage from Chateau Richer. The people of that parish are *habitues* of the shrine. For the 237<sup>th</sup> time, on Thursday the 21<sup>st</sup> June, they came in a body to render homage to the august ancestress of Our Lord. This year they were more numerous than ever. Over 700 pilgrims followed their devoted pastor Rev. A. Gingras. Their offices were celebrated with remarkable solemnity and earnestness: general communion, processions, hymns; everything was done with the greatest order and the greatest edification. The pilgrimage of our neighbors of Chateau Richer is a model one every year.



From the 24<sup>th</sup> to the 30<sup>th</sup> Juin. — During this last week of June, nine fine pilgrimages succeeded one another in the Basilica.

On Sunday the 24<sup>th</sup> the shrine was never empty from morning to night. Hardly had the sun risen above the horizon than the *Three Rivers* reached the wharf having on board the Tertiary Sisters of Montreal under the direction of the Reverend Franciscan Fathers. Nearly 1000 pilgrims walked under the banner of the Fraternity.

An hour later the parishioners of Beauport arrived and entered the Basilica to the music of their band. They constituted a body of from 850 to 900 pilgrims under the direction of their zealous pastor, Rev. J. A. Déziel.

At 8.30 the bells of the Basilica greeted the arrival of a third pilgrimage from the fine and flourishing parish of St Roch, Quebec, which sent to St Anne a deputation of nearly 1200 pilgrims under the direction of Rev. Ant. Gauvreau, the pastor of the parish. This brilliant

phalanx had been recruited chiefly among the members of the League of the Sacred Heart, of the married men and young men. The Champlain Guard in military uniform with its band marched at the head of the pilgrims. On that day music was heard every hour. The two bands of Beauport and the Champlain Guard played religious pieces alternately and with consummate art.

Hardly had these numerous pilgrims left the shrine when the whistle of a steamer announced that a fourth pilgrimage was coming to gladden St. Anne's heart. This consisted of the parishioners of St Côme de Kennebec, who came on their yearly pilgrimage to the number of 500. They reached the shrine at 6 p. m. spent the night at Beaupré and returned to Beauce only on the following morning.

On Tuesday, the 26<sup>th</sup>, the *Three Rivers* came back to us with 500 pilgrims from Montreal. The Reverend Fathers of the Blessed Sacrament had organized this pilgrimage which was most edifying. On the following day, about 5 p. m. came a fine pilgrimage from Joliette, organized by Rev. Father Beaudry, superior of the *Clercs de St Viateur*. The pilgrims numbered 1000 and were accompanied by a good many priests and nuns. Two hours later the steamer *Ste Croix* arrived at the wharf with 700 pilgrims from Stanfold. The rain which had fallen in torrents all the afternoon stopped in time to allow the united pilgrims of Joliette and Stanfold to have a splendid torchlight procession on the grounds.

The stay of the Joliette pilgrims at St Anne de Beaupré was marked by a remarkable cure. Before publishing it we await the documents and certificates that have been promised us.

On Thursday the 28<sup>th</sup>, another pilgrimage came from Montreal, two days after the previous one. This time it was the parish of St James that sent to the shrine of the Thaumaturga a deputation of 400 ladies under the direction of their pastor, Rev. S. Charrier, P. SS. On arriving at St Anne at 5.30 a. m. the pious pilgrims found the hours fly rapidly amidst devotional exercises when, at noon, the whistle of the steamer *Three Rivers* warned them that it was time to return to Montreal.

Beauce is celebrated for its devotion to St. Anne. In the evening of Thursday the 28<sup>th</sup> came another group of 400 pilgrims from that region recruited chiefly among the parishioners of St Ephrem, and St Victor de Tring. Rev. Mr Morissette, pastor of St Ephrem had organized this pilgrimage. As the pilgrims were alone in the shrine, they were able to give free course to their devotion.

The pilgrimage from St Ephrem was the 26<sup>th</sup> and last for the month of June.



Improvements and embellishments. — For several weeks past, considerable work has been done in improving and embellishing the grounds around the Basilica. The firm of O. Jacques of Levis, with Mr C. Marquis, the intendant of the community, has just completed an immense marble platform before the door, 100 x 23 feet with steps of Terrebonne granite.

Besides the elegance it imparts to the front of the church which until now had no base, it also enables the offices to be celebrated out of doors when the church is crowded. The Benediction chanted on the return of the *Corpus Christi* procession, was an entire success. The parvis of the basilica has received fresh decorations. Statues and groups dear to our religious population, angels proclaiming St. Anne's glories, pious inscriptions taken from the writings of the Venerable Monseigneur de Laval and the Venerable Mary of the Incarnation are powerful incentives to piety. Add to this the extensive lawns with their charming flower beds with delicate borders, all the square and the paths, leveled, stoned and covered with a light layer of blue gravel; finally and above all the solitude and calm that reign in this place, and you will say that St. Anne has converted the beach into a paradise.

### CHRONICLE OF OUTSIDE EVENTS

A new temple dedicated to St. Anne. — Our readers have doubtless not forgotten the name of Sister Mary Gertrude, that Sister of Mercy of Newfoundland, whose miraculous cure at Beaupré was related in the *Annals* of July last. The return of this good Sister among her people, completely cured of her many infirmities has had the effect of increasing the devotion of the Newfoundlanders' to Good St. Anne in a marked degree. On several occasions the project of erecting a monument to perpetuate the memory of this great miracle was spoken of. The idea was a happy one and deserving of being taken into consideration. The religious authority has just decided that the splendid church recently built at Conception Harbor, the village in which Sister Mary Gertrude was born, is to be dedicated to the Thaumaturga of Canada. On the 24<sup>th</sup> May last, the festival of the Ascension, Monseigneur Mc Donald, the bishop of the diocese, went to Concep-

tion Harbor to consecrate the new shrine and bless a bell which was called after St. Anne.

On the same occasion, His Lordship also blessed a magnificent statue of St. Anne given by the family of Sister Mary Gertrude to the new church. Glory to Good St. Anne!

Second centenary of the foundation of the festival of the Sacred Heart of Jesus in Canada. — It was in the year 1700, in the chapel of the Ursuline monastery in Quebec that the festival of the Sacred Heart of Jesus was celebrated for the first time in Canada. On the 20<sup>th</sup>, 21<sup>st</sup> and 22<sup>nd</sup> June last, the Reverend Ursuline Sisters of Quebec celebrated the two hundredth anniversary of that happy event by a solemn *triduum*. Every one knows that their monastery was founded by the Venerable Mother Mary of the Incarnation herself and the tender devotion of that holy nun for the adorable heart of Jesus is well known. When she so ardently longed to come to New France, it was, as she herself tells us, to win souls to the Eternal Father *under the auspices of the Sacred Heart of Jesus*.

His Grace the Arch-bishop of Quebec, on the occasion of this religious demonstration, addressed a splendid *mandement* to the Ursuline Nuns, in which he congratulated them on the glory reflected on their monastery in having been the cradle of this admirable devotion in our country. « The heart of your Venerable Mother, says His Grace, has been an abundant source whence has flowed the tender and fruitful devotion of our Canadian people for the adorable Heart of God made Man. It is a glory and a happiness for your old monastery to have been the cradle of this devotion to the Sacred Heart of Jesus in our Canada, through your holy foundress. Render thanks unto Our Lord who has given you such a splendid proof of His love. »



A well-deserved punishment. — The following startling incident recently occurred in Barcelona, Spain.

Three impious young men, disguised as priests, imitated the cortege of the Ho'y Viaticum, while other rascals, carrying lighted torches followed them singing revoltingly obscene words to the music of hymns, and four other individuals carried on a stretcher a wretch who pretended to be dying and to whom the Viaticum was to be administered. Not a single by-stander or policeman had the courage to interfere. Now this is what happened. While this sacrilegious procession was passing before a church in which the Blessed Sacrament was exposed,



the individual who was laid out on the stretcher was suddenly seized with a real pain and began to call out. He was at once carried to the nearest drug-store where he was attended to ; but all was in vain ; the sham sick man was quite dead. Such was the terrible but just punishment of the most unworthy of profanations.



### I WANT TO BE WHERE JESUS IS

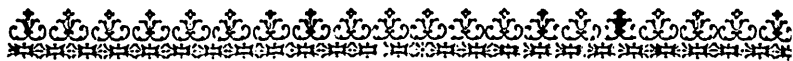
At the Eucharistic congress held at Paray-le-Monial, Cardinal Perraud related the following which he had recently heard from Cardinal Vaughan.

About two months ago, in London, a Protestant pastor took his little five years old daughter to see a Catholic Church. When the child saw the lamp in the sanctuary she said to her father : « What is that lamp for, Papa ? — Jesus is there, replied the father — I want to see Jesus. — You cannot because He is behind that gilded door. — Papa, I want to see Jesus. — My child, you could not see Him even if the door were opened ; he is covered with a mantle. »

The minister and his daughter continued their walk and entered a Protestant church. The child looked for a lamp : « Papa is there no lamp here ? — No, my child. — Why ? — Jesus is not here. — *Oh ! I want to be where Jesus is.*

The pastor walked away absorbed in thought. In the evening he told his wife what had occurred during the day, his little daughter's exclamation, his own emotions, the appeals of his conscience. He discussed the reasons which retained him in error : the livelihood of all his family. To embrace the truth he had to give up his position which gave him from seven to eight hundred dollars a year. Some days afterward he sent in his resignation to his bishop and embraced the Catholic religion with his wife and children. By so doing he exposed himself to be reduced to poverty but his conscience was satisfied ; *he was where Jesus is.*

This minister was inspired with fear of the Lord ; he responded to the call of God through the mouth of a little child. Oh ! if all who believe could do the same. They delay and many are cut off by death without having time to prepare themselves for eternity.



## Patrons of Parishes



SAINT IGNATIUS, MARTYR.

(devoured by lions)



SAINT Ignatius, called also Theophorus, which means *God-bearer*, lived in the first century of the Church. A disciple of the apostles and especially of St John, he was baptized by them, was ordained Bishop of the Church of Antioch which had the honor of being founded and governed at first by the apostle St. Peter, and in which the disciples of Jesus-Christ took the name of Christians.

St. Ignatius assumed the direction of that church after the death of St. Evodius, St. Peter's successor, which happened in the year of Our Lord 69. Nevertheless Cardinal Orsi relates another opinion to the effect that St. Ignatius was St. Peter's immediate successor. He governed his flock with such zeal that

all the churches in Syria had recourse to him as to an oracle. During Domitian's persecution he had to endure much labor and suffering with great risk of losing his life, for the preservation of the faith, sustaining the courage of all the faithful to prevent them from prevaricating. Even then he ardently desired martyrdom and was in the habit of saying that he would believe he loved Jesus-Christ only when he would have given his life for Him.

Domitian died in 96 and a calm succeeded to the storm under Nerva, his successor. But at that time the heretics ceased not to disturb the Church; wherefore the Saint, writing to the faithful of Smyrna, advised them to hold no communication with them. « Be content, he said, to pray God for those who abstain from the Eucharist because they deny that it contains the flesh of Jesus-Christ who suffered for our sins. » In the year 105, persecution broke out again under the emperor Trajan. This prince, after conquering the Scythians and Dacians, issued an edict requiring all subjects of the empire to sacrifice in honor of the gods, on pain of death. Later on, while marching against the Parthians and happening to be in Antioch, he learned the zeal and success with which St. Ignatius spread the Christian religion. He summoned him to his presence and said: « Art thou the evil demon, called Theophorus, who takes pleasure in disobeying our orders to sacrifice to our gods and who seduces this city by preaching the law of Christ? » Ignatius replied: « Yes, prince, I am called Theophorus; but no one can say that Theophorus is a demon, for the demons fly from God's servants. If thou callest me so because I vex the demons by thwarting their devices, then I really deserve the name. » Trajan asked him what was meant by the name Theophorus. « That name means *God-bearer*. » The emperor replied: « Thou bearest God in thy heart and have we not also in us gods who protect us? » Ignatius then replied boldly: « It is an error, prince, to call gods the demons whom thou worshippest. There is but one true God, the Creator of heaven and earth, and but one Jesus-Christ, His only Son. »—« Speakest thou, asked the Emperor, of him who was crucified under Pontius Pilate? » « Yes, replied the Saint, I speak of Him who con-

« demned the wickedness of demons to be trodden under foot by the Christians who bear Jesus-Christ in their hearts. » He added that Trajan and his empire would have been very happy had he believed in Jesus-Christ. But the prince, refusing to listen to this, promised to make him a priest of Jupiter and a member of the Senate if he would sacrifice to his gods. The Saint replied that it sufficed him to be a priest of Jesus-Christ for whom he ardently wished to shed his blood. Then Trajan, in a fury, ordered Ignatius to be loaded with chains and led to Rome by soldiers to serve as food for wild beasts and as a spectacle for the people.

When St. Ignatius heard this sentence he raised his eyes to heaven, saying : « I thank Thee, Lord, for having deigned to make me worthy of proving my love to Thee by the sacrifice of my life. I desire that the wild beasts may soon tear me to pieces that I may thereby offer Thee the sacrifice of my whole being. » He then held out his hands for the chains which he embraced on bended knees, and joyfully passed them around his body. He wept while he commended the Church to God, and was at once handed over to the soldiers who took him first of all to Smyrna. Two of his deacons who are believed to have written the Acts of his martyrdom, ceased not to follow him. Wherever the Saint passed, he encouraged the faithful to persevere in faith and prayer, to love the gifts of heaven and despise those of earth. The Christians came in great numbers to meet him and receive his blessing : the bishops especially and the priests of the churches of Asia came in a body to greet him and when they saw him going so cheerfully to his death, they wept out of pity. When he came to Smyrna he saw St. Polycarp and they embraced one another with mutual consolation. From there he wrote three letters to the churches of Ephesus, Magnesia and Tralles: letters which are full of holy ardor. Writing to the Ephesians, he says, among other things : « I bear my chains for Jesus-Christ ; for me they are spiritual pearls more precious than all worldly treasures. » Hearing afterwards that some inhabitants of Ephesus were going from Smyrna to Rome by a shorter route than his, he took the opportunity to write to the faithful in Rome. This letter, the most celebrated we have from

him, is a long one. I will briefly reproduce the most striking passages. He says:

« Let me become the prey of wild beasts and thereby come into the possession of my God. I must be crumbled under the teeth of animals that I may be offered as a pure bread of Jesus-Christ. I sigh for the wild beasts and wish to find them ready to devour me. I myself will attract them that they may soon do so, and not respect me as they have done other martyrs. If they will not come I will force them to devour me. Pardon me, my children, I know well what is good for me. I am now beginning to be a disciple of Jesus-Christ and desire only what is visible in order to find Jesus-Christ. May fire, the cross, wild beasts, the breaking of my bones, the dismemberment of my limbs, the crushing of my body, may all the torments invented by the devil be my portion, provided I be united to Jesus-Christ. It is better that I should die for Jesus-Christ than reign over the whole world. Forgive me, my brethren, do not prevent me from attaining life; oppose not my death; let me imitate the passion of my God and grudge not my happiness. And if when I shall be before you, I speak otherwise, hearken not to me but abide by what I write you to-day. »

On reaching Troad, Ignatius wrote to the Church of Philadelphia, to that of Smyrna and to his friend, St. Polycarp, to whom he commended the church of Antioch. Then, the soldiers fearing they would reach Rome too late because the public games were drawing to an end, hastened their march to the great joy of the holy martyr who burned with the desire of being at the place of torture. As he drew near Rome, the faithful came in great numbers to meet him and offer him their homages. They had intended to urge the people not to ask for his death. But the Saint repeated the requests he had made in his letter and kept them quiet. On entering Rome he knelt with the faithful who accompanied him; offered his approaching sacrifice to God and prayed for peace for the Church. He was at once taken to the amphitheatre where an immense crowd had assembled, and when he heard the roaring of the wild beasts, he repeated these words: « I am God's wheat; I shall be crumbled under the teeth of beasts, that I may be offered as pure

bread to Jesus-Christ.» The Saint was devoured by lions in an instant as he had desired, and as he was about to expire he was heard to pronounce the holy name of Jesus.

Of the body of St. Ignatius nothing remained but the hardest bones which were gathered up by his two deacons and, the following night, he appeared to them shining with bright light. His martyrdom took place on the 20<sup>th</sup> December of the year 107. The two deacons conveyed his sacred relics to Antioch, but when that city was afterwards destroyed by the Saracens, they were brought back to Rome and deposited in the church of St-Clement where they are venerated to-day with great devotion. His name has been inserted in the Canon of the Mass.

( ST. ALPHONSUS. )



## The curse of a father and mother

**I**N our holy Books (ECCLESIASTICUS III, 9-II.) divine Wisdom says to children : « Children hear the judgment of your father « and so do that you may be saved . . . Honor thy father in work « and word and all patience that a blessing may come upon thee « from him and his blessing may remain in the latter end. The « father's blessing establisheth the houses of the children ; but » the mother's curse rooteth up the foundation. »

In commenting on these divine words the learned interpreter, Corneille de la Pierre, says : « We sometimes see illustrious « families that should last for centuries, die away and perish. « Do you wish to know the cause? I will tell you: Those families « did not honor their parents as they should have done ; they « have not been blessed, but cursed ; hence their ruin. As God « himself, with paternal authority, grants and concedes to parents « the right to bless, their blessing or their curse generally has an « effect. In fact God carries it out. He makes use of the parents. « to beatify or damn the children. As he gives light and life to » the world through the sun, so also does He strengthen families « by the parent's blessing and ruin them by their curse. »

Cham is a terrible example of this. This wretched son had mocked his father. Noah, in his anger, did not wish to curse Cham whom God had blessed as they came forth from the ark, so he let his thunderbolts fall on Canaan, one of the sons of Cham, who had probably been his father's accomplice. « Cursed be Canaan, exclaimed the patriarch, may he be the lowest of slaves to his brethren! » This curse fell heavily upon the descendants of Canaan, an idolatrous and abominable race whom God devoted to extermination in Palestine and who, in Africa, have for ages groaned in slavery and degradation.

Plato, the most sublime of philosophers, shows by striking examples that the prayers of parents against their children are generally granted. After citing Odipus, Theseus and Hippolytus, he adds these remarkable words : « Nothing can be more baneful to a son than his father's curse. »

The historian Suetonius relates that the emperor Augustus who was so fortunate in all his undertakings, was unfortunate in his children. Being compelled to curse them on account of their debauchery he saw them all expire before him and in his old days never ceased to exclaim : « Why did I not remain unmarried or why did I not die before having children? »

St. Augustin relates the following fact : « At Hippona so striking and so celebrated a miracle was wrought that I do not think there is a single inhabitant of Hippona who did not witness it or know of it. It can never be forgotten.

« Ten of a family, seven sons and three daughters belonging to a distinguished family of Cæsarea, had drawn upon themselves the curse of their mother whom the death of her husband had deprived of all protection. The oldest son insulted his mother atrociously and even went so far as to strike her. The other children who were present made no attempt to prevent him, and not one raised his voice in favor of their mother. Carried away by this ill-treatment and a prey to the greatest sorrow a woman can feel, the wretched mother resolved by her curse, to call down heaven's punishment on these unnatural children.

« She therefore went early in the morning to the church where she knelt before the sacred baptismal fonts and prayed God

» that her children, exiled from their country, might be wander-  
« ess and vagrants over the earth to be an object of terror and  
« fear to all mankind. The vengeance of heaven soon followed  
« the mother's prayers. The eldest son was seized with a horrible  
« trembling in all his limbs. All the others, in the order of  
« their birth were during the course of the same year afflicted  
« by the same punishment. The wretched mother seeing the  
« too efficacious' effects of her curse, could no longer endure  
« the consciousness of her impiety and the opprobrium of which  
« she was the object. She strangled herself with a cord and  
« ended a deplorable life by a still more deplorable death. Her  
« ten children then left their country, for they cou'd not endure  
« the shame of this ignominious punishment, and they scattered  
« throughout various contries.

« Two of them, a brother and a sister, came to Hippona where  
« they were cured through the intercession of the glorious  
« martyr St. Stephen. The sister was cured while St. Augustin  
« was preaching on the brother's cure. The sermon of the holy  
« bishop applies no less to our subject than the fact which gave  
« rise to it. It shows *how parents should dread cursing their chil-*  
*dren.*

« Through God's mercy, my brothers, exclaims the illustrious  
« doctor, all these children upon whom their mother's curse  
« brought down the effects of God's anger, will obtain the cure  
« we have been fortunate enough to see worked in one of them.  
« Nevertheless let children learn from this that they must respect  
« their parents and let parents have a care that they become  
« not angry with their children, for it is written: The father's  
« blessing establisheth the houses of the children but the  
« mother's curse rooteth up the foundation.

« As you see these unfortunates are no longer in their own  
« country ; they are scattered everywhere ; they display before  
« our eyes the sad spectacle of their punishment and wretched-  
« ness and everywhere carry dread into the souls of all. Children,  
« learn, as the Scriptures tell you, to render to your parents the  
« honor that is due to them. And you, parents, if you be offended  
« remember that you are fathers and mothers. This mother  
« implored divine vengeance against her children, and her prayer



« was granted because God is truly just and this woman had  
 « really been insulted. One of her children had said insulting  
 « words to her and had laid hands on her ; the others had not  
 « resented this outrage against their mother and not one of  
 « them had opened his mouth to defend her against the brutality  
 « of an unnatural son. But God is just ; He heard her prayers  
 « her sighs and groans. But what became of that unfortunate  
 « woman ? Was not her punishment all the greater that her  
 « prayer was the sooner granted ? Learn therefore to ask God  
 « only for what you have no fear of obtaining from Him. »



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

**T**HE *eighth Christian rule of life treats of the necessity of killing in ourselves the lust of the eyes, and repressing curiosity.*

One of the most ordinary sources of sin is curiosity. We are like the Athenians, who « employed themselves in nothing else but either in telling or hearing some new thing. » (Act. 17-21.) Many boast of knowing all about science and social or economic topics of the day. But they are of those who detain the truth of God in injustice : because, when they knew God, they have not glorified him, or given thanks ; but became vain in their thoughts, and professing themselves to be wise, they became fools. Wherefore God gave them up to the desires of their heart, unto uncleanness. (Rom. 1-18 . . . 24) Lest we run on the same quicksands upon which false science and excessive curiosity have often been shipwrecked, we must be content with knowing God and ourselves, and be firmly convinced that it is of no use to know every thing that is passing on the earth, if that knowledge does not increase our true happiness and secure our salvation. Let us then give our attention to the study of these three important lessons.

First, *we should know God in order to love Him above all things.*

Who is like God? when Satan raised the standard of rebellion in heaven against God, he was driven back by the war-cry bursting forth from the heart and rolling from the lips of millions of faithful angels. *Quis ut Deus!* Who is like God? The greatness, the truth, the holiness, the justice of God are the constant theme of all the inspired writers of Holy Scripture and with these they are ever contrasting the nothingness, the vanity, the absurdity, the perversity of men. Wordly pleasures have little power to move a man who is well grounded in the fear of the great and most holy God. What did all the greatness and riches of men seem in the eyes of the Blessed Virgin, when her soul magnified the Lord, and her spirit exulted in God her Savior? « He hath showed might in his arm, she sang; He hath scattered the proud in the conceit of their heart. He hath put down the mighty from their seat, and hath exalted the humble. » ( Luke. 1-51 . . . )

There were great heroic men and women before our Lord's Incarnation who fed their souls on the thoughts of God's greatness. But since the day that the greatness of God veiled itself, in order to appear doubly great in the littleness of our humanity and in the sufferings of our Divine Redeemer, such men and women have been counted by millions rather than by tens or hundreds. » Who is he that overcometh the world but he that believeth that Jesus is the Son of God? » ( Jo. 5-5 ) When a Christian remembers how our Lord, who so loved the world as to die for it, nevertheless utterly condemned the unbelieving and impenitent world and refused to pray for it, he has a horror of being its friend, lest he should be included in its condemnation. And still more. When he remembers how the world treated the Son of God, contradicting him and crucifying him, he looks on a world that could so act with horror, and says with St. Paul : « The world is crucified to me, and I to the world. » ( Gal 6-14 )

Second, *we should know ourselves in order to bear a holy hatred against ourselves.*

*Nosce teipsum.* Know thyself. Pagans held from heaven these two words, which were written upon the gate of the temple of Apollo at Delphos. But this maxim came to them, says St.

Clement of Alexandria, through Moses, who said long before they did : « Watch over thyself. » ( Deut. 4-9 ) By this knowledge is to be understood a serious and frequent study which one makes of himself, to take notice of the inclinations of the soul, the passions of the heart, and the bad habits of life that he may correct them.

*Watch over thyself.* The pointsman on the railroad watches. He must not sleep at his post, nor talk, nor read. He must be on the alert, attentive to every telegram and every signal ; to know what trains have passed and what are expected. Terrible results to life and property are the consequence of want of watchfulness. More terrible, however, will be the consequence to a Christian if he slumbers at his post or ceases to keep watch.

St. Peter says : « *Be sober and watch.* There is no watchfulness without sobriety. The pointsman is not allowed to drink any strong liquor when at his post. The devils make sport indeed of a man who drinks to excess ; but by soberness, St. Peter means more than temperance in drink. Ail ; too great love of pleasure, or too great eagerness for gain, or too great anxiety about earthly things, is contrary to spiritual watchfulness. Therefore our Lord said : « Take heed, lest your hearts be overcharged with drunkenness, or the cares of this life, and that day come upon you suddenly. » ( Luke 21-34 ). Hence excess of wordly care, no less than excess of sensual pleasure, is contrary to sobriety and to watchfulness. We practise watchfulness by attentive hearing of sermons, by spiritual reading, by frequent examination of conscience, by frequent confession, by giving heed to the advice of our directors, by the exercises of a retreat. We watch when we take note of what happens to others, their falls, their sudden deaths, to inspire fear ; or their good examples to inspire emulation. « Be followers of me, brethren, wrote St. Paul, and *observe* them who walk so as you have our model. » ( Phil. 3-17. ) We watch also when we take careful note of our own experiences, so as to become wiser by all that happens. St. Peter was once off his guard ; he did not watch. But after he had wept bitterly over his sin and his presumption, he never forgot the lesson he had learned and never failed again.

Therefore (Eccl. 37-30) examine your soul all your life-time. Learn in time that you must not follow all the motions of your soul. And bear in mind the golden advice of the Imitation: « *Principiis obsta.* »

The motions unto ill at first withstand,  
The cure's too late, when vice has got command. »

Third, we should *know the world in order thoroughly to despise it*

Men who had no faith worshipped the world as a God. They thought it eternal, and it overawed them by its beauty and its grandeur. I am speaking not of ignorant savages only, but of men of science and philosophers. At the present day there are in these countries men who teach that we have no higher destiny, no greater God to live for than the human race. If those men are dazzled by the world and love the world, no wonder. But a Christian knows that the material world and the spiritual world are mere creatures of an infinite God; that they are made of nothing and are really nothing; that this globe is one day to be burnt up and that obstinate sinners shall perish so miserably, that it were for better for them that they had never been born.— What conclusions should we draw from these articles of faith? Listen to St. Paul: « This, I say brethren, the time is short, it remaineth that they who use this world be as if they used it not, for the fashion of this world passeth away. » (1 Cor. 7-29 . . .) And it would make us free from the bewitching and ensnaring influences, either of the material universe or of the human race. The spectacle of a multitude of rational beings, living as if they had no reason, in forgetfulness of their Creator and their Judge, would pain and sadden us. We should have a great pity for them, but should care little for their approbation or their displeasure. We should be freed from weakness and human respect, and be at all times men of duty as well as men of principle. The spectacle of the beautiful world would not intrude itself between our souls and God, but would lead us up to him; pleasant things would not intoxicate our senses; but we should use them soberly in the fear of God. As for the innocent joys and amusements of nature and society, we will use them without being engrossed by them; or according to the grace of God, we will make of them to God a generous

sacrifice — looking forward to the day when the joys of the world shall be changed into weeping and gnashing of teeth ; and the humble holy joys of the Saints on earth shall have purchased an eternal triumph, and their tears and penances shall be crowned by everlasting glory.

O Good St. Anne, grant me a lively faith in God, in his greatness and his holiness, whence will spring an humble fear and an ardent love in my heart. Grant me a lively faith in the nothingness of the world and the insignificance of the whole human race when opposed to God, and I will be moved by no human respect. Grant me the knowledge of myself. Although I should know all the highest mysteries of faith, and all the secrets of nature ; if I know not myself, I am like to him who builds without a foundation, preparing a ruin rather than an edifice.

O Lord, thou sayest in the Imitation : keep thyself in good peace, and let the busybody be as busy as he will . . . i would willingly speak my words to thee, and reveal my secrets to thee if thou wouldst diligently observe my coming, and open to me the door of thy heart. — Good St Anne, make that I be careful and watch in prayers, and humble myself in all things.

Quotations from St. Alph. Vera Sposa C. VIII § 2.

St. Thos. 2-2 q. 16 ; C. Gent. L. I C. 37 . . .

S. Franc. Sal. Traité de l'Am. D. L. X. C. 2 and 3.

Imit J. C. L. III. C. 24

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

*Is it sinful to look at and study the nude in art ?*

Here, as in many other respects, sinfulness depends on the motive of the act. The apostle says, : « All things are clean to the clean. » But indecency in every form is abhorred by the pure of heart. It is wrong to believe that art is not bound to respect modesty and virtue.

## DEVOTION TO THE SACRED-HEART

### ITS ENDS



THE devotion to the Sacred Heart has, as we have said, been brought to earth from heaven by Jesus-Christ himself. What end had our divine Savior in view when He endowed His Church with this new treasure and gave her this fresh and supreme token of tenderness and love?

In the thoughts and intentions of the divine Author, the devotion to the Sacred Heart tends to gain a twofold result viz: to *revive* in the hearts of the faithful the languishing flame of divine charity, and to *offer reparation* for the offences without number whereby ungrateful and rebellious humanity never ceases to outrage the divine Majesty in its Sacrament of love. *Love* and *reparation*: these two words express the entire devotion to the Sacred Heart.

1. Yes the devotion to the Sacred Heart is essentially one of love. Of course every pious practice followed in the Church tends to maintain and increase divine love in the hearts of the faithful, but this object, which is common to all devotions, is the special object of the devotion to the Sacred Heart, and through this noble object it really meets a want of our era, an era of religious coldness and decadence, an era whose diabolical mission seems to be to destroy love for Jesus-Christ in souls and to substitute in lieu thereof hatred for Jesus-Christ and for His Church.

Now our divine Savior whose merciful and compassionate eyes ever watch over poor humanity from the highest heavens, one day observed this universal coldness among men towards Him; he saw, as it were, the fire He had brought down on earth dying away in the hearts of His creatures; He saw sin spreading everywhere and souls in great numbers going to eternal damnation. What then did the tender and compassionate Savior? He himself tells us that He conceived the design of manifesting to us in these latter days the last and supreme effort of

His charity. He presented us with His Heart and presented it in such a way that at the mere sight of it we felt the recollection of the immense love He bore us, awaken in us and we also felt the necessity of returning love for love. Oh, when we contemplate that adorable Heart on its throne of flames, surrounded by thorns, surmounted by a cross and ever bearing the living scar of a horrible torture, how can we avoid remembering the loveable Savior pushing the sublime folly of love so far as to give Himself to us wholly and without reserve in the august Sacrament of Eucharist, which is pre-eminently the Sacrament of love! And with such touching recollections how can we avoid exclaiming in all the sincerity of our hearts: « We will return love for love to a God who was the first to love us so much. *Nos ergo diligamus Deum, quoniam prior dilexit nos.* »

11. But a return of love for love on the part of mankind is not the sole end that the divine Savior had in view in inspiring souls with the devotion to His Sacred Heart. He has offered our piety a second end no less noble than the first: *reparation*. Yes! He has willed that just reparation be offered to His Honor and glory so unworthily outraged by the contempt and profanation of which they are ever the object in His Sacrament of love. For—let us say it to our shame—the world is ever a witness of a twofold wonder: the unfathomable wonder of God's goodness towards man, and the no less unfathomable wonder of man's ingratitude towards God.

Night and day, Jesus dwells in our sacred tabernacles, the centre of his beneficent action over the world; night and day He immolates Himself on the altar; night and day He is prepared to give Himself in holy communion to those souls that desire to feed on His sacred flesh. And how do men respond to such love? Alas, the majority of them do not even think of Jesus who delights in being with the children of men. They attend to their business, to their pleasures and pay no heed to the Savior. His friends, the faithful worshippers, are few and far between: an almost imperceptible group in the midst of the immense numbers of mankind.

And still if there were but indifference and forgetfulness! But alas how many outrages are perpetrated against the Heart

of Jesus in the most holy Sacrament of the altar ! Jesus alone, Jesus hidden in the sacred host is the sad witness of guilty thoughts, desires and intentions that soil his dwelling. He alone knows the sacrileges so frequently repeated at the altar and at the banquet of the Eucharist ; for human ingratitude descends so low as to compel the Holy of Holies to dwell in souls contaminated by mortal sin and subject to Satan's dominion. And again how can we, without shuddering with horror, recall to our minds the execrable profanations committed by monsters in human shape who, in order to gratify insatiab'le cupidity and even diabolical malice, go so far as to pillage and rob our holy temples, overturn the altars, remove the blessed vessels and cast the sacred hosts upon the ground, in the mud and under the feet of passers-by. Such abominations are but too real and in our day are repeated at almost every instant of the day and night ; our eyes have perhaps more than once witnessed them with sorrow and affliction.

Now we understand the loving complaint made by the Heart of Jesus to His hand-maiden : « In return for my benefits I receive from the majority of men nothing but ingratitude through their irreverence and sacrileges, through their coldness and contempt for me in my sacrament of love. »

What answer would ye give, ye pious faithful, to this so just and so touching complaint of our most loving Redeemer ? Could you hear it without being moved and without feeling a desire to console that afflicted Heart ? No doubt, such insults and outrages come not from you ; but remember that it sufficeth not that ye should refrain from outraging it. Jesus also expects that you will feel the insults he receives from the impious and the wicked ; that you will be sorry for them with him and that you will make reparation therefor by every means suggested by gratitude and love.

JOS. SIMARD, C. SS. R.

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« When conscience tells you not to do  
The deed that you may have in view,  
That is the voice of God to you. »



NOTICE ON THE  
REDEMPTORISTS' INSTITUTE



FOUNDED by St. Alphonsus of Liguori in 1732, the Congregation of the Most Holy Redeemer was approved and placed among religious institutes by Benedict XIV, in 1749.

I

This institute is at once *apostolical* and *contemplative*. This is expressly declared by the holy Founder in the following passage of his Constitutions : « The life of the religious of the Congregation is neither wholly contemplative nor purely active ; « it is a combination of both. »

1. — *Essentially apostolical*, the Congregation of the Most Holy Redeemer has for its object the continuation on earth, within the scope of its powers, of the great work of redemption by means of missions, retreats and other similar works.

In this order of things no limit is set to its zeal. It accepts missions everywhere : among infidels as well as in Christian countries ; in the largest cities as in the most humble parishes. But it is ordered to have and to show a decided preference for the poor, the ignorant and the unfortunate because it is for them chiefly that St. Alphonsus conceived and gave a new religious family to the Church.

As regards retreats, the Redemptorists preach them to all religious bodies, particularly in religious communities, in colleges and convents, to the clergy and to ordainers.

With this definition, this apostolate is distinguished by one special feature : *it is strictly exclusive*.

In accordance with the maxim : « One never works more nor better than when one has but a single thing to do. » *Nemo plus et melius agit quam qui unum agit*, St. Alphonsus wished — in order that his religious should always be missionaries — that they should be nothing else. For them there were to be no educational establishments, no seminaries or colleges to

direct, no almonries ; and as regards preaching, no Lent sermons, no set speeches, nothing but missions and retreats. Those among them who are prevented by the state of their health or some other cause from preaching in missions, perform the duties of their ministry in the chapels of the Institute, or they are employed at inside works which are numerous and varied owing to the care that has to be exercised in the training of members.

2 — *Devoted to apostleship*, the Congregation of the Most Holy Redeemer is at the same time a *contemplative* institute. There is something in its spirit and interior economy approaching those of the old monastic orders. This has led St. Alphonsus to say that « the Redemptorist must be an apostle outside and a Carthusian within the house. »

With this in view the Saint has imposed on his religious about six months of apostolate in every year and six months of more solitary life ; he prescribes for them fewer spiritual exercises when on a mission, and he imposes many on them when they have returned to their cells ; while, as regards austerity, he has contented himself with the temperate kind of life adopted by nearly all apostolic institutes in the latter centuries, adding however some regular penances.

## II

Both the apostolic and the contemplative life have their own features in the institute.

1. — The apostolate rests on three principal bases : *simplicity, obedience, poverty.*

The Redemptorists, following the example of the divine Master, are always obliged to preach as missionaries, that is, simply and apostolically. They seek not human celebrity. In order that they may maintain themselves in this humble apostolate, very strict obedience is enjoined on them. Moreover, they must be poor and appear so. The chief aim of this poverty, which the holy Founder wished to be honest and decent, is to protect the simplicity of the apostolate against all danger of corruption, to close the door to worldly intercourse which an essentially popular ministry absolutely forbids.

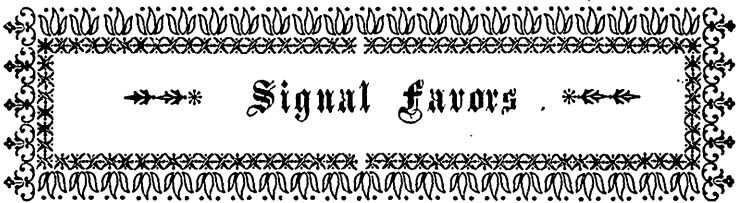
2—The contemplative life in the Institute also has three chief features : *Union with Jesus-Christ ; love for the Most Blessed Virgin, the spirit of prayer.*

If the Redemptorist lives according to his Rule he is from this very fact an assiduous contemplator of the Savior's passion and an intimate friend of the Most Holy Sacrament ; the main motive of his actions is love for Jesus-Christ the Redeemer, the titular patron of his Institute ; and in the practice of virtues, he seeks, above all, resemblance to the divine Master.

At the same time, he belongs entirely to the *Blessed Virgin*, for whom, according to his Rules, he must have a special devotion and tender affection ; whose aid he must implore and whose glory he must publish.

The Institute possesses a miraculous Virgin : Our Lady of Perpetual Help, and it is under this blessed name that the Redemptorists must chiefly honor and glorify their Mother.

Finally prayer, prayer properly so called, that is to say : request, supplication, is of all Christian observances, that which they must most carefully cultivate for themselves and inculcate in their neighbors. (To be continued)



#### MRS MULLIN CURED

THE feast Corpus Christi, 14<sup>th</sup> June 1900, was remarkable for the first miraculous cure effected in the shrine of Beaupré since the re-opening of the pilgrimage season. The person so favored by St. Anne is an Irish lady of Montreal, Mrs D. Mullin. She herself informs us of the nature of her infirmity and gives us the details of her cure in a letter addressed to the editor of the *Annals*, which we print below.

Montreal, June 18<sup>th</sup>, 1900

Reverend Father,

I received your letter of the 15<sup>th</sup>. Many thanks for your kindness. — It is true, I am the person that left the pair of crutches at the Shrine of Good St. Anne on Thursday last.

On the 27<sup>th</sup> of February 1898, while on my way to assist at holy Mass, in St. Patrick's Church, I fell on the ice, fracturing my hip and injuring my back. Three of the leading physicians in Montreal pronounced me incurable. Ever since I have prayed to Good St. Anne, keeping her picture before me all the time. Three times I went on a pilgrimage to the Shrine of Beaupré. On my third pilgrimage, every thing was against me. I had, first of all, some difficulty in getting to confession ; and then, I could not receive holy communion : \* I went to all the side altars, but was always disappointed. I received at the grand Mass with the children of the first communion. After mass, I went to breakfast with the help of my crutches, and soon returned to the Shrine. My feet and legs were then very sore and pained me greatly. I prayed for some time before the statue of St. Anne, and kissed the holy relic. At that very moment, I felt a great deal better, so much so that I walked down the aisle of the church carrying my crutches in my hands. My son who was with me, asked me to walk down the steps and be sure of my cure ; I did so. My hip causes me no further pain and trouble. Yesterday, I went to see the Fête-Dieu procession, and after mass, *walked* home for the first time in two years and a half.

I was so overcome with joy, that I forgot, before leaving the Shrine, to go and report my cure to the Fathers.

I remain yours sincerely,

Mrs D. MULLIN.



A HAPPY MOTHER

**B**uffalo, N. Y. — The enclosed is an offering to have two holy masses said in honor of good St. Anne in thanksgiving for a great favor obtained through her intercession. Last

fall, I had a novena made at the shrine for my sister-in-law who was about to become a mother but was in such poor health that the doctors feared she would never live through her confinement. I promised Good St. Anne to have a holy mass offered at the shrine, if she would come through safe. A thousand thanks to Our good kind mother St. Anne, for hearing our prayers. My sister-in-law is now the happy mother of twins. Both mother and children are doing well ; but we owe it all to Our Blessed Mother Mary and dear St. Anne. I also promised to have it published in the *Annals*. So if you will be kind enough Rev. Father, to have this done that it may give more honor to Our Good St. Anne. — By doing so you will greatly oblige the writer.

ELLA LOFTUR



#### CURED OF CONVULSIONS

REVEREND Father, enclosed please find two dollars, for which you will say masses of thanksgiving in honor of St. Anne for favors granted. One of those favors I especially wish published in the *Annals*, as I consider it a true miracle performed by St. Anne. My brother has been for at least ten years afflicted with some unknown trouble which caused him to have convulsions almost every week ; but of late he had them twice and three times a week. For eight or nine years he had been unable to make a proper confession, as it seemed to affect his mind. He was then out in the country with my sister. Over two months ago, I got him to come and live with me. As soon as he came, I put a light for him before the statue of St. Anne, and made him take a few drops of the oil and rub his forehead and breast, and pray to St. Anne. The third day, he felt cured, and until now he has never had a single convulsion. He is now doing well and has been to confession and communion, thanks to Good St. Anne. Oh! dear Mother St. Anne, I thank you indeed from the bottom of my heart.

Mrs R. SMITH

# Bulletin of the Archconfraternity

I. Affiliations.—The following were affiliated to the Archconfraternity of Ste Anne de Beaupré: 1. the *parish of Ste Marie, Beauce*, diocese of Quebec, through Rev. J. E. Feuiltault, its pastor; 2. the *congregation of the Ladies of St Anne*, in the parish of St Gabriel de Brandon, diocese of Montreal, through Rev. P. Sylvestre, pastor of the parish. 3. the *congregation of the Ladies of St Anne*, canonically erected in the parish of St Thomas of West Warren, diocese of Springfield Mass., U. S. This new affiliation is due to the zeal of the Rev. Phil. Trottier, pastor of the parish. The latter writes us: « My society begins with 80 members, 30 of whom are English speaking. »

II. Plenary indulgences of the month for the members of the Arch-confraternity or of an affiliated confraternity.

1. *On the 15<sup>th</sup> August*, the festival of the Assumption, and on the *24<sup>th</sup> August*, the feast of St. Bartolomeus, apostle, for every associate who, at least once a week, *recites the rosary or hears mass, or assists the poor, or visits the sick, or teaches Christian doctrine.* To gain this indulgence one must in addition to the usual conditions, carry on his person or keep with respect in his dwelling a medal of St. Anne.

III. List of parishes or Confraternities affiliated to the Arch-confraternity of Ste Anne de Beaupré from its erection on the 26<sup>th</sup> April 1887.

PARISHES	COUNTIES	DATE
47 Stoneham	Quebec	July 1888
48 St-Raymond	Portneuf	“ “
49 Grondines	“	“ “
50 Ste Jeanne de Neuville	“	“ “
51 St-Valier	Bellechasse	“ “
52 St-Eleuthère	Kamouraska	“ “
53 St-Aubert	L'Islet	“ “
54 St-François	Montmagny	“ “



## THANKSGIVINGS



Fertile, Minn., June 3<sup>th</sup>: « My most sincere thanks to St. Anne for several favors obtained. » A teacher.

Pittsfield, Mass., June: « Many thanks to Good St. Anne for many favors obtained through her intercession. May she preserve one of my sons from the allurments of intoxicating drink ! » Off. 50 cts. A Subscriber.

Waterville, June 4<sup>th</sup>: « Having been sick a few weeks with a skin disease, Holy St Anne cured me after three novenas in her honor. » A Subscriber. S, E. L.

Powers, Mich., June 6<sup>th</sup>: « A thousand thanks to St. Anne de Beauré for having cured my husband. » Mrs Ben. Moreau.

Fond du Lac, Wis., June 6<sup>th</sup>: « Some time ago I asked of the Blessed Virgin and Good St. Anne a special favor and I promised, if the favor was granted, me I would publish thanks to them in the *Annals*. I prayed devoutly and had a mass said in their holy honor.

Many, many thanks to Good St. Anne and the Blessed Virgin for this favor, and also for other favors they have granted me. » A reader of the *Annals*.

Unknown place, June 7<sup>th</sup>: « I have been cured of a rupture through the prayers of St. Anne. » Mr Norman Neilson.

Sheenboro, Q., June 9<sup>th</sup>: « I have received two spiritual favors through the intercession of Good St Anne, for which I am most grateful to her. » Pat. Slattey.

Hackanum, Conn., June 10<sup>th</sup>: « I wish to thank St. Anne for favors received, after promising to have it published in the *Annals*. » Mrs A. R. M.

St-Ignace, : « June 16<sup>th</sup>: « Good St. Anne has granted me relief in my sufferings. » Mrs Chas. Wenzel.

Delavan, Minn., June 18<sup>th</sup>: « I return my heartfelt thanks to St. Anne for having cured me after promising to make a pilgrimage. » Mrs Oct. Parizeau.

Lynn, Mass., June: « St. Anne has cured me of a very painful sore hand which prevented me from dressing myself. » Marg. Donovan.

West Covington, Ky., : « June 24<sup>th</sup>: « A boy, five years old, had for two days awful spasms. Seeing his desperate condition, I promised that, if St. Anne would cure him, I would have it reported in the *Annals*. The boy is now perfectly well. » A friend.

Grand Marais, Mich. (or Minn.,) June 28<sup>th</sup>: « I wish to thank St. Anne for several favors obtained, and also, if she will grant me another favor, I will have it published in the *Annals*. A Subscriber.

Berlin N. H., June 27<sup>th</sup>: « One year ago June 19, 1899 I came to St. Anne very sick. I promised, if I received help, I would have it published in the *Annals*. Many thanks to Good St. Anne. I fulfil my promise as a subscriber. » Mrs A. N. Gilbert.

Portland, Me., June 29<sup>th</sup>: « I promised St. Anne and the Sacred Heart that, if they cured me of a severe illness, I would have it published in the *Annals*. As the favor was obtained, I wish to fulfil my promise. » Mrs A. Lauglin.

Montréal, Q. : I offer my most sincere thanks to Good St. Anne for my cure and other favors obtained. Praise and glory to this good Mother who is ever ready to listen to the prayers of her children ! » Mrs John Kane.

Osseo, Minn. : « I wish to thank St. Anne for many favors and cures obtained through her intercession. » A Subscriber.



## RECOMMENDATIONS TO PRAYERS



### General Intentions

THE triumph of the Holy Catholic Church and of His Holiness Leo XIII.  
The Catholic Hierarchy of Canada and the United States.

The canonization of the Venerable François de Laval, Marie de l'Incarnation, Marguerite Bourgeois, Mother d'Youville, John Nepomucene Neumann, and others who have died in odor of sanctity in North America.

The Canonization of the Saints of Ireland and a speedy restoration of her rights.

The Benefactors of St. Anne's Basilica.

Persons already recommended and whose prayers have not been granted.

### DECEASED

HANCOCK, MICH. : Amos Baker.

LITTLESTOWN, PA. : Will. Mc Sherry.

MONROE, MICH. : Sister Mary Lucy.

WHITEVILLE, N. H. : Adélaïde Levesque.

DRUMMOND, Q. : Mrs Victor Melançon.

VULCAN, MICH. : Mrs P. Plourde.

DETROIT, MICH. : Albert Knapp.

All the deceased Subscribers R. I. P.

### Special Intentions

EVERTON, ONT : « Health of soul and body ; temporal prosperity to pay off debts ; a happy marriage. » — ST-COME, Q. : « My health that I may be able to provide for my family. » David Hagan. — FRANKLIN FALLS, N. H. : « A mother of two young children, and other intentions. » — ROCKTON, N. Y. : « Prayers for my little girl and my husband. » Mrs Pagé. — GRAND FALLS, N. B. : « My daughter afflicted with heart trouble for a number of years. » John Long. — PEMBROKE, ONT. : « My cure. » C. Richard. — DETROIT, MICH. : « The cure of my sick brother. » Miss M. S.—PLAINS, MONT. : « Help through sickness. » A Subscriber — BAY CITY, MICH. : « My father and husband who are addicted to drink. » Off. 25 cts. Mrs M. B.







SAINT ANNE and the BLESSED VIRGIN