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ANNALS
OF
ST ANNE DE BEAUPRÉ

*With the approbation of His Eminence the Cardinal Archbishop
of Quebec.*

Gloriosa dicta sunt de te (Ps. 86.)



Glorious things are said of thee (Ps. 86.)

SANCTA ANNA, ORA PRO NOBIS.

ANNALS

OF

ST ANNE DE BEAUPRÉ

EDITORS AND PROPRIETORS.—THE DIRECTORS OF LEVIS COLLEGE.

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

INTRODUCTORY.

A few weeks ago we addressed the following appeal to a certain number of friends and subscribers of the French “*Annales de la Bonne Ste Anne de Beaupré*”. In many instances it was generously responded to. Relying therefore on the encouragement promised, and especially fortified by the distinguished and paternal approbation of his Eminence the Cardinal Archbishop of Quebec, and by the hope of obtaining new clients for the mother of the Blessed Virgin Mary, we begin the publication of the Annals of St. Anne in English during the month dedicated to her Immaculate Daughter.

THE ANNALS OF SAINT ANNE IN ENGLISH.

To Our English-Speaking Friends.

Dear friends,

Who among you has not heard of the marvellous shrine of *Sainte-Anne de Beaupré*, in which our holy mother Saint Anne manifests her power by working miracles and dispensing numberless graces?

There the blind see, the lame walk, the sorrowful are comforted; there the prodigal returns to his Father, the unbeliever finds again the faith of his childhood, the weak and wavering are strengthened and confirmed.

These wonders are written in the grateful memories of the faithful in whose favor they were wrought, they are written in the trophies and ex-votos that deck the walls of the hallowed Sanctuary of Beaupré, they are written in the hearts and homes of all those Catholics who live within the sphere of Saint Anne's benevolence. Nay, the very stones cry out, the stones of that majestic basilica which Catholic Canada has raised in her name to the glory of God. The wonders of Saint Anne are also written in the *Annals* of her devotion, which, for the last fifteen years, have spread far and wide the fame of her power and motherly love, have fanned the sacred flame of faith in her intercession, and have kept it glowing in the hearts of her children.

The privilege enjoyed by your French-speaking fellow-Catholics of publishing their acts of thanksgiving and the graces they have received, of learning all that concerns the life and the *cultus* or worship of that great Saint, has excited a pious jealousy in the hearts of some of our English-speaking brethren who have often requested us to publish in English the *Annals* of Saint Anne.

—Encouraged by the distinguished and benevolent approbation of His Eminence the Cardinal Archbishop

of Quebec, who has always been a fervent promoter of the glory of Saint Anne, and with the hope of contributing our mite to increase the devotion towards our holy mother, we have determined to make a second trial.

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HIS EMINENCE THE CARDINAL ARCHBISHOP OF QUEBEC
 BLESSES AND ENCOURAGES THE ENGLISH ANNALS
 OF SAINT ANNE

Before completing the first number of the new edition of the Annals of St Anne, the Editor addressed a letter to His Eminence the Cardinal Archbishop of Quebec, humbly soliciting a word of paternal approbation in favour of the pious undertaking. The Editor respectfully reminded His Eminence of the encouragement given on two preceding occasions to similar enterprises: in 1876, when the first attempt was made to issue the Annals of St Anne in the English language, the other, a year later, when the proprietor and editor—ship of the French Annals, passing into the hands of the Directors of Levis College, His Eminence was pleased to say that their existence and prosperity were thenceforth insured.

In reply to the late appeal made to his benevolence, the Eminent Prelate deigned to return the following answer, in which his tender devotion towards Saint Anne and zeal for her glory, are so evidently manifested.

THE LETTER OF HIS EMINENCE

Quebec, April 10, 1888.

To the Editor of the

“*Annals of Ste Anne de Beaupré.*”

DEAR SIR,

Already some weeks ago I have encouraged you to undertake an English edition of the *Annals of Ste Anne de Beaupré.* I am happy to learn that you

have set yourself to work and that you have published a prospectus to announce the good tidings to the numerous English-speaking families that come in pilgrimage to St Anne.

It is with all my heart that I bless your publication destined to make known the powerful intercession of that great Saint.

I will publish shortly a pastoral letter to promulgate a Pontifical Indult elevating to the rank of Arch-confraternity the confraternity of *Ste Anne de Beaupré* with important and numerous privileges. You can reproduce it at the head of your first issue so as to make known far and wide the conditions and advantages of a like association.

Please accept, Dear Sir, with my best wishes of success, the assurance of my devotedness.

E. A. CARD. TASCHEREAU, Archb'p of Quebec.

—000—

OUR PUBLICATION.

The programme of the *Annals of St Anne* is not a very comprehensive one, howsoever great and holy may be the name that they purpose to exalt, and the virtues they will offer to the veneration of the faithful.

—To acquaint our readers with the teachings of history and tradition concerning the life and virtues of St Anne, to retrace the history of her devotion from Jerusalem to Apt and Auray, and thence to Beaupré, from the beginning of Christianity through the middle ages to our own day, to relate the wonders she has wrought and is continually working under our very eyes, such will be the main object of the *Annals*. To attain this object, we shall draw from historical sources, from the writings of ascetic authors, from personal impressions and observations, as also from the relations of eye-witnesses, from the very assertions of those whom Saint Anne may favor by

her miraculous power, whether in the spiritual or bodily order.

Short chapters on Christian education, on the mutual duties of parents and children,—a subject so much in keeping with the devotion toward St Anne and the Blessed Virgin, noblest models of those that grace and sanctify a household—, gleanings from the lives of the Saints, religious anecdotes, impressions of pilgrims to the most renowned sanctuaries, will complete each number of the modest review.

We will thankfully accept literary contributions to the *Annals* prompted by gratefulness and devotion towards our Good Mother, promising to reproduce them in our columns, when judged suitable and when occasion or space permits.

—The vignette which appears on the first page of our *Annals* is the copy of a painting by Ittenbach, a renowned German artist. We may probably, should we meet the expense of publication, allow our readers to judge better of the merits of the picture by having it printed on better paper and with the proper ink, and sending it to them as a premium independently of that which we hope to present to them, at Christmas, in common with the subscribers to the *French Annals*.

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SAINT ANNE DE BEAUPRÉ

I love this sacred spot where pilgrims kneel
 Before thy holy shrine, in fervent prayer,
 O great Saint Ann, thy tender heart doth feel
 For all with true maternal love and care.
 When they appeal to thee, in pain or grief,
 Thou dost obtain for them a sweet relief.

The waters of the grand Saint Lawrence glide
 In calm majestic motion, on their way
 Past Bonne Sainte Anne, as if the gentle tide
 Its silent, gentle homage thus would pay
 Before the sacred shrine, as on its breast
 It bears the pilgrims to this place of rest.

What joy to hear, at ev'ning's solemn hour,
 The music of thy sweet-toned bells resound
 O'er land and water from thy lofty tower,
 Inviting all to prayer. The heav'nly sound
 Is like an angel's warning from above,
 Reminding all of God's eternal love.

The sons of Saint Alphonsus guard thy shrine,
 O good Saint Ann, thy pilgrims they receive
 Who come to seek that potent help of thine.
 They speak consoling words to those who grieve
 O'er sin, while they, as priests of God, impart
 A holy peace that heals the contrite heart.

And daily here the praise of God is sung,
 Here thousands come to bless His holy name.
 From distant shores the faithful, old and young,
 Proclaim with joy, Saint Anne, thy glorious fame.
 They leave the busy scenes of worldly strife,
 Confess their sins, receive the Bread of Life.

How oft the erring child of sin, for years
 Astray from virtue's path, hath here obtained
 The grace of true repentance, and in tears
 Hath severed bonds by which he was enchained
 In crime, but now, by thy assistance freed,
 To him a mother thou hast proved indeed.

How often have the sick, the blind, the lame
 Obtained a cure, by thy maternal aid,
 Of all their ills, as led by faith they came
 From distant homes by dangers undismayed,
 As pilgrims to thy shrine, o'er land and sea,
 To seek for health and comfort here from thee.

O great Saint Ann ! behold I call on thee
 To aid me in this life of toil, and care,
 That I to God may ever faithful be,
 With piety listen to my humble prayer.
 Receive this votive wreath I now entwine,
 With love to thee, to place before thy shrine.

M. S. B.

N. B.—Although the foregoing has already appeared in the
 "Pilgrim's Manual of Devotion to Good St Anne," so admirably
 rendered in English by our distinguished correspondent G. M.

Ward, yet we cannot refrain from reproducing in our first issue such a loving tribute to our Dear Mother, the pious and gifted author of this poem having duly authorized us to do so, as may be seen from the following extract of one of his letters ;

“ Dear Reverend Father,

Please find enclosed the poem which I promised you. If you think it worth publishing, you may do so, when you give out the Annals of St Anne, for which I am willing to give you all the assistance in my power.

M. S. B.

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PASTORAL LETTER

PROMULGATING A PONTIFICAL RESCRIPT OF THE 26th OF APRIL
1887 RAISING TO THE RANK OF AN ARCHCONFRATERNITY,
THE CONFRATERNITY OF ST ANNE DE BEAUPRÉ
WHICH WAS ESTABLISHED ON THE 27th
OF SEPTEMBER 1886.

ELZEAR-ALEXANDER TASCHIEREAU, CARDINAL PRIOR,
OF THE HOLY ROMAN CHURCH OF THE MITH OF ST MARY OF
VICTORY, BY THE GRACE OF GOD AND THE APOSTOLIC SEE
ARCHBISHOP OF QUEBEC.

*To the Clergy Secular and Regular and to all the Faithful of the
Archdiocese of Quebec, Greeting and Benediction in Our Lord.*

DEARLY BELOVED BRETHEREN,

The ever growing devotion towards the Good Saint Anne, patroness of the civil province of Quebec, prompted Us last year, to establish in the Basilica of St Anne de Beaupré, a confraternity destined to glorify this great Saint by rendering her worship more general and practical, and also to enable a greater number of souls to profit by the graces which God is pleased to bestow upon her devoted servants. It is likewise a means of offering to parishes and christian families, the opportunity of drawing down upon themselves her beneficent protection, and of procuring for the faithful, especially for poor sinners, for the sick, the infirm, and the dying, the precious advantage of participating in the merit of an immense union of prayers, and numberless masses in her honor.

This confraternity, erected the 27th of September 1886, has been raised to the rank of an archconfraternity by Our Holy Father, the Pope, by a rescript of the 26th of April 1887, with all the rights, honors and privileges attached to this title. All the confraternities erected in honor of St Anne, in Canada and the United States can be affiliated to it. For this they must have been canonically erected by the Ordinary of the Diocese, and the directors must with his permission apply for their affiliation to the Rev. Redemptorist Father, Pastor of St 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 member 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 St 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 Saint 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 Saint 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 the good Saint 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 St Anne de Beaupré established by Us the 27th of September 1886, in the basilica of St Anne de Beaupré, shall then be read.

2d 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.

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

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

By His Eminence's command,
C. A. MAROIS, Pst, C. S.,
Secretary.

INDULGENCES

GRANTED TO THE MEMBERS OF THE ARCHCONFRATERNITY OF
SAINT ANNE DE BEAUPRÉ

1° All these indulgences are applicable to the souls in purgatory.

2° They have been granted to the associates of the confraternity of Saint Anne de Beaupré, by the indult of the 24th of April 1887.

3° In virtue of the brief, dated 26th April 1887, which raises this confraternity to an archconfraternity, these indulgences can be gained, not only in the Church of Saint Anne de Beaupré, but in every church where a confraternity affiliated to the archconfraternity, is established.

I. A PLENARY indulgence on the day that a person becomes a member of the confraternity, on the ordinary conditions of confession, communion and a prayer in the Basilica of Saint Anne de Beaupré, or in the church of the confraternity, for the propagation of the faith, and according to the intention of the Sovereign Pontiff.

II. A PLENARY indulgence at the hour of death, on the conditions of confession and communion ; or if these be impossible, on condition of a sincere act of contrition and invocation, by word of mouth if possible, if not, at least from the heart, of the most holy Name of Jesus.

III. A PLENARY indulgence, four times a year, on the days chosen by the Ordinary, on the same conditions, as mentioned in Article I.

(These days are : 1° the 26th of July, feast of St Anne ; 2° the Sunday in the octave of the Assumption, feast of St Joachim ; 3° the 8th of December, feast of the Immaculate Conception ; 4° the 19th of March, feast of St Joseph).

IV. SEVEN YEARS AND SEVEN QUARANTINES, also four times a year, on the days appointed by the Ordinary, in favor of those who assist at Mass and the divine offices in the Basilica of St Anne de Beaupré, or in the church of the confraternity.

(These days are : 1° the 24th of June, feast of St John the Baptist ; 2° the second Sunday of July, feast of the Dedication of the churches of the archdiocese ; 3° the 2d of August, octave of St Anne ; 4° the Sunday after the octave of the Assumption, feast of the most pure Heart of Mary).

V. SIXTY DAYS, for each good work, or act of piety prescribed or recommended by the statutes of the Confraternity.

(For instance : to invoke St Anne in spiritual or temporal necessities ; to apply ourselves to imitate her virtues ; to recite frequently the *Ave Maria*, in union with St Anne ; to propagate the devotion towards this Saint ; to recite three *Pater* and *Ave* with the three invocations : O GOOD ST ANNE, PRAY FOR US !

to renew the act of consecration to the confraternity ; each day of July to say some special prayer, particularly on her feast ; to assist at the processions which take place twice a month in the Basilica of St Anne ; to make some offerings to defray the expenses of the confraternity, or to have masses sung in honor of St Anne, or for the associates, living or dead, of the Archconfraternity, etc., etc).

(On the 26th of September 1886, we granted an indulgence of ONE HUNDRED DAYS to the associates, each time that in the archdiocese of Quebec, they recite with piety the formula of consecration : *O good and merciful St Anne.....* .

E. A. CARD. TASCHEREAU, ARCH. OF QUEBEC).

(Translation)

LEO XIII POPE

FOR FUTURE MEMORY

About seven leagues from the City of Quebec in a place called Beaupré, stands an ancient and celebrated temple built in honor of Saint Anne mother of the Immaculate Virgin Mother of God, to which a great number of pilgrims, not only of the Diocese of Quebec, but also from the Dominion of Canada, and the United States of North America, come with great piety and religious sentiments ; for there they obtain innumerable graces and striking miracles through the intercession of Saint Anne, the glorious mother of the Blessed Virgin Mary.

This vast and famous sanctuary is directed with great zeal by the members of the illustrious Congregation of the Most Holy Redeemer. A confraternity of Saint Anne, canonically erected, is established there and is in a flourishing condition. In order, therefore, that this pious confraternity may produce more abundant fruit, Our Dear Son Nicholas Mauron, superior general of the said congregation, petitioned Us, with the approbation of the Archbishop of Québec, to deign to raise the said confraternity to the rank of an archconfraternity with the privileges attached to this title.

Therefore, wishing to testify Our special benevolence towards those who come under the present letters, we absolve them from all excommunication, interdictions and other ecclesiastical sentences, from the censures and penalties directed against them for any cause whatsoever, if they have incurred any, but only in what concerns the present favors ; We erect and institute by the present letters, in virtue of Our apostolical authority and for perpetuity, the said confraternity canonically established in the said church,

under the invocation and patronage of Saint Anne, into an archconfraternity with all the rights, honors, and ordinary privileges.

To the superior of the said confraternity thus erected, We grant also for perpetuity, in virtue of our Apostolical authority, the power to admit to the said archconfraternity the confraternities of all the parishes of Canada and the United States, of the same name and having the same object, except however, according to the form laid down by the constitution of Our predecessor, Clement VIII, of happy memory, and other apostolical constitutions on this matter, and to communicate freely and licitly to them all the indulgences and remissions of sins, and acquittals of penances granted by the Holy See, provided they be communicable.

Therefore, we decree that Our present letters be and always remain firm, valid and efficacious ; that they be published and bear their full and entire effect, that they be in all and in every way fully useful to those whom they concern and may concern in the future. That in this matter it may thus be judged and ordained by all judges, either ordinary or delegated ; We declare null and void all that may be attempted, otherwise, knowingly or through ignorance by any authority whatsoever. Notwithstanding all things to the contrary even worthy of a special and individual derogation.

Given at Rome, near Saint Peter's, under the seal of the Fisherman, this twenty-sixth day of April 1887, in the tenth year of Our Pontificate.

M. CARD. LEDOCHOWSKI.

(Translation)

AUDIENCE OF THE SOVEREIGN PONTIFF, OF THE 24th OF APRIL 1887.

Our Most Holy Father Leo XIII by divine Providence Pope, on the petition of the undersigned, Archbishop of Tyre, secretary of the Sacred Congregation of the Propaganda, in order that the pious confraternity of St Anne erected in the minor basilica at Beaupré in the Diocese of Quebec, may extend more and more and that the devotion of the Faithful increase, has deigned to grant in perpetuity the following indulgences applicable to the souls in Purgatory.

1° A PLENARY indulgence for the faithful of both sexes, to be gained on the day of their admission into the confraternity, on the following conditions, viz : contrition, confession and holy communion, and a visit made with devotion to the said church or basilica, and prayers said with piety for the propagation of the faith, and according to the intentions of the Sovereign Pontiff.

2° Another PLENARY indulgence at the hour of death for those already associated to the confraternity or who will be in the future, on the following conditions, viz : contrition, confession and holy communion, or if they cannot, at least that they be contrite of heart and invoke the Holy Name of Jesus verbally, or at least mentally.

3° Another PLENARY indulgence four times a year on the days appointed by the Ordinary, on the following conditions, viz : contrition, confession, communion, a visit and prayer in the basilica for the intentions already mentioned.

4° A partial indulgence of SEVEN YEARS AND SEVEN QUARANTINES four times a year, on the days appointed by the Ordinary, on conditions of assisting on those days at mass and the other divine offices in the said church.

5° A partial indulgence of SIXTY DAYS for every good work performed according to the rules of the confraternity.

Given at Rome, at the Propaganda, on the day and year above mentioned.

(L. † S.) (Signed) † D. ARCH. OF TYRE,
Secretary.

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“ HE ASCENDED INTO HEAVEN.”

ASCENSION.

(May 10.)

Jesus has triumphed over death and sin. During forty days, the Church, his faithful spouse, has not ceased sounding the praises of her conquering Lord. Never was victory more brilliant, for the enemy conquered, Hell, oppressed with an iron sceptre all mankind.

But the Victor's triumph is not yet over. He must go to the glorious rest which has cost him so many sufferings. He is about to leave the earth, that battlefield which he has crimsoned with his divine blood. He will return to heaven from whence he came, to sit at the right of God his Father throughout all eternity.

Holy Scripture relates in a few words of sublime and touching simplicity the circumstances of that memorable event.

Jesus appears to his disciples: the tenth apparition since his Resurrection. He commands his Apostles to go and teach all nations and to baptize them in the name of the Father, the Son and the Holy Ghost. He promises to send them his Holy Spirit to comfort them and be with them until the end of time. Then he leads them to Bethany, to the mount of Olives. The Divine Saviour raise his hands to bless his disciples, after which he rises insensibly, and a luminous cloud hides him from their view. The disciples stood in rapture, with eyes upturned to heaven, after their Master had vanished from their sight, when two angels clad in white garments came to them and said: "Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come as you have seen him going into heaven." On hearing these words, the Apostles left the mountain and returned to Jerusalem, there to await in the upper-room the advent of the consoling Spirit.

Jesus has left us to return to Heaven. Oh! that we might pierce the cloud which veils from our sight the object of our love, and follow into heaven him who is our Chief, we his members! With what enraptured eyes we would behold the triumph of our beloved Redeemer! What transports of joy hailed the arrival in heaven of the Son of the King whose death is destined to fill his Father's house with so many faithful servants!

Behind their Liberator come the souls of the just whom he has freed from Limbo. The Patriarchs are there with the Prophets, the Martyrs and the Holy Women of the Old Law. Their joy increases with their gratitude as they approach the heavenly portals.

But what a splendid cortege hastens to meet the spotless Lamb! The angelic choirs join in procession and lead the triumphal march of their thrice holy King. At their head advance the valiant Michael, God's faithful lieutenant, who, like Jesus, has con-

quered Satan, and Gabriel, who has announced to the mother of God, the birth of One to be called the Son of the Most High.

How happy they are to celebrate His return ! Their golden harps thrill with canticles of joy. All heaven is moved and repeats in ravished strains : " Glory, honor and praise to Thee, King, Christ, Redeemer ! Open, eternal gates, and leave the King of glory enter. After thirty-three years of exile, borne for the redemption of man, He comes to enjoy the reward of His sufferings. But who is this King of Glory ? *Quis est iste rex gloriæ ?* He is the Lord great and mighty ; He is the Lamb slain before the creation of the world. He is the Word made flesh by whom everything was made. He is the Lion of the tribe of Juda. He is the King of kings and the Lord of lords. *Rex regum et Dominus dominantium.* He is the immortal King of ages. To Him alone all glory and homage on earth and in heaven."



THE WORSHIP AND PATRONAGE OF SAINT ANNE.

I

LEGEND OF ST. ANNE AND ST. JOACHIM.

The parents of the Most Blessed Virgin Mary, Mother of God, Saint Anne and Saint Joachim, both belonged to the royal and sacerdotal race.

Joachim, or Eli, was born at Nazareth, in Galilee. His father was Mathat, a descendant of David through his son Nathan. Estha, his mother, also descended from David, through Solomon.

Anne was of Bethlehem and of the lineage of David, by her father Stolanus and her mother Emerentiana.

They both lived in the most faithful observance of the Law, beloved by God, whose divine will they

sought to accomplish in all things, and blessed by men on account of their tender charity.

They divided their revenue into three shares: the first was for the Temple, and was devoted to increase the pomp of religious festivals; the second was spent in helping the poor and the sick; they lived modestly on the remaining share.

God, to purify their virtue and raise them to the highest sanctity, sent them an affliction which, at that time, was considered as the most painful and humiliating: their union was not blessed with offspring. Among the Jews, and especially in the tribe of David, to be deprived of children was looked upon as a disgrace, a punishment of heaven, a sort of malediction; a sterile husband and wife could no more number themselves among the ancestors of the Son of the Promise, and this exclusion affected at the same time, in the most sensible manner, their hopes, their piety, and their consideration among the tribe. They were henceforth doomed to live in retirement and in unconsolable sadness.

Anne and Joachim resigned themselves to this painful trial, without however losing the hope of seeing it cease. During many long years they multiplied their prayers, fasting and alms, fully confident that sooner or later they would be heard. But their prayers and tears were not spent in the hope of obtaining a purely human consolation, a gratification of self love. Whenever they resorted to the Temple, they promised to consecrate to the Lord the child which He would deign to grant them, and to devote it generously to His glory.

They had almost reached old age, when on one November day, on the feast of the *Encœnia* (Tents), they beheld their sacrifice still more harshly spurned by the priests, under the pretext that God had not blessed their union. They withdrew covered with confusion, Joachim to the mountain, amidst the shep-

herds entrusted with the care of his flocks, Anne to her gardens, to pour forth, each one separately, their soul before the Lord, and to ask relief in their affliction. After several days of a retreat during which they attained the most sublime abandonment of self to the heavenly will, the Almighty, touched by their pious tears, sent them a consoler. An angel came in his name to announce unto them the cessation of the shame which weighed upon them. The divine messenger first showed himself to Joachim; he promised him that Anne would soon conceive an incomparable virgin, the future mother of the Messiah promised for so many ages. In her turn, the holy spouse received the same revelation, and each, filled with interior confidence, communicated to the other those happy tidings with joyous eagerness, and hastened, by fervent thanksgiving, to prove to God their gratitude for so great a benefit.

A few days later, on the 8th of December, the Blessed Anne conceived a daughter free from the original stain, Mary Immaculate, who, nine months after, amid the joy of her parents and all the neighboring inhabitants, was born at Nazareth, on the 8th of September, in the house of St. Joachim. By an order from heaven, they gave her the name of Mary, whose meaning was in harmony with her future destinies. Eighty days later, Anne with her beloved daughter repaired to the Temple to accomplish the legal purification and make the accustomed offerings.

When Mary had reached her third year, her parents, faithful to their vow, led her again to the Temple, and notwithstanding the sorrows of a cruel separation, generously offered to the Lord their child, joy of their old age, reward of their holiness. It is probable that they did not live long after this last sacrifice. They died consoled and full of merits, happy to announce to their forefathers the coming advent of the Messiah.

Such, according to the most reliable traditions, the Fathers and the greater part of the Doctors, is nearly all that is known with certainty concerning those illustrious persons.

The legend of St. Anne and St. Joachim is short, it is true, but it suffices to give us the highest idea of their holiness, and is quite able to fill us with unbounded confidence in their powerful intercession.—(*From the French of Father Mermillod, S. J.*)

(*To be continued.*)

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STE ANNE DE BEAUPRÉ.

Long ago, in some far-away time too distant for actual history to have recorded the fact, a few Breton sailors, coming up the great river, were surprised by a terrific storm. In all the terror of the moment, the blackness of the night, the howling of the winds, and the rushing of the waters, their hearts went back to distant Brittany. In childhood and in youth they had been taught to have recourse to the beloved patroness of their *chère Bretagne*. Never had Ste Anne d'Auray failed to hear a simple and heartfelt prayer. They registered a vow: if the good saint brought them once more to land, there where their feet touched they would build her a shrine. A morning came blue and cloudless. These brave men were ashore, and where? They looked about them. To the northward rose the Laurentian hills, to the southward the wide rolling St. Lawrence, to the eastward a little stream, now the St. Anne, dividing the settlement from the neighboring parish of St. Joachim. In such surroundings they built a simple wooden chapel and laid the foundation of a shrine now famous throughout America.

The years went on; these hardy *voyageurs* passed on their way and were heard of no more in the village they had founded. But habitations soon grew up, and

the settlement of Petit-Cap began to be known by the little temple which stood in its very heart. Meanwhile, in the passing years, the springtime floods and the winter storms, and even the hand of time itself, began to tell upon the sturdy wooden frame of the good saint's shrine. The project of rebuilding it was first seriously entertained somewhere about 1660. A discussion now arose as to the propriety of changing the site; but the matter was finally decided, and M. Vignal, a priest from Quebec went down to Petit-Cap to bless the foundations. He was accompanied by M. d'Ailloboust, governor of New France, who went thither expressly to lay the corner-stone. But the people long before this, it seemed even from the very origin of the settlement, had learned to love and venerate the mother of Mary, who had come, as it were, in so extraordinary a manner to their shore. Even the Indians heard in their distant trading-posts from the voice of the Black-gown this message of peace, and, hearing, they believed. So they urged their swift canoes thitherward over the great, wild river from their homes in the trackless wilderness, where only the dauntless hearts of the missionaries had as yet dared to penetrate. Their solemn faces and uncouth figures gave a savage wildness to the groups of pilgrims as their grotesque and unfamiliar tongue mingled often at morn or evening, in prayer or hymn, with the sweet, soft *patois* of Brittany or of Normandy. To the Bretons who were so thickly interspersed throughout the colonies this spot truly was a glimpse of home. Had not St. Anne heard their childish prayers or some passionate heart-cry of fervid youth, and did they not find her here again among these dreary, rugged wilds, where otherwise the soul of the exile found only desolation? Many a tear stole down the weather-beaten faces of hardy mariners as they knelt with the familiar "*Sainte Anne, Mère de la Vierge-Marie, priez pour nous.*" They had found for the moment home,

country, and youth. This second church, which remained in use till 1876, was built of stone and stood just at the foot of the hill, where the present chapel for processions now is. During the years following its erection multitudes of pilgrims flocked thither.

Amongst those whose interest in the welfare of the church and the propagation of the devotion have woven a halo round this village shrine is that immortal bishop of Quebec—he who, coming of the ancient and knightly race, the Barons Montmorenci de Laval, forsook the splendors of a luxurious court and the softness of a southern climate to devote his wonderful intellect to the service of the primitive Canadian Church. He was truly a knight of God—a man whose life, full of all the interest that a lofty and self-denying purpose can give it, is likewise teeming with the romance engendered by the wild and savage surroundings from which he shone out with meteoric glory. Lance in rest, he broke down all bulwarks that separated his mission from full accomplishment, and, ever ready to seize the means which the providence of God placed at his hand, he devoted himself to the work of making St. Anne ever better known and more beloved. Somewhere about 1670 he sought and obtained from the chapter of Carcassonne a precious relic of that good mother. This relic is a portion of the saint's finger, and is vouched for by the cathedral chapter of Carcassonne, by Mgr de Laval, and by the present Archbishop of Québec, Mgr E. A. Taschereau. It was not for more than two centuries later—1877—that the church at Petit-Cap, or Ste Anne de Beaupré, as it is now called, came into possession of a second relic of this saint, which was brought from Rome by the Rev. M. N. Laliberté.

Rich gifts began to pour in, and the attention of royalty itself was drawn to the spot ; for a gleam from the magnificence of that traditionally splendid court of Louis le Grand fell upon that humble sanctuary hard by the blue stream which still bore the

Indian *voyageur* upon his way. It is part of the romance which antiquity has lent to the place, this offering made by the queen-mother of Louis XIV. Anne of Austria's own royal hands worked a handsome chasuble as a gift to the good St. Anne. The ornaments upon it are red, white, and black arrows, and the whole is richly wrought in gold and silver. Now, though that splendid pageant of a dream, that gorgeous phantom of a dead royalty, has passed into tradition, the vestment worked by the royal mother's hands is still seen at the altar of St. Anno's upon grand occasions. Another patron of the little temple was the Marquis de Tracy, viceroy of New France. In danger of perishing by shipwreck, this devout man made a vow that if St. Anne procured his safety he would make her a handsome offering. So there the offering is, now hung above the high altar of the new church. It is a painting from the pencil of Le Bruu and represents St. Anne, Our Blessed Lady, and two pilgrims, a man and a woman. At the base of the picture are the arms of the donor. A costly silver reliquary adorned with precious stones, and two pictures painted by the Franciscan friar, Luc Lefrançois, are the gifts of Mgr de Laval; while there is a crucifix of solid silver presented by the hero d'Iberville in 1706 in return for favors obtained. So does the past intermingle everywhere with the present, and such tokens speak like the voices of the dead, giving testimony of answered prayers. Kneeling there before that beloved mother of the Mother of Christ, we can see in fancy, as humble suppliants by our side, the great and good prelate whose name shines out from the early Canadian annals with an unsurpassed lustre, or the valiant soldiers, proud and warlike viceroys, gay and gallant barons of France, who have bent the knee here, humble, believing, hopeful, as the poor fisher whose boat rocked the while upon the surging waters without. In 1875 a magnificent banner, seven feet and a half

high by four and a half broad, purchased with the donations of the faithful, was presented to the curé by his Excellency Lieutenant-Governor Caron of Quebec, a native of Sto Anne de Beaupré. On one side of it is St. Anne teaching the Blessed Virgin, the two figures encircled by a silver shower. Above and below is inscribed: "St. Anne, Consolation of the afflicted, pray for us." The reverse of the banner represents St. Joachim as a pilgrim, proceeding to the Temple with his simple gift of two white doves. The work thereupon was done by the Sisters of Charity. The walls and sanctuary are fairly covered with crutches, hearts of gold and silver, and the like, each one telling of a belief in some cure obtained, or petition heard.

But of course all this is in the new church. For the second edifice, which was in use till 1876, became gradually insufficient for the growing wants of the mission, even though it had been several times enlarged and otherwise improved, and in 1787 was almost totally rebuilt. A dispute again occurred as to whether this third new church should be built upon the former site or removed to a greater distance from the water. The ecclesiastical authorities took the latter view; but the question was discussed with more and more warmth, till at last it was agreed upon that the church should be built upon the old site. Immediately all discord ceased and the work was soon carried to the desired end. Clearly the good St. Anne herself preferred the ancient site.—(From "*The Catholic World*."

(To be continued.)

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