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SAINT ANN.



Annals of Saint Anne de Beaupré.

Vol. 15. October, 1901. No. 6.

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Chronicle of the Shrine.



ilgrimages. — We had not sufficient space to finish with the last week of July in our September number. Sunday, July 28th, — was a beautiful yet very busy day. More than four thousand pilgrims visited the Basilica that day, and three-fourths of them came from Quebec. The Rev. Father H. Bouffard brought twelve hundred of his parishioners from *St. Malo*, and the Reverend Fathers Garceau and Proulx, S. J. led 1800 souls of *St. Roch's Congregation* before the Shrine of Saint Ann. At 10 o'clock they all assisted at a solemn high mass said by Rvd. Father Garceau, S. J. At 2 o'clock in the afternoon, both parishes joined in one of the largest processions held this year in Beaupré. Think of 3000 people praying and singing aloud the praises and glories of Good Saint Ann!

Whence did the other thousand pilgrims come? Well, the « Three Rivers » brought 400 men from *St. Ann's parish*, Montreal. They were accompanied by their dearly beloved parish priest, Rvd. Father Caron, who was assisted by two of his vicars, Rvd. E. Strubbe and Fortier. (To please our Readers, we insert the following lines taken from the « True Witness, » which kindly gave a complete narration of the pilgrimage.)

« There is such a thing we are told » as an event of a life time, » or « that which can never be forgotten. » Such was the visit to the famous Shrine at St. Anne de Beaupre last Sunday morning. The pilgrimage was under the direction of the Redemptorist Fathers of St. Ann's Church, Montreal. Hundreds had looked forward to that day as being one that marks a new epoch in their lives, when forgetting that which was past, they resolved to strive more earnestly after the prize which is given to the good and faithful Christian after death. Another thing which made this pilgrimage more important was this being Jubilee Year. »

« A few minutes after four o'clock, in the afternoon, the steamer « Three Rivers » swung around from her moorings and was peacefully gliding down the river. The afternoon was all that could be desired. The sun shone brightly, and the water as smooth as glass. All on board seemed happy. The beautiful scenery along the route lending an additional charm, proclaiming the goodness of the Creator. The casual observer notices particularly the many large and beautiful churches with their lofty spires surmounted by the cross — the sign of man's redemption, pointing heavenward. At 5.30 P. M. the faint sound of a bell is heard summoning the pilgrims to join in that great devotion to our Blessed Lady — the Rosary. What fervent Aves, etc., ascended from the pious hundreds who joined in the devotion. At 6 o'clock supper was partaken of, and then a couple of hours of free time in which the pilgrims again enjoyed a social chat, and the vision of the surrounding villages. But hark, hush! the faint sound of that little bell is again heard, it is another call to prayer. This time it was for « Compline, » which St. Ann's choir rendered with devotion. An eloquent sermon on the power of Good St. Ann was then preached by one of the Fathers, after which night prayer was said, and all retired for a few hours rest. Sleep did not come to many, probably being eager to reach the spot made famous in history by its many and wonderful cures — there to pour forth their supplications for themselves or their friends — to obtain the cure of some bodily ailment or to receive some spiritual consolation.

« At 4.30 Sunday morning all arose, but many were up as early as three o'clock, eager to catch a glimpse of the village. At 4.15 the Holy Sacrifice was offered up on the boat, and a few minutes after five, we were in sight of St. Anne de Beaupre. The procession from the boat to the church was an imposing sight. Headed by the St. Gabriel's brass band playing an appropriate air, the St. Ann's Cadets,

with their fine uniforms, their fife and bugle bands, and above all their martial apperance, came next, followed by about five hundred pilgrims. It created quite a stir around the place, many visitors flocking to the verandas of the hotels, while others lined the street — all eager to see the famous Irish Catholic pilgrimage from Montreal. The church being reached, and all having taken their places, the Holy Sacrifice was said at the main altar by Rvd. Father Caron, C. SS. R., P. P., St. Ann's. Holy Communion was given all through the Mass. What fervent prayers went up to the Throne of Heaven during the service. The lame and the blind, the poor and the rich, the young and the old, the learned and the unlearned, the mother and the children, priest and laymen — all were pouring out their many supplications for favors. Oh ! it was a sight never to be forgotten. And the beautiful Shrine of St. Anne, lit up with numerous tapers and surrounded with pious pilgrims. The silence of the place was broken only by the mellow strains of the beautiful organ, or the soft voice of the many priests offering up the Holy Sacrifice. Truly may it be said :

« To kneel at thine altar in faith we draw near,
Led onward by Mary, thy daughter, so dear.
O Good St. Ann ! we call on thy name,
Thy praises loud, thy children proclaim.
Of old, when our fathers touched Canada's shore,
They named thee its Patron and Saint evermore.
To all who invoke thee thou lendest an ear,
'Thou soothest the sorrows of all who draw near.
St. Ann, we implore thee to list to our prayer,
In time of temptation, take us in thy care.
In this life obtain for us that which is best,
And bring us at length to our heavenly rest. »

« After devotions in the Church, the different hotels were visited and a country breakfast enjoyed. After breakfast many took occasion to visit the different places of devotion, to buy religious articles and souvenirs, and after to take a stroll through the village. Pilgrims of every rank and from many lands are to be seen there. Even from far off Newfoundland pilgrims came this year. This being the first public one. The cure of Rvd. Sister M. Gertrude of Conception Harbor, is

still fresh in the minds of the people there, and no doubt, notwithstanding the distance, the numbers will be, considerably augmented next year. At 8.30 High Mass was sung, during which St. Ann's choir rendered some choice sacred music. At the conclusion of the Mass, the articles of devotion were blessed. The procession being reformed, a start was made for the boat. At 10 o'clock the boat started for Quebec. On the way the snowy fall of Montmorency, may be seen far back in its purple hollow; it leaps perpetual avalanche into the abyss, and forms indeed a beautiful sight. »

« On the return to Quebec it was noised abroad that a miracle had been worked on one of the pilgrims. All eyes were watching to catch a glimpse of the privileged one. He who a few hours before could not put his foot on the ground, was now walking a firm step, and a heart overjoyed at the special grace granted to him. The following is a full and true account of the affair. The man's name is Daniel McCarthy, and resides at No. 56 Farm street, Pt. St. Charles. He was engaged as a laborer at the Dominion Coal Works Yard some eight years ago, when his right leg got severely crushed. After some time it became somewhat better, until the 19th February, 1900, when a change came for the worse. The swelling between the knee and the hip, gathered and then broke. He was taken to the General Hospital, where he had two operations performed. A piece of the bone was sawed off. The operations gave no relief, but on the contrary, brought on more pain, and the greater became the discharge of matter. The pain at times became excruciating, and for four months, he never left his bed. When he was able to rise from his bed of pain, for every one hour spent up, he had to lie down for six. The first change for the better came this time twelve months, when his brother made a novena, and accompanied the pilgrimage last year, and prayed at the Shrine for his intention. After that, he felt somewhat better and could move round with the aid of a crutch, but could not rest the foot on the ground, nor bear any weight on it. He dragged himself to the Church, went to Holy Communion, and after coming out of the Church, he attempted to go up the Sancta Scala (the Holy Stairs). In the attempt he dropped his crutch and he told his little son who accompanied him, to go and bring it to him. But when he had reached the top of the stairs he found a change coming over him, and found the leg that was so painful up to that time becoming strengthened, and for the first time in eighteen months, he was able to put it on the ground and walk without the aid of his crutch. He immediately proceeded to the

church and prayed before the Shrine in thanksgiving, and left his crutch inside the railing of the shrine. He returned with the others to the boat and soon the report was spread around, and every one wished to see him. He walked around quite lively, and felt happy and overjoyed at the sudden change in his afflicted limb. I interviewed him on the boat, and he showed me how well he could work his leg and walk on it, and concluded by saying that he could go to work the next day if he got a job. The affair caused general rejoicing on board, and strengthened the faith of many in the powerful intercession of good St. Ann. »

That same day, the steamboat « Sainte Croix » could be seen coming slowly down the river. The Rvd. Father Maguire, P. P. of *Sillery* came with 578 of his flock to implore St. Ann's protection for his parish and people. That his people might derive all possible good from t^he pilgrimage, Father Maguire kindly asked a Redemptorist Father to assist him in hearing confessions and preparing the pilgrims to receive abundant graces at the Shrine. Confessions were heard on board from the moment of departure until the boat arrived at the wharf, and the beads were said several times. They were greeted at the entrance of the Basilica by the music at St. Gabriel's Band, Montreal ; and St. Ann's Cadets, presenting arms, were drawn up in line as if to greet a Bishop, a Prince of the Church !!! The *Sillery* pilgrims assisted at the 8.30 o'clock mass which was said for them by their devoted Father Maguire. They met for their last exercise at 1 P. M. sermon, benediction and veneration of the relic. May dear St. Ann bless and protect them !

Monday, 29th. — One hundred and twenty-five pilgrims came from *Isle aux Coudres*, an island down to the river ; they arrived at 5 A. M. under the guidance of the Rvd. Father Lavoie, P. P. At 8 A. M., arrival of 400 souls from *Notre Dame de Lenix*, who assisted at the high mass sang by the Rvd. Father Gosselin, P. P. The usual closing exercises took place in the afternoon, after which, all returned home pleased with having devoted the day to the greater glory of God and St. Ann.

Tuesday, 30th. — To use the words of a poetical soul, part of whose, « Impressions of St. Anne » will be found in this copy, we will say : « The sun was setting in a glory of orange-hued splendor behind the mist draped shoulders of the mountains, as the Albany

pilgrimage, 700 hundred strong, trailed its weary length into picturesque Beupre. • Notwithstanding the fatigue of seventeen hours on the road, those pious pilgrims insisted upon having a torch light procession around the park, chanting the praises of glorious St. Ann.

That same night the first pilgrimage from *Alexandria Diocese*, arrived at 10 o'clock. The 400 hundred pilgrims listened attentively to a stirring sermon which was preached by the Rvd. Father John M^cPhail, C. SS. R. The Rvd. gentleman was really proud of the honor conferred upon him by being asked to accompany the pilgrimage and preach to so many of his countrymen and companions of boyhood days long gone by.

The Alexandria pilgrimage made the fifty-fourth organized pilgrimage that came to the Shrine during the month of July.

AUGUST.

Sunday, 4th. — Welcome to the pilgrims from *St. Peter's* parish Montreal. They numbered 1000, under the guidance of the Rvd. Father Pelletier, O. M. I. They were accompanied by several of the old Pontifical Zouaves who covered themselves with glory in the defense of Pope Pius IX.

The Rvd. Father Burtin, C. M. I. of *St. Sauveur*, Quebec, also brought 900 of his parishioners to pay their homage to Good St. Ann And *St. Thomas de Montmagny* sent 300 men under the guidance of Father V. O. Marois, P. P.

Tuesday, 6th. — Early in the morning the Rvd. M. Trudel, P. P. of *Oldtown, Mc*, had the happiness of bringing 350 persons of his flock to implore St. Ann's protection on the many families confided to his spiritual care. In the afternoon the *Nicolet* pilgrimage arrived with 1000 pilgrims; and both united, took part in a torch light procession at 8 o'clock that evening.

Thursday, 8th. — BLESSING OF THE GREEN FLAG. « An interesting ceremony took place this morning at the St. Anne de Beupré, in the presence of a number of Irish-Canadian and Irish-American pilgrims at the shrine; the occasion being the blessing of a large Irish flag in the sacred edifice. Father Billiau, C. SS. R., opened the service by the celebration of mass, at the conclusion of which Brother Camille brought into the sanctuary a beautiful green flag, sixteen

feet by eight, with the uncrowned harp in the centre. Father Billiau advanced to the altar rail, over which he spread the flag, and addressing those present, some one hundred persons, said that he had conceived the idea fully two months ago of having an Irish flag among the number of other national emblems displayed on the grounds of the shrine surrounding the church. It was intended, he said, as a token of esteem and respect for the Irish Canadians and Irish-Americans who every year repaired to St. Ann and passed some time before the shrine in making their religious duties, as well as in return for the liberal contributions given by the Irish People towards the support of the church. Then he proceeded with the ceremony of blessing the flag, and at the conclusion, stated that he would preach a sermon this evening, taking for his subject « The Irish Flag. » Father Billiau, although a Belgian, has lived a number of years in England, where he studied the English language, and is an admirer of Irish Catholics on account of their great faith.

Sunday, 11th — Three pilgrimages arrived to-day. The first one was composed of 500 men of the Third Order, from Montreal. How edifying to see so many gentlemen dressed in the garb of penance, trampling human respect under foot, and coming so far to pay the loving respects to St. Ann ! May she reward them for their great generosity. Whilst at the Shrine they met 300 Artisans from St. Roch, *Quebec* ; and 450 pilgrims that had come from *Saint Auoine de Tilly*. That same evening 600 pilgrims came from several villages in *Beauce County*.

Tuesday, 13th — His Lordship, Bishop Cloutier, *Three Rivers*, brought 1400 of his diocesans, arriving at the Shrine in the evening. His Lordship took part in the procession and sang Benediction.

Sunday, 18th. — Only two pilgrimages to-day. The first one composed of 800 persons, came from *St. Jean Baptiste, Quebec* ; and the second one was from *St. David de Lauberivière*, 400 strong.

During the week, pilgrimages came from *St. Maurice* and *Champlain*, 1200 persons ; *Clayton, N. Y.*, 560 pilgrims : 600 from *Sainte Croix de Lotbinière*.

Sunday, 25th. — The four pilgrimages that came to-day brought 2500 persons. *Notre-Dame de Levis* and *Bienville*, 650 : *Beauport*,

one thousand : the Quebec C. M. B. A. was composed of 500 men : and *St. Edouard* and *Villeray*, Montreal, made their first pilgrimage to St. Ann. May she bless the 450 men who came to implore her protection !

A dozen things the Church does

not teach.

It seems to be more necessary for the non-Catholic public to know what Catholics do not believe. At any rate, non Catholics are not in a position to learn what the Catholic Church really is until they have unlearned much that she is not.

Here are a dozen matters which Catholics do not believe, but which are often ascribed to the Church :

1. Image worship.
2. That the indulgence is a permission to commit sin.
3. That the Church has the right to persecute.
4. That a mere confession of sins to the priest and absolution are sufficient to merit forgiveness.
5. That the Pope cannot commit sin or err in matter of science.
6. That Catholics can not « search the Scriptures. »
7. That republican forms are not favored by the Church
8. That the Catholic Church is opposed to religious toleration.
9. That the end justifies the means.
10. That lying is permissible.
11. That the world may be older than 6,000 years.
12. That *innocent* recreation on Sunday is forbidden. — Catholic Citizen.





Impressions of Saint Ann's.

THE sun was setting in a glory of orange hued splendor behind the mist draped shoulders of Petit Cap as the Albany pilgrimage trailed its weary length into picturesque Beaupré, to be welcomed by the sonorous music of the basilican bells and the exquisite courtesy of the priests of Saint Ann's.

Saint Ann's at last! The wondrous shrine whose fame is next to that of Lourdes! Our tired eyes take in, at a glance, the quaint village at the base of the long hill; the fluttering flags above the numerous hotels and boarding-houses; the pretty park in front of the Basilica, and the grey grandeur of the stately church, lifting its twin spires heavenward. Silence fell upon us: the silence of reverence and awe that God's presence ever imposes, even on the most light-hearted. The mystery of God's inscrutable providence filled our hearts with wonder as we gazed at the humble spot selected by Him for the purpose of working His marvels among the simple and lowly — to the confounding of the proud and arrogant of the world. *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) Thus a voice within our souls praised God because of His predilections for the poor and the lowly as we wended our way to the convent of the White Nuns, clinging like a bird's nest, to its hillside terrace above the beautiful expanse of the mighty Saint Lawrence.

Before describing the church and telling of the marvels of Saint Ann, let us know a little bit of its first beginnings while our tired pilgrims are refreshing themselves at the many boarding houses with which the village abounds.

Nearly three hundred years ago, a terrific storm raged in the Gulf of St. Lawrence and far along the Great river. In the midst of the angry billows a little Breton sailing vessel battled bravely with the fierce winds and engulfing waves that every moment threatened destruction. The mariners knew that nothing but supernatural power could save their tempest-lost

ship from the fury of the storm, nothing but the all powerful hand of God could pilot them into safe harborage. When a sailor appeals to Divine assistance, be sure that the case is desperate. In far off Brittany, Good Saint Ann was the refuge of all in trouble, and, now, in their hour of need, in the face of impending death, the rough seamen remembered the great Patroness of their native home, and the faith of their childhood filled their souls with confidence as they fell on their knees and implored her assistance, promising a chapel in her honor at whatever spot to which she would guide them in safety. The storm suddenly abated and, when morning dawned, the dismayed vessel was able to drop anchor at the shore of an Indian village which they named Petit Cap or Little Cape in deference to haughty Cape Tourmente looming northward. They fulfilled their vow to Good St. Ann, erecting a little chapel to the saint, whose intercession had saved them from destruction.

In 1666, Mother Mary of the Incarnation wrote home to France: «Seven leagues from Quebec, stands a church of St. Ann in which Our Lord does great marvels.» Thus early did God design to honor His servant Ann, and show forth to the world her power before His throne. — The first miracle wrought at the Shrine was that of a simple villager who was cured of rheumatism in 1658. After that time marvels followed each other in such quick succession, that the fame of the little village of Beaupré went beyond the seas, and the Old World rejoiced that in New France, the benedictions of God were falling so plenteously. Even royalty honored the Shrine with precious gifts.

Ann of Austria was Queen of France. After twenty years of married life the throne was still without an heir. Following the example of Anna, mother of the Prophet Samuel, she prayed God for a son, taking her patroness St. Ann for special intercessor at the Throne of Grace. Louis XIV was born; and in thanksgiving for the answered prayer, Queen Ann bestowed rich gifts on all of St. Ann's shrines in France, embroidering with her own fingers for Beaupre's shrine, a rich set of silken vestments. This handwork of the most beautiful

hands known to history, can be seen in the treasure case at the sacristy of the Basilica. It is embroidered in dark red, black and white Vandykes, trimmed with gold and silver lace, lined with crimson glace silk. After 245 years the Queen's gift retains its rich tints, and is occasionally worn when high ecclesiastical dignitaries visit the Shrine.

The little church was enriched with numerous ex-votos by the grateful recipients of St. Ann's favor. The massive crucifix above the shining golden tabernacle and the great altar-candlesticks of the same metal, were the gifts of Pierre Le Moynes d'Iberville. Above the altar hung an original Lebrun painting, gift of the Marquis de Tracy, viceroy of Canada, in 1666. The kneeling figures on either side of the central group, are the portraits of the Marquis de Tracy and his wife, dressed in pilgrims' garb. Thus did the great ones of the earth honor St. Ann at her humble shrine on the shores of the St. Lawrence. But not less beautiful in the sight of God were the ex-votos of the poor and rudely-reared «coureurs de bois,» the rough trappers of the wild, or the weather-beaten fisherman and sailors of the sea, or the moccasined and feathered Indians who came to do her homage and win her powerful intercession. In one of the corridors of the grand Basilica, hangs a curious garland of various shaped pipes and snuff boxes, and beneath them another festoon of ancient spectacles. The upper one tells of sacrifices of dearest pleasures or most inveterate habits, made by men and women in order to win the favor implored; the lower one is the testimony to answered prayer.

The fame of the wonderful Shrine made the rushing waters of the Great River (Indian name for the St. Lawrence) white with the sails of the pale-faces, and dark with the canoes of the red-skins, who each and all came to implore God's mercy on their miseries, at the wonderful little church in the shadow of the hills of Petit Cap.

At the time of the British invasion, the only building left standing in the little fishing hamlet of Beaupré was the small stone church of Saint Ann. In 1878, the storms of over two centuries having done their work, the famous little church was taken down, stone by stone, and entirely rebuilt in exact

reproduction of the ancient shrine. There you may see the large altar, its golden splendor scarcely dulled by the passage of time, its ancient and crude ornamentation primitively gaudy. Above it hangs the beautiful Lebrun painting, a real art treasure. Here are the plain and uncomfortable oaken seats where so many generations of St. Ann's clients have sat in humble faith and simplicity of heart, listening to the venerable priests who expounded the true doctrine. On that shining altar, in all its gaudy panoply of gilt and its inartistic adornment of uncultivated taste, church dignitaries have felt it an honor to be privileged to offer the Holy Sacrifice; and in those humble pews have knelt the great ones of the earth. The ex-voto paintings upon the walls tell the story of grateful hearts that have experienced the motherly care of Good St. Ann.

So great a fame had come to the little church of Beaupré, that it could not contain one tenth of the hundreds of pilgrimages flocking to its Shrine. The Archbishop and Bishops of Quebec, then invited their flock throughout Canada to contribute toward the erection of a suitable church for the most favored Shrine in America. The grand Corinthian structure of the Basilica testifies most eloquently to the generous response of Canadian Catholics.

And, now, as the chimes in the tall towers peal forth the Vesper-call, we will enter its doors for the first time and, with one thousand other pilgrims, pay our homage to Good St. Ann. The organ is pouring forth a perfect flood of jubilant melody as we enter the dusky vastness of the great church, whose lofty arches are dimly outlined in the incense-laden shadows through which one gleaming stately figure catches and retains our vision. It is the beautiful statue of St. Ann far up the centre aisle, standing on its onyx base in rich relief against the shining back ground of golden rays forming a halo of glory about the entire figure. The high altar has its clusters of twinkling lights far off in the distance. There are red and blue glimmers and gleams of light to right and left, but the shining central figure surrounded with its great clusters

of stellated tapers, is the object which holds the attention and fills the mind and heart with holy thoughts and a wonder inexpressible. The face is one of rare character, full of piety — even pain, as if the afflicted made her very heart ache, and to heal them was her great solicitude. A noble figure indeed is this queenly mother St. Ann, with her right arm supporting her Child, and the left one raised in blessing upon all who kneel at her feet. No wonder confidence fills the hearts of her suppliants, and that peace enters their troubled souls in the presence of so benign a woman. You look up in the grand motherly face above you, and you forget it is made of inanimate clay, powerless and soulless, and you implore St. Ann, as if she were really there, ever ready to console. One realizes in a special way, the wisdom of the Church in using beautiful images to inspire devotion and recollection in the easily distracted and wandering hearts of men.

Bishop Bruneau ascended the pulpit and preached an eloquent and touching eulogy on the virtues and power of our Saint ; after which, tapers were distributed to the pilgrims and a procession was formed, led by cross-bearer, thurifers and acolytes. The organ pealed forth a favorite hymn to St. Ann, a splendid baritone sang the first verse and a thousand voices took up the refrain as they passed down the aisle out into the dew-laden atmosphere of the starless night, singing :

*Daignez Sainte Anne en un si beau jour,
De vos enfants agréer l'amour.*

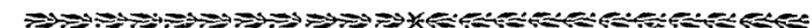
It was a never-to-be-forgotten sight as the long procession wound its way through the beautiful park, forming moving scrolls and crosses and triangles and circles of twinkling starlike lights. A scene of fairy beauty, and touching piety as the great and the lowly, the cultured and the ignorant, the elegant and the poorly clad, walked side by side in self-forgetting spirit of equality and brotherly feeling. They united voices and hearts in the simple but mighty refrain : *Daignez*, etc.

Far away in the distance, Quebec formed an island of electric stars ; near by the St. Lawrence added its monotone of liquid song ; above the moving lights and the singing pilgrims,

the colossal exterior statue of St. Ann looked serenely down from her lofty gable pinnacle between the looming towers,— her golden garments reflecting the light from the scintillant tapers. Benediction of the Blessed Sacrament closed the evening service, the basilican bells chimed 9 o'clock, and the first day at St. Ann's was finished. We went to sleep, tired but full of joy ; strangers in a strange land, but with the peace and gladness of a home-feeling in our erstwhile restless hearts. We had come to St. Ann's for spiritual gifts ; they were already pouring plenteously into our souls !

MISS K. F. MULLANY.

(To be continued)



If you have ever climbed a very high mountain, you have, for many miles before reaching it, gone up hills and down into valleys. From the hilltop you have a good view ; in the valley you are among the shadows. Such is the road to success in life. Success followed by failure, followed again by success ; day following night, night following day ; sunshine after shadow, and shadow after sunshine.

And all this for our good. « Spring would be but gloomy weather had we nothing else but spring. » If you have been uniformly successful in all your undertakings, you have not really been a success. Unless you have been developed by failure, one side of your character is still undeveloped.





The Good Odour of Christ.

IN his second epistle to the Corinthians, St. Paul calls himself « the good odour of Christ unto God in them that are saved. » That is to say : by his words, his preachings his example, his patience, his virtue, he brought about the glory of the Almighty, for people were converted and saved, thanks to his constant zeal.

Would to God that the words of the Apostle could find their truthful application to-day, among christian mothers. Would that by their words, their work, their examples, they could be a source of edification to their husbands, to their homes ; would that the odour of their virtues could bring back to the service of God, their husbands and many sons who have strayed far away from the path of duty ! In doing so, they could say like St. Paul to the Corinthians ; « I am the good odour of Christ ; I live and act as a becomes a christian, a true follower of Christ, and thereby I hope to save those who are committed to my care. » By *Christian*, is not meant the so called modern christian woman who lives according to the world's ideas and yet hopes to hang on to Heaven, who wishes to walk between God and the devil, to love one and not hate the other, who admires virtue and fawns on passion, who wishes to be saved but who hates to avoid what leads to damnation.

No ; in speaking of such people the Prophet Elias said : « How long do you halt between two sides ? If the Lord be God, follow him ; but if Baal, then follow him. » « Woe to them that are of a double heart and to the sinner that goeth on the earth two ways. » (*Eccli. II. 14.*) « No man can serve two masters. For either he will hate the one and love the other, or he will sustain the one and despise the other. You cannot serve God and mammon. » (*Matt. VI. 24.*) God has condemned these hypocrites, so we will have nothing to do with them. They certainly are not « the good odour of Christ. »

A christian who is « the good odour of Christ » is one who has been formed according to the true spirit of the Gospel ; who lives obedient to the teachings of Jesus-Christ ; who, by her many qualities and *genuine* virtue, is to sinful, restless man, struggling in the sea of life, what the lighthouse is to the storm tossed mariner on a dark dreary night, — a signal-light pointing out the lurking dangers and the road to follow to reach the haven of rest and salvation. That is the meaning of the

words : « good odour of Christ. » Odour of life in those who possess it, because by their example, others are influenced to avoid wrong and to do good unto eternal life. Well, every married woman should possess that influence so that she might thereby be the means of bringing her husband to the practice of good and the love of God. One of the reasons of their union in marriage, is to help each other to save the soul ; but how many fulfil that obligation, how many are true to that promise ? How many do we not find coldly resigned at the sight of their husbands and sons living far from God, and in danger of dying still farther from Him.

An undeniable fact is that few men think of their salvation, and that those that should really give them good example in that line, forget it, and consequently neglect their duty entirely. Yes, I know it, God has *some* followers who are truly faithful to Him, who honor Him by the fulfilment of their religious obligations ; but how small their number ! The great majority of men relegate God in His eternity, and His religion in the churches where women may kneel, pray and adore Him. On the road to salvation they turn their back to their wives, their mothers, their sisters. One would think the human race divided into two classes of persons ; that man is privileged to deny and repudiate that which woman is obliged to believe and profess, and that nevertheless, after this life, they shall both meet with the same destiny of weal or woe or nothingness.

Alas ! in how many families do we not find the tacit belief that the father, the husband, may live without any religion, that a boy may cease to adore his Maker immediately after having made his First Communion, or as soon as he has left school and no longer attends catechism. And women who call themselves christians — mothers, wives, sisters — look on with heartless indifference, and move neither hand nor foot to save the souls of their kindred ! When their attention is drawn to this sad state of affairs, they will answer with a sarcastic smile : « Oh ! I know that he professes no religion, you know he is a man ; he is just like so many others ; what can I do ? I cannot complain, for he is really good and provides for his family ; *he may change later on.* » What pagan language ! How can one understand that christian women are capable of such coldness, such indifference ? They manifest no uneasiness of mind or heart at seeing that terrible separation between their God and those near and dear to them. And, nevertheless, they claim to be christians, true, pious, devoted christians ! Forsaking their husbands to the tyranny of impiety, they care not

whether both of them love or hate, serve or rebel against the same God. All this goes to prove that these so called christian women are not convinced of the necessity of religion, that they are superficial in its practice, that their piety is refined hypocrisy.

Do they understand the meaning of their pungent words : « My husband does not believe in any religion ; he is a man and one cannot expect anything else from him ? » It signifies this : « I shall be in heaven and my husband in hell. Eternal glory will be my lot, but my son whom I love so much, will suffer everlasting torments. My company shall be that of the Blessed, the angels and the saints, whilst my husband and son will live forever with the devils and the damned.» Has a heathen ever lived who could contemplate, unmoved, the prospect of the future damnation of those for whose temporal welfare he would willingly have sacrificed his life ? And christian women of to-day, behold with laughing eye, their own in the midst of hell's flames ; they even go so far as to pronounce the sentence of their condemnation ! Therefore, their love, if such it must be called, stops on the border of the tomb ; they have loved for flesh, for blood, for passion ; when *these* grow old and icy-cold, these women cease to love those men who have devoted their existence to give them a happy home and a life of joy and peace !

Verily, few are to be found outside of the priesthood who have any spiritual compassion on men ; they are damned without mercy. Have they not also a soul to save ? Are they not also placed in the terrible alternative of an eternity of happiness or of misfortune ? Ah ! since they have abandoned God and consequently now shun the priest's company, let them find, at least, in their own families, a wife, a mother, a daughter, sisters, endowed with sufficient energy and courage to remind them of God and eternity. Bear well in mind that the less they think of their spiritual interests, the less will their thoughts revert to God, to His priests, His Church. The deeper will they sink in their indifference, considering themselves their last end, adoring their passions, their thoughts, affections and all.

Who, then, must awaken such men from their sleep of death ? Their wives. Women must never submit to the fact that their husbands have left the Church, or very seldom frequent it. They should never rest until they have brought the lost sheep back to the fold, *for the unbelieving husband is sanctified by the believing wife.* (1 Cor. vii. 14). What a vast amount of good a christian woman could do to man, if she would only have at heart his spiritual reformation ! Why

does she not put in action for man's good, the innumerable resources which Providence has given her to influence his heart. His faith may be languid but it is seldom entirely dead ; there always remains a vital spark of childhood belief, which could be fanned into a flame giving light and warmth.

But some may say that all efforts would be useless ; the man is determined and will not hear of God ; it is not the proper time. Therefore, no matter what might be done, the man would remain unshaken in his indifference to all that is holy, a victim to his folly. It would be fruitless to try to reach his heart by acts of kindness and love ; folly to try to overcome his prejudices by tears and supplications, by the good examples of a saintly life, by the fond recollections of a loving mother, a sister, a daughter ; useless that great opportunity which Divine Providence gives to touch the hardest heart — the death of a loved one. All that would be lost pains and time, and, nevertheless, our dear God thinks them good ! No, according to some cowardly women, poor blinded man must be left alone on his deadly march to the yawning abyss ; no warning cry can be uttered ; his soul ransomed by the Blood of Jesus, must be abandoned to the demon. The half of humanity must be left to perish on account of woman's laziness, heartlessness and apathy ! Provided she has a good time in life, it is all she wants and cares for ; there is no thought for the future happiness of that man's soul who has lived, slaved and died for her joy and prosperity ! Fiend !

How can such people who will gossip all day long, think that they lose their time when occupied in the grand noble work of saving a soul ? What should then be thought of priests who are glad to enter prisons and filthy hovels to meet with the riffraff of the people, devoting their time to their spiritual education ? What about the many missionaries who leave home and friends to become exiles in a foreign land to convert nations to the Church of God ? Do they lose their time ? Well, are the religious ideas that have triumphed over the turpitudes of antique and modern paganism, incompetent to overcome the coldness of so many Catholics ? No. But some women seek to hide their religious cowardice and sloth behind the invulnerable wall of man's voluntary neglect of God. Man is not as wicked as he appears to be. His language may be sometimes harsh and bitter, but he means not what he says. He reviles because he is unhappy. Were he in joy, he would love his God ; but having wandered from the right road, he recalls the past, would return, but knows not the way. He is anxiously

waiting for a friendly word, a word of love helping him to overcome his human respect and serve the God of his boyhood days. And if that saving word come not from one of his family, whence will it come, when the priest and the Church are kept away ?

Let them not await better days but begin immediately. Hell is continually doing its terrible work, multiplying its means of perversion, its scandals and infamous doctrines, overthrowing everything that tries to stop its progress. And will christian wives and mothers gaze on with folded arms and not move a hand to save the husbands and sons ? No, let them believe that with zeal, good will, courage and constancy they will prepare the way for their lost ones' return to God. Firm in that conviction let them besiege those rebellious souls. Day and night, when near or far away, directly or indirectly, by word and counsel and example and prayer and tears, they must direct every effort to ameliorate man's spiritual condition. And when success will crown their work, they will find that their time was not lost. In doing so they will assure their own eternal salvation, for Saint Augustin says that by saving a soul we save our own.



A certain monk once had a great dislike to confession, and the devil put it into his head that it was no use going every week, because he always had the same sins to tell, and grew no better.

He told St. Bernard, who was his abbot, of his temptation, and the saint desired him to take a large pitcher that stood in the refectory and fill it with water, and leave it at the gate of the monastery a week; he made him repeat this process for several weeks, and then one day, he bade him empty the pitcher and bring it to him.

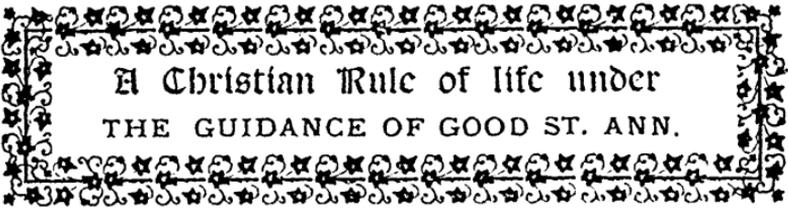
The monk did as he was told, and St. Bernard desired him to look into the pitcher, and tell him what he saw there.

« I see nothing, Father Abbot. »

« Are there no slugs, or insects, or dirt of any kind ? » asked St. Bernard.

« No, it is perfectly clean ; the water has washed it and pervented anything sticking to the bottom, » said the monk.

« That is just what your weekly confession does to you, my son, » replied the abbot ; « it washes your soul and keeps it pure and prevents sin and imperfections cleaving to it. »



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

HOW to lead a good life at service. — All the advantage, all the good of a life of service depends on your being faithful. Two servants may be in equally good situation, yet one will be contented and happy and growing better every day, while the other will be always complaining and pretting, making herself and everybody else unhappy, and getting more and more wicked. Let us look into it and see the reason of all this difference.

These two girls are acting on very different principles. One looks first at this world in everything. Her mind is taken up with the idea of enjoying all the pleasure she can now. She is all the time studying the ease and comfort of the present moment. As soon as any desire rises up in her heart she allows herself to be completely carried away by it, and God and religion have to stand in the back-ground. — The other is in the habit of looking away from this world, and looking first at God. The question with her is, — Is it right? Is it good for my soul? and not, — How do I like it? She takes a calm and holy pleasure in denying herself what is wrong or not good for her, because she knows that her soul is united more closely to God, her only real good, by so doing.

This is the reason of all the difference in their lives — why one is happy and good, the other so unhappy and sinful. And this shows the necessity of having a right principle of conduct, a principle good enough, and broad enough, and strong enough to regulate all the actions of our life. We can not do better than to lay down some such principle. St. Paul had such a ruling principle. He says: « I do not live any longer, but it is Christ that lives in me. » (Gal. 2-20.) He had Christ so firmly seated in his mind; he had it so much at heart to please Him, that he was able to say that he lived no longer for himself but for Christ. Here was his fixed principle: he would no longer live for himself, but for Jesus Christ. No doubt he used to say

to himself on all occasions, « Remember, Paul, you are no longer to live for yourself, but for Christ ; » and it was by acting on this principle that he arrived at such a high state of perfection. — In the same way, if you want to live a good life, you must take care to have some such principle, which shall have the upper hand in your soul, and control your whole conduct. No matter how it is expressed, whether one says, « it is better to lose the world than suffer the loss of the soul ; » or, « my meat and drink shall be to do the will of God ; » or, I will look at God and His will first in all I do ; » or, « all my desire is to please God and save my soul ; » all this means really the same thing.

We need some such thought to sink deep in our minds, so deep that it may never be forgotten or lost sight of. We must strive to possess and fill our soul with the grand principle of living for God, of wishing and striving to please and love God more and more. We must, as it were, keep our eyes fixed on this mark, that the sight of it may always afford us strength and courage. — Suppose a beautiful house on a hill, surrounded by pleasant groves and gardens of flowers, could be placed in your sight, with the promise that it should be your's after a term of faithful service. If you found that service getting tiresome, you would go to your window, look at that beautiful house, your courage would rise, and your labor would again become light and easy. — So have in your mind the love of our Saviour, that great treasure which will make rich for all eternity, have it always ready to look at, and I will warrant, that all the troubles of life, and all the mischances that may happen to you, cannot hinder your soul from rejoicing at the glorious prospect before you. Would that we could always bear this in mind. But the trouble is that it is so often forgotten ; either lost sight of altogether, or seen only so dimly that it appears like a dream, and has little or no effect on the mind. Now, I do not want you to lose sight of it, if others do. Your whole spiritual life, goodness and happiness depend upon your not losing sight of it. Therefore, you must consider *what means you will take to keep it always in view.*

In the first place, have you already got the idea of living

chiefly for God and his love, strongly fixed in your mind? If not, then you must begin by getting it so fixed. One cannot keep a thing unless one first gets it. And I know no better way to get a good start, than to consider and think over these things in the mind, with many devout longings and desires after God. — If the beautiful residence that I imagined just now were at a considerable distance from you, you would strain your eyes to see as much of it as you could; you would walk as near to it as possible, and if you had a field-glass you would look at it through that. So, in the same way, be thinking in your mind of the great happiness, the immense importance of fixing your soul in the love of Jesus. Be saying to yourself many times (it cannot be too many), « oh, had I only the riches of the love of Christ. » Long for the love of Christ, and let the exclamation burst often from your lips. « O Jesus, Thy love is what I want; let all other love, and all the things of the world become irksome and distasteful to me, so that only Thy love may rule my soul. »

A few days of such holy longings and heart felt wishes would not fail to light up and inflame your soul with a ardent desire to love God. This desire would make everything that tends to increase this love, pleasant and agreeable to you, no matter how unpleasant it might be otherwise. These impressions would be deepened if you would keep yourself quiet, and not allow other thoughts and distractions to occupy and dissipate your mind; if you would take care for a while to avoid much conversation, and from time to time retire, if you have the opportunity, to make a special business of this thinking and simple, devout prayer to God. If you had any important business of this world on your mind, you would be glad to get in your room alone, that you might think it over without disturbance. In the same way, steal away by yourself to reflect upon this most important of all things, quietly, and without disturbance. — I can speak from experience as to the effect of such a course. I have seen many very careless and sinful people, living in the midst of distractions and occupations, who being aroused by the word of God on a mission or elsewhere, have by a few days of earnest desire and prayer

become completely changed. Their eyes have been opened, so that their former sins have become perfectly hateful to them, and their hearts on fire with the love of God, so that the pleasures of the world were unable to give them satisfactions. I have seen them persevere after this beginning steadily, year after year, until death has put its seal on the blessed work.

There is an old saying that «still water runs deep;» so I would advise you to keep your mind perfectly quiet and still, for then God will deepen every good impression. The devil loves excitement and hurry, and noise, and passionate feeling. Keep clear of these things, then, if you wish to advance in goodness. Even if you have been a great sinner, do not excite yourself too much. In that case, clear your conscience by a humble and sincere confession, in a calm and quiet way, without fretfulness or disturbance of mind, and afterward there need never be any serious anxiety on the subject. — Well, then I will suppose the conscience at rest, and that the only uneasiness the soul has is that it does not love God half as much as it desires to — a blessed uneasiness, which causes no trouble, but fills the mind with joy. We must strive to keep up this desire all the time, in peace, however, that the words of the Saviour may be fulfilled in us : «Blessed are they that hunger and thirst after justice, for they shall be filled.» (Matt. 5-6.) We must not merely hunger and thirst after justice (which is the same thing as the love of God), for a day or a week, and then allow the soul to get filled with the world and its desires ; but manage in such a way that this longing may go on all the time increasing ; that it may take up the heart, so that no room may be left for anything evil ; no relist for anything that does not increase this love, and no joy or happiness except it springs from this holy longing and desire that possesses the soul.

But, you may say, I have never had a chance to get much learning, and it seems to me to stand in the way of leading a good life and getting to heaven, which you say is the very thing we all live for. — I reply that if you know a few things, such as the truths contained in the Apostles' Creed, namely, that God has created you to be happy forever, that Jesus Christ

loved you so much as to lay down His life for you, and that the only true happiness is to be found in seeking first of all « the kingdom of God and His justice ; » and if this knowledge has sunk deep in your heart, so that it comes first to mind and directs your actions to God, you are very wise and very learned. — A learned man hears a sermon, and understands the meaning of every word and of all the ideas, so that he can talk about it to the wonder of every one, but nothing of it all has any practical effect on him. You, on the contrary, scarcely get the full meaning of a single sentence, and all long and hard words fly over your head, but you notice some saying of our Lord, perhaps this : « Learn of me, for I am meek and humble of heart, and you shall find rest for your soul. » It makes a deep impression ; you often recall it to mind ; it makes you mild and gentle, and more and more so during your whole life.

You have understood that sermon better, and learned more than that man did. You have got more in that sentence than whole piles of books contain. The Fathers of the desert, with only the Scriptures, or may be, only some sentences of it that they knew by heart, but which they kept in mind and felt deeply and acted out, became so wise and prudent that learned men took long journeys on purpose to get their advice on most important affairs. They spoke with such truth and force that their words penetrated the hearts of thousands who came to listen to them. — The good laborer, who really desires to love God, will be taught by God himself how to do it. He will hear the principles of wisdom taught in the church, and from the lips of others, and God will constantly whisper them to his ears : (Smit. J. C. L. 3c. 43.) « I am the one who teaches how to despise worldly things ; to be tired of that which must pass away. to seek that which is eternal ; to be wise in regard to eternal things ; to make one put all his hope in Me, and to love Me above all. »

**STANDPOINT OF A ROMAN CATHOLIC
ON RELIGION.**

P*RIVATE judgment and testimony of the Fathers.* — I was saying that although we Catholics take the Church as witness and umpire in every dispute about doctrine, I had another set of witnesses for you, because you do not, as you say, yet believe in an infallible Church. For submission to the Church is the last act whereby compelled by evidence, which when fairly examined is irresistible, the Protestant becomes a Catholic, accepting the Church as speaking to him in the name of God, and so reaping the fulfilment of Our Lord's words « he that heareth you heareth me. » — Who then is the witness admitted, not by faith but by reason and the common sense of all men, to be able to give conclusive evidence ?

— Well, that is more to the point, I am all attention.

In order to make my meaning clearer, let me make use of an example. An Indian Rajah of vast positions, one of England's subject princes, dies, after having disposed of his treasures and his territories amongst the different members of his family. It comes to pass that after some years, disputes arise amongst the legatees. After passing through the Law Courts in India, the case comes to be heard in a Court of Appeal in the Old country. The whole matter turns on the interpretation of some clauses in the will, that is to say, as to what was the actual meaning of the testator, how, on what principle would the matter be decided ? Recourse would naturally be had to adepts in the languages and customs of India. The exact meaning of the words would be investigated. But the matter would not be decided on these grounds. For the question is not as to what the words might, with more or less propriety, express (for words are generally capable of more than one meaning), but what was the actual meaning of the testator. What he meant to convey, and was understood to express, at the time and on the spot where he made his will. What then would be the

action of the Court? The whole case would be suspended until persons could be sent out to India to take depositions on the spot, if possible, of the lawyer who made the will and other disinterested persons, who were in the confidence of the testator, and could depose as to his intention, in so wording his will. On these grounds, the legal authorities on the spot would have given original possession to the legatees, and these must be the basis of all future legal decisions. In short, the testimony of trustworthy eye-witnesses and contemporaries who knew the mind of the testator, would be taken as conclusive, and as settling beyond doubt or cavil, the real meaning of the will. Such witnesses would be accepted as the only really unexceptionable umpires, and the Courts of law would only endorse their testimony and give it the authority of law.

The application is obvious. The inspired writers guided by the mind of our Lord are the authors of the will or testament, and stand in the position of the testator. The disciples of the Apostles, Ignatius, Clement, Polycarp, and their contemporaries and scholars, Justin and Ireneus, are the witnesses whose testimony would certainly be deemed conclusive, if they lived in our day, and were called before the Chief justice of the United States, in any question which turned on evidence as to the intention of the testator.

Such is the Catholic principle of interpreting the Scriptures. We take the early Christian writers, but especially the contemporaries of the Apostles and their immediate disciples, looking on them, indeed, as uninspired men, but placing them in the highest class as witnesses of what they had themselves been taught, and as able from their position to give conclusive evidence, as to what was believed by all Christians around them in their day. And where we find these writers, though dwelling in distant lands, yet testifying everywhere to the same doctrines, to the supremacy of the Pope, and to the Church's infallibility, as they also witness to the other Christian doctrines, such as the Trinity and the Incarnation, we consider that there cannot be more conclusive evidence, that all these doctrines came from one and the same source, as part and parcel of that Christianity which was derived originally from the Apostles —

and thus founded — the whole edifice of the truth stands firm « built on the foundation of the Apostles and Prophets, Jesus Christ Himself being the Head corner-stone. »

Private judgment or the protestant principle is the opposite to this. With them, it is as if the judges who had to decide in the case supposed above, were to ignore all evidence taken on the spot, all testimony of eye-witnesses and persons in the confidence of the testator, who could depose as to his actual intention, and were to take the letter of the will, interpreting it over in England to the best of their ability, as if the judges, I say, were to rule in opposition to the original evidence and testimony from the beginning, that a new construction was to be placed upon it. But even so, they could not insist that such was the only possible meaning of the words, nor could they deny, that the possession and prescription of years was against them. But here, in fact, our parallel must stop ; for we cannot even imagine a set of lawyers, attempting to decide any legal question, by the method which Protestants take to decide disputed texts of Scripture. — Is then, the truth of God less valuable than a few acres of land? Is it a greater crime to violate truth in regard to the rights of our fellow-men, than to violate the truth of God, and « take away from or add to the words of God Himself? »

— Good ! Sir, very good ! I have no hesitation in saying. But one thing strikes me, and that is, if once we admit any authority besides the Scriptures we shall never know where to stop, all this notion of tradition, as I suppose you call it, is new to me. I have found the Bible, on which our Church grounds her teaching, quite sufficient for me, and so has my Church and the old Church of England before her.

The reason, I think, of your innate prejudice against holy tradition arises from your forgetting that the certainty of revelation does not depend on its being written, but on the messenger being incapable of error or deceit. We all know, of course, that Christ wrote nothing, and that all our knowledge as to the truth and inspiration of the New Testament rests on the tradition, which comes to us from the Apostles, that these documents are true and inspired. But how do we know that

this tradition is trust worthy and really comes from the Apostles ?

— Precisely, if this point were made more clear, it would help Protestants out of their difficulty more than anything.

We have already gone over that ground. The visible Church of this day is simply a continuation of that original society coming down in unbroken succession, which received the first teaching of the Apostles, confirmed as it was by miracles, and by the evidence of those who had known Jesus and had received the evidences at first-hand of His life and miracles, death and resurrection, and of His explicit claim to be the Almighty God in human shape. The whole of these evidences created both in the minds, of the Apostles themselves and their disciples, an overwhelming conviction of the authority of their teachers and of the truth of what they taught. Now that which they taught was derived wholly from the tradition of a body of facts and doctrines, of which they, the Apostles, were the sole depositories, and which they taught in the name of their Divine Master, as teachers supernaturally guaranteed by heaven. After a time, a portion of their teaching, a mere outline as it must have been, came to be written down or guaranteed by some of the Apostles. These writings were scattered through the different Churches in detached documents, in the form in which they had originally been written at the instance of particular individuals, or at the special need of particular Churches. In the course of time the Apostles died, who had been the immediate recipients of the revelation, and after that no more writings of such authority as these original documents were ever composed. These were known under the name of The Scriptures, or Apostolic Writings, since they had been written by and under the direction of Apostles. These Scriptures were therefore committed to, and rested on the tradition of an infallible Church.

And here we see at once the difference between the divine tradition of the Church itself and the human tradition of particular Churches. — In process of time there came to be many documents besides those we now count as inspired, venerated as such in some Churches, and in others rejected. There were

several Gospels claiming to be genuine, while the Epistle to the Hebrews and some of St. Paul's and St. John's Epistles were accepted in some Churches, and in others rejected. Though the true doctrine was everywhere taught by word and by writing, yet practically the Church was without the New Testament in our present sense of the word, that is to say, a Volume in which we are certain that every book is true and inspired, and which may therefore be pointed to as the Book of the written word. It was not, till three centuries after the days of our Lord and the writing of the Gospel, that the Council of Carthage inaugurated that decision which was afterwards accepted by the whole Church, and which rejecting many books which had been falsely supposed to be inspired, gave us our Canon of the New Testament, such as we have it at this day, and such as Protestants have received it from us.

— So that you mean that the tradition of the Church is the continual handing down, whether by word or writing, without addition or diminution, of the whole teaching of our Lord and His Apostles, by virtue of the perpetual guidance of the teaching body by the Holy Ghost dwelling in it. And that unless we admit an infallible Church we have no certainty of the truth of either tradition or Scripture, since, even Scripture itself rests, for the only proof of its inspiration, on the tradition and infallibility of the Church as late as the IVth century. I remember that Wilberforce rests a good deal of his argument on this point, and it weighs much with me.

No doubt of it. It is only another mode of stating the Church's perpetual infallibility in faith and morals, and the subject matter of that infallibility, which was and is the original deposit of doctrine given by our Lord to the Apostles, which they and their successors the Bishops of the Church were and are divinely guided to keep intact and hand on. The Church, after the death of the Apostles, could no longer give new revelations or add a line to the written word, but only hand down intact, and therefore, where necessary explain infallibly the original deposit. — Thus, as I have stated, the whole Christian revelation resolves itself into a divine tradition taught by the lips of Christ to the Apostles. This again divides

itself into the Apostolic writings, and the Apostolic traditions. These are obviously of equal authority, and our certitude of their genuineness and truth rests on the perpetual infallibility of the teaching body ; of the Church of the 11th, or 14th, or 20th century, no less than of the Church of the Apostles.

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



THANKSGIVINGS.



Lebanon, N. H. : « I had been suffering for a long time from sore feet and toes, and had tried all sorts of remedies, but without obtaining any relief. Finally I had recourse to Good Saint Ann, imploring her aid, for I had to be on foot all day long. After two weeks supplications my prayers were heard, and now my feet are entirely cured. » R. L. H.

Utica, N. Y. : « I wish to thank Good Saint Ann for my sister's recovery. I had promised to have it published in the *Annals*. » A. M^c. D.

Bagley, Minn. : « May Saint Ann pardon me for delaying so long to publish in the *Annals* my little daughter's cure. Last fall, she was taken ill with a sore on her knee. The doctor thought she could never get better without an operation. I then left him and made two novenas to Saint Ann, promising two masses in her honor, if my child were cured. She is now perfectly well, and I am happy to be able to fulfil my promise and have it published in the *Annals*. A thousand thanks to Saint Ann for this and many other favors obtained. » Mrs Francis Parent.

Merrifield, N. D. : « I enclose \$ 5.00 in return for a favor obtained last year through Saint Ann's intercession. » Michel Huard.

Erie, Mich. : « I was very sick about one year ago and promised Saint Ann, two masses, if cured. My request was granted, and I come to fulfil my promise. Enclosed required amount. » A friend.

New Canada, Minn. : « Gratitude to Saint Ann for a favor granted. Off. 10 cts. » Mrs M. Melancon.

Mobile, Ala. : « Many thanks to Good Saint Ann for relieving me from rheumatism in my ankle. I promised to have it published in the *Annals*. » Mrs E. M^c Doneough.

Watertown : « Many thanks to Good Saint Ann, for two great favors received last evening. I applied the oil and was immediately cured. Thanks to Saint Ann » B. B.

Fowler, Ind. : « Please allow me a space in your *Annals* to return my heartfelt thanks to Good Saint Ann for her kindness to me, early this spring. My daughter was far away from home for her First Communion, and took very sick. The doctor, thinking she was dying, sent for me, and had her anointed. I was by her side, and promised Good Saint Ann to have a mass said in her honor, with publication in the *Annals*, if I could bring my child home alive. In one week's time she recovered, thanks to Saint Ann. » Mrs S. Martin.

Lee, Mass. : « Many thanks to Good Saint Ann for the safe return of my son. » Mrs Charles Coles.

Chippewa, Falls : « I wish to fulfil a promise made to Saint Ann. I had a severe attack of hemorrhage. I promised Saint Ann to have a mass said and publish in the *Annals*, if she would cure me. I am now getting better. » Mrs Chas. Goulet.

Enterprise, Ont. : " I was taken suddenly bad with eczema and I promised Saint Ann to have a mass said in her honor and have it mentioned in the *Annals*, if she would only cure me. I am cured, thanks to Saint Ann. Enclosed offering for mass. » Mary T. Finn.

Gardner, Mass. : " Enclosed find money for masses to thank Saint Ann for favors obtained and for two special graces requested. » Child of Mary.

Manchester, Conn. : " Having been troubled for more than two years with what appeared to be a cancer in my nose, I promised Good Saint Ann, if she would obtain a cure for me, to thank her through the *Annals*. Since making the promise, I have found the desired relief, for the trouble has almost entirely disappeared. » F. H. S.

Winchendon, Mass. : " Many thanks to Good Saint Ann for favors which I received. Find enclosed \$1.00 for a mass. » H. F. B.

Algoma : " Many thanks to Saint Ann for regaining my health through her intercession ; also for several other favors, after promising to publish in *Annals*. » Mary M.

Boston, Mass. : " While in the training school of our Boston hospitals, last spring, I had the great misfortune to burn a re-born infant by applying a hot-water bottle with a loose stopper. I was the nurse in charge and was held responsible. I felt very badly over it and expected to be asked to resign. The physician told me he thought the child would die from shock. He ordered stimulants every hour, but the child was too weak to retain anything. My thoughts went up to Good Saint Ann, I asked her to help and intercede for me, that the child's life might be spared. I had on a scapular which I had touched to a relic of Saint Ann during my pilgrimage 1900. I took it off and wrapped it up in the child's clothing. The burn was dressed every 4 hours ; each time I asked Saint Ann to help me. Much to the surprise of all the child recovered and at the end of 3 weeks, mother and child were discharged from the hospital. I promised Saint Ann to have a mass said in her honor ; also to have this published in the *Annals*. I thank Saint Ann for her wonderful favor. » Trained Nurse.

West Gardner, Mass. : " I faithfully thank Saint Ann for many favors she has granted me. » B. H. M.

Collinsville, Conn. : " Enclosed, money for two masses ; one for a favor received, and the other that I may be restored to health. » A. M. Reidy.

Kingston, Ont. : " For favor received. Off. 25 cts. » Mrs. Hynes.

Toronto, Ont. : " I promised Saint Ann if she would see me safely through my confinement, that I would publish it in the *Annals*. I thank God for the little baby girl given me through her intercession. F. S. M.

Kingston : " I promised Good Saint Ann to return her public thanks through the *Annals* if she would bring my husband, son and myself safely through our sickness. I also asked her to obtain work for my husband. Both requests have been granted. She has also been very kind to me on several other occasions. I send you an offering for a mass. » M. L.

Crysler : " My heartfelt thanks to Saint Ann for my recovery from an ailment which I took after I had the grippe. » C. A.

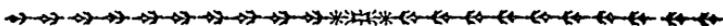
Detroit, Mich. : " My gratitude to Saint Ann for having relieved me from a running sore behind my ear. » M. K.

Charlesbourg : " To the greater glory of Saint Ann, would you please publish my child's cure. Our baby had been suffering greatly from sore eyes for five months. The pain was so intense that the child could not bear the light of day, not even that of a lamp. The eyes were very red and emitting matter. We were told to consult a specialist or the infant would lose her eyesight entirely. Frightened at such words, we appealed to Saint Ann who, we knew, would help us in our trial. My husband and I began to implore her aid and July 1st, we went to Saint Arne de Beaupré whence we brought some water from her fountain. I washed the child's eyes with it every day. The child grew better and in a month's time was completely cured. We thank her with all gratitude and beseech her to continue to watch over us, guarding us against all corporal and spiritual dangers. » Subscriber.

Glens Falls : " Enclosed \$5.00 for Saint Ann's shrine in fulfillment of a promise. Please publish my favor in the *Annals*, and implore Saint Ann to grant me one more favor I have asked so often. » M. E. D.



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 Neuman, 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 Ann's Basilica.

Persons already recommended and whose prayers have not been granted.

Special Intentions.

NEW YORK CITY. " I implore Saint Ann to help me in all my undertakings, to grant me a certain spiritual grace, and strength to abstain from all intoxicant liquors. " J. J. Sheridan. — ROCKLAND, MICH. : " Enc. \$ 5.00, as an offering to Saint Ann to be cured from stomach, kidney, and heart trouble. " Mrs Dan. M^c Kinnon. — TAYLOR, ILL. : " Pray for the ending of an estrangement, for one reconciliation ; 66 departed and several conversions. " Alice B.yle. — CLINTON, MASS. : " For three special intentions. Off. \$ 1.50. " Catherine O'Connor. — MINNEAPOLIS, MINN. : " Enclosed find an offering for a mass, asking Saint Ann's assistance to obtain a permanent position. " Subscriber. — INILLINGATE, N. D. BAY, NEBD. : " Four special intentions. " L. M. Jobin. — BROCKVILLE, ONT. : " For restoration of soul and body. " — PITTSBURG, PA. : " For a priest's restoration to health and my relief from stomach trouble. " Mrs Mary Langan. — LACHUTE, QUE. : " For a brother's recovery from drinking. " Mrs Manning. — KERSEVILLE, N. Y. : " That Saint Ann may grant a long-prayed-for intention and temporal blessings. " Subscriber. — DOURO, ONT. : " That my will return with this pilgrimage, or that I may get a line from him for the safety of his soul. Off. 50 cts. " Mrs C. Condon. — HUNTINGTON, MASS. : " For the improvement of my health. Off. \$ 10 00 for masses. " Minnie Savirt. — MOOSE CREEK : " For my wife's recovery from insanity. " Ferdinand Villeneuve. — " Good Saint Ann pray that E. M^c Mahon's nerves will be cured, that her sister will recover her speech, and her brother his eyesight. " — " That Saint Ann may release my husband's soul, if in purgatory, and that my children and I may never commit a mortal sin, and for the grace of a happy death. " K. L. — " For the grace to become a priest, for a happy death, and repose of my father's soul. Off. 50 cts. " T. F. L. — " Grace of a happy death, and release of my father's soul, if in purgatory. Off. 50 cts. " M. L. — " To be relieved from headache and sore eyes. " H. Higgins. — " For settlement about my house and means to support my children. " — " Pray for my sick mother for grace to endure her sufferings ; also for a sick girl that she may recover. " — " A mother and girl thank Saint Ann for favors granted. " Mary E. Walsh. — " For recovery from nervous and heart trouble " Mrs P. Bonetty. — " For the grace of purity, that my father and brothers may never drink, that we may all die a happy death. " Sinner. — " That mamma may be successful this winter and recover her health ; for my brother's business and marriage, and for my sister's health. — " To be delivered from head and toothaches and consumption, and grace to keep from sin. " M. A. Doherty. — " That God may direct me in the choice of a partner for life. " M. Gibronan. — " For grace to guide our family right ; sister's and brother's health. "

PRAY FOR OUR DEAD.

GARDNER, MASS. : Julia Noonan, Mrs Margaret Lynch, John M^cAniskey.

AMSTERDAM, N. Y. : Michael Harrigan, Mrs C. Pfeiffer.

DAYTON, MINN. : Joseph Caron.

FARIBAULT, MINN. : Remi Payant.



SAINT FRANCIS OF ASSISI.