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SAINT ANNE
Teaching the Blessed Virgin



Annals of Saint Anne de Beaupre

Vol. 14 Febuary 1901 No 10

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Chronicle of the Shrine



December 10th. — We have just concluded the ceremonies of the Forty Hours, begun in our Basili- ca the day before yesterday, the feast of the Imma- culate Conception of Mary. No better days could have been chosen for this solemnity in the shrine of Good St Anne. How sweet it was to contemplate with the eyes of faith these sublime mysteries : the glorious Anne, the living shrine of the Immaculate Conception ; Mary Immaculate the living tabernacle of the God of the Eucharist ; St Anne and her august Daughter seconding with all their credit the fervent prayers poured forth at the foot of the throne of mercy.

The Forty Hours ! to what can they be better compared than to the desert oasis where the weary caravan quenches its thirst in the clear waters of the spring and finds soothing rest in the shade of great palm trees. The hours of adoration, especially amidst the silence of the night, perfume the soul with a truly heavenly fragrance. In the ecstacy of contemplation one cannot avoid saying with Peter on Mount Thabor : *Lord it is good to be here.* Willingly one sings with the royal prophet : « How lovely are thy tabernacles, O Lord of Hosts ! My soul longeth and fainteth for the courts of the Lord. My heart and my flesh have rejoiced in the living God. For the sparrow hath

found herself a house and the turtle a nest for herself where she may lay her young ones : Thy altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in thy house, O Lord ; they shall praise thee for ever and ever »

Ah how truly is the Catholic faith a great gift from God. How its radiant light sheds consolation and joy on the stormiest days of our pilgrimage in this valley of tears ! How can we help deploring the sad fate of our brothers whose ears remain closed to the tender appeals of the divine Prisoner of our tabernacles. *Come to me all ye that labor and are heavy laden and I will refresh you.* How we did pray for those poor strayed ones, the most to be pitied among whom are those who, after being rocked on the knees of a Christian mother have betrayed the God of their first communion and now do Satan's work in the world. We were careful not to forget our dear subscribers and we have the sweet confidence that from the throne of light whence the white Host shone, rivers of grace flowing in all directions have reached our faithful readers and sanctified them without their knowledge. An hour of adoration passes away quickly when one prays to the Heart of Jesus for all the intentions dear to a Christian soul : Holy Church, Our Holy Father the Pope, the bishops, priests, the religious orders, our country, our relatives, friends, benefactors, sinners, the agonizing, the souls in Purgatory. Add to this the long litany of the personal intentions of each one. Then we must not forget thanksgiving for so many favors already received when we know that gratitude deepens and widens the channel of heavenly blessings.

In truth the solemnity of the Forty Hours brings great spiritual blessings not only to the parish in which it is celebrated with faith and piety but to the whole Catholic Church ; that is to say that these feasts in honor of the God of the Eucharist rejoice heaven, sanctify the earth and console purgatory. Oh ! what a beautiful and great thing is faith !

December 11th. — *The votive mass.* It is bitterly cold, 25 centigrade below zero. But it is not cold enough to daunt the worthy people of St Joachim who come, to the number of 180, to assist at the *votive mass* sung at 8 o'clock in the basilica by Rvd G. Lemieux, their pastor. This mass which is celebrated every year in the octave of the Immaculate Conception, was founded by the parishioners of St Joachim jointly with those of St Anne in thanksgiving for St Anne's powerful protection which averted an epidemic with which these two parishes were threatened.

Christmas. — The basilica of Beaupré is in nowise behind any other church with regard to the pomp of religious solemnities ; we say so without a shadow of vanity. For instance, we contented ourselves during the Offices of that great day with the liturgical plain chant accompanied by our splendid organ. Was it because we had no voices for a musical mass ? Not at all ! Our choir is the admiration of all strangers who attend our parochial offices. Was it because we despise the grand sacred music of Haydn, Beethoven, Gounod etc, etc ? Not at all ! We merely took the liberty of preferring to all those great masters him who, better even than they, has given expression to Christian sentiment in the simple and austere melody of plain chant : pope St Gregory. Nothing lifts up the soul to God like well-sung plain chant and our choristers of St Anne sing it admirably.

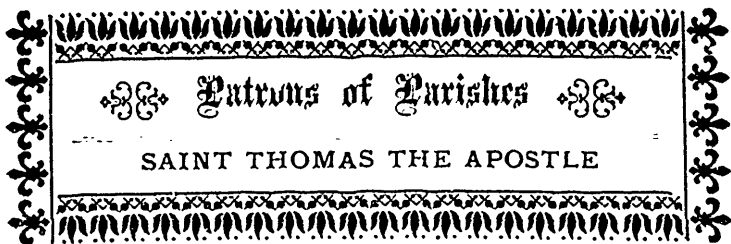
Thus we have nothing but plain chant here even on Christmas day and during the three masses we sang all the Christmas carols. Nothing can take the place of these old hymns ; should they disappear it would be to the great detriment of piety amongst our people. We consider that we are within the bounds of truth in saying that the noble and vigorous simplicity of Gregorian plain-song, the touching but orthodox naïveté of the old Christmas carols are eminently suitable around the cradle of a God who sought His first worshippers amongst shepherds.

C. LECLERC, C. SS. R.

The Blessed Sacrament is the health of soul and body, the remedy of all spiritual diseases, by which my vices are cured, my passions are restrained, temptations are overcome or lessened, a greater grace is infused, virtue receives an increase, faith is confirmed, hope strengthened, charity inflamed and extended. (Imit. L. IV C. 4.)

Serve the Lord in truth, and seek to do the things that please Him. And command your children that they do justice and alms-deeds, and that they be mindful of God, and bless Him at all times in truth, and with all their power. (Tob. 14-10.)

The whole and greatest hindrance is, that we are not free from passions and lusts ; nor do we strive to walk in the perfect way of the Saints. (Imit. L. I-C. 11.)



HOW often do we hear these words: « I belong to the school of St. Thomas. I believe only what I see. » And bad Christians stop at that ; they thus justify their incredulity and their obstinacy. They ignore what was profoundly wise in God's conduct with respect to this apostle who was unfaithful but for one moment and they retain all the characteristics of incredulity : oddity, warped judgment, stubbornness and mean-mindedness. Ah ! if they were sincere they would imitate the faith of St Thomas and, like him, would profess it openly, would preach it apostolically and accomplish it holily. Let us briefly recall the portions of the Gospels wherein the peculiar character and the conduct of St Thomas manifest themselves and we shall find solid instruction therein.

Who does not know that Thomas, a Galileean by birth, of obscure condition, followed the Lord from the very first year of his preaching and had the honor of being one of the twelve apostles ? The Gospel tells us the words spoken by St Thomas on several occasions. Great was the impetuosity of his love. Did he not prove it when Jesus wished to go to Bethany and bring Lazarus back to life ? The others sought to dissuade the divine Master saying : « The Jews wish to stone thee and thou goest with them. » Thomas exclaims : « Let us go and die with him. » At the last supper when Jesus says to them : « I am going : I go and whither I go you know and the way you know, » Thomas says : « Lord we know not whither thou goest and how can we know the way ? » The answer was : « I am the way, the truth and the life. »

The most striking instance is the following : After the resurrection, Jesus showed himself to the apostles and disciples, but Thomas was not amongst them.

Providence willed it thus for the strengthening of his faith. Thomas would not believe it. « Except I shall see in His hands the print of the nails and put my finger in the place of the nails and put my hand into his side, I will not believe. » Jesus Christ knows His apostle's unbelief. What does He? He is the first to seek His apostle; the master seeks his disciple; the physician his patient. Doubting Thomas cannot seek the Lord without being previously prepared by grace. This grace is granted him. Jesus once more shows Himself, He enters the *coenaculum* where Thomas was with the other disciples; He enters miraculously, the doors being closed. This is a miracle. The Lord says to Thomas: « Put in thy finger hither and see my hands; bring hither thy hand and put it in my side and be not faithless but believing. » Thomas answered: « *My Lord and my God.* » The apostle doubted in order that we may not doubt; he saw and touched in our place and blessed are we to have faith.

My Lord and my God! Thus St. Thomas atoned for his fault by the excellent confession of faith he made; for he clearly confessed that Jesus Christ was true God and true man.

My Lord and my God! My God since thou hast risen from the dead as thou didst promise. My Lord since thou hast redeemed me by thy wounds and the sufferings of thy sacred humanity.

My Lord and my God! This is a cry of joy; the apostle has found his Master whom he thought lost for ever; suddenly his love burns anew on contact with the heart that is a fiery furnace whence issue thousands of sparks to kindle a sacred fire in the hearts of all men. If, before the Passion, Thomas could say: « *Let us go and die with Him,* » what an ardent desire now impels him to devote to the Savior a life that belongs to the latter for so many reasons. . . . But what does the Master answer: « Because thou hast seen me, Thomas, thou hast believed; blessed are they that have not seen and have believed. » The true test of faith is to believe what one does not see. The Church is infallible; when it has spoken we must submit. Thomas should have been satisfied with the testimony of the apostles who then represented the Church.

He weakened the merit of *his* faith by asking to see with his eyes and to touch with his hands but he strengthened *ours*. Let us profit by this lesson ; let us believe without seeing and we shall understand as St Augustine says : *Crede ut intelligas*. Believe in order to understand. The Lord will call you blessed for having believed without seeing.

This faith, this joy, this love of Thomas were not unfruitful.

When the disciples scattered, the Orient fell to the share of Thomas. He had, we are told, the happiness of seeing the magi who had been to the cradle of the God-Child, to baptize them and associate them with him in his evangelical mission. He also sent the disciple Thaddeus to the King of Edessa, Abgarus, who was baptized with all his family. He roamed over the vast empire of the Parthians who were then rivals of the Romans and sowed the faith in those boundless regions. Then he went to India where he founded a flourishing Christendom.

The holy apostle seems to have lived to a very old age and to have evangelized all the countries of the Orient ; he seems to have penetrated into Thibet and even into China ; the monuments discovered by modern missionaries are incontestable proof that his disciples at least carried the seeds of the Gospel there.

Who will refuse to admit the intrepidity of the apostle converted from doubt and unbelief? He was not content with converting the Parthians, the Medes, the Scythians, the Hyrcans and the Persians ; he penetrated into the most remote regions of India ; he preached to nations whose name was barely even known and there he established the worship of a crucified God ; he inspired carnal men with love for the cross ; he confounded superstition ; he overturned idols ; he won millions of infidels to Jesus Christ and to the Gospel.

But, imbued with what his good Master had suffered for the salvation of mankind, St Thomas burned with the desire for martyrdom. He rejoiced at being cast into prison, thrown into a ditch, scourged with rods and stoned ; he triumphed in suffering thirst, hunger, nakedness, fatigue and long journeys. He found what he wished for. The Brahmins, the priests of the Indian idols, irritated at the progress made by Christian

faith, resolved to destroy its propagator. These impious men had observed that the Saint went daily to pray at the foot of a cross, at Meliapoor, near the seashore ; they assembled there and when he appeared they threw themselves on him, trampled him under foot, assailed him with blows and pierced him with their spears. The apostle expired, glad at heart to be able to bear the stigmata of the Savior's wounds, happy to atone for his fault by martyrdom. . . *My Lord and my God!* . . . Such shall be the cry of our hearts ; we will firmly believe in Jesus Christ, true God and true man ; we will rejoice in His resurrection and His glory ; we will love him even to the sacrifice of our lives. We will often carry our thoughts, our affections and our desires to his heart rent by love, to the wounds in his hands and feet which have become springs of salvation for mankind. The example of St. Thomas will attach us to Jesus Christ by unswerving faith which will lead us to eternal life.

P. WITTEBOLLE, C. SS. R.

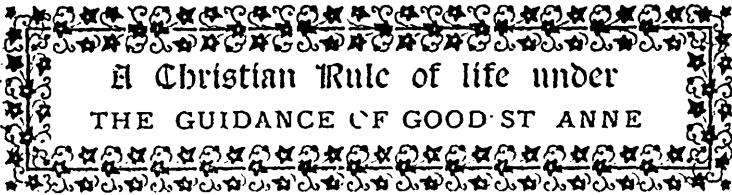
Jacob's Vision

The country round looks lone and drear
 Where Jacob stays his flight ;
 No house, no shepherd's tent is near,
 To guard him from the night.
 His pillow is a stone, his bed
 The parched unyielding sod ;
 Yet soon upon his wearied head
 Sweet visions come from God.
 He sees a mystic stair descend
 To earth from heaven above,
 While up and down God's angels wend
 On messages of love.
 He wakes ; the country round no more
 Looks desolate and drear ;
 " O God, I never knew before
 That thou wert all so near.
 This place where scorpions lie in wait,
 And forest monsters roam,
 This is of heaven the open gate,
 This is of God the home. "

.....
America, sleep that God-sent sleep ;
 Thy unknown glory learn,
 Oh ! learn where angels vigils keep,
 Where Saints with rapture burn.

Coram Altari

T. E. BRIDGETT, C. SS. R.



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

Ill: *love of God as opposed to the love of the world.* — Our Lord, being asked which was the first of all the commandments, answered: « Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. This is the first commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. » (Mk. 12-30.) These two laws contain all the others, because they influence and direct all the powers of the soul of man; the understanding, the affections, the will, and all his actions besides. Thus he who fulfils these two commandments of charity keeps all the commandments; were they everywhere observed no other law would be necessary in the State or in the family. Hence our Lord says: « On these two commandments dependeth the whole law and the prophets. » (Matt. 22-40.) The other commandments do but inculcate in detail what the commandments of charity enjoin.

Man is so constituted by nature that he takes delight in what he recognizes as good and beautiful. This delight, and the desire to attain it, is called love. Thus we see love to be an act of the understanding, the affections, and the will.

But of ourselves we are incapable of loving God above all things. Ever since the blight of original sin fell upon us, it is with our heart as with the date-palm, which transplanted to a colder clime does indeed bear fruit, but cannot produce the ripe and delicious dates of the land where it is indigenous. So our hearts would fain love God, but the power is lacking to them; they can only attain to true charity when informed by divine grace. « To will is present with me, but how to accomplish that which is good I know not. » (Rom. 7-18.) Not until the Holy Ghost takes possession of us by Baptism or penance is the love of God shed abroad in our heart.

« *Thou shalt love the Lord thy God.* » — Since love consists in

striving after something, in order to be united with it ; love can do nothing greater than make us like God, as far as a creature is capable of becoming so. It seems at first as if that happiness were reserved for heaven alone, where « we shall be like to Him, because we shall see Him as He is. » (1 Jo. 3-2. This happiness is too great to be possible here on earth ; yet St Paul promises us some share in it, when he says : « I live, now not I ; but Christ liveth in me ; » (Gal. 2-20.) that is, he felt himself full of the spirit of Jesus Christ, and he lived by participation, the life of Jesus Christ, as Jesus Christ lives the life of God. His whole mind, his whole will, and his whole heart lived and breathed only by the spirit of Jesus Christ. So the course of a ship may be directed towards different points of the compass, yet the magnetic needle always points to the North.

Allow me to repeat what was said last month, man being made to the image and likeness of God, it is the end of Christianity to restore him to that first happiness. It is therefore certain that Christianity is the imitation of God, and that Christians ought to reproduce in themselves that most perfect likeness which God impressed upon their souls in creation, and which Christ Jesus helps them to restore to the best of their power, saying : « Thou shalt love the Lord thy God. »

« *With thy whole mind* » He who knows what it is to love God, finds nothing but objects of love, on whatever side he may turn. And what, indeed, are all creatures, if not pictures and mirrors of God, who either hides Himself in them, or shows Himself by them, in order to excite us to love Him ? All nature speaks to him who loves God, and the beauty of creation reminds him of the glory of the Creator.

« *With thy whole will* » It must be owned that on earth the will is more fortunate than the understanding. If we cannot in this life know God as He is in Himself, we can nevertheless love Him in Himself. We have in our heart the principle of this love through divine grace. This is the great mystery which our Lord formerly revealed to His disciples, when, speaking to his Father, He uttered these admirable words : « I have made known thy name to them, and will make it known ; that

the love wherewith Thou hast loved Me, may be in them, and I in them.» (Jo. 17-26.) Ah! says St Thomas, what is this ineffable mystery? Could we ever have understood it, could we ever have dared to hope for it? What is the love with which the Father loves the Son, if not an eternal love, an immense love, an infinite love, the Holy Ghost, in a word, who is the bond of the Father and the Son; and it is this same love, immense love, eternal love, infinite love, which comes into the hearts of the faithful, and resides in the centre of the soul, in order to make her love God! What, O my soul, does infinite love not suffice to fill such a little heart? To what feeling must I yield? I wish I could break this heart of mine to punish my ingratitude for not loving Thee, O my God! But no, may the fire of Thy love inflame it, consume it, and make it burn for all eternity.

« *With thy whole heart.* » — Joy is inseparable from love, and this infinite love of God, entering into the heart of a Christian, must necessarily bring joy along with it. Our Lord assures His disciples of this: « These things I have spoken to you, that my joy may be in you, and your joy may be filled.» (Jo. 15-11.) The joy, then, He promises is the very joy which constitutes His own happiness. But again, asks St Thomas, what constitutes the happiness and joy of God, as far as we are able to understand it, if not « to love and be loved, and to be so beloved i. e. with the same measure. » For the Father who loves is God, the Son who is loved is God, the Holy Spirit, who is loved by the mutual love of the Father and the Son, is God. Who can imagine a greater joy than this, when a soul knows by the light of faith, and feels by her own experience that she loves God, that she is loved by God, and that she is thus beloved by God with the same love with which God loves Himself. At the moment God comes into our hearts, how miserable, how frivolous all other things should appear. God is, in fact, our last end; creatures are only means to the attainment of this end. Hence it is incumbent upon us to sacrifice them all in order to possess Him.

« *With thy whole soul.* » — The holy love of God is compared to oil or to fire, for like these it rises upward, it gives light and

warmth ; it softens and purifies. Nothing clears a field of thistles and thorns as quickly as fire, and no less quickly does a spark of divine charity cleanse the heart from all sin. As red-hot iron is easily shaped by the hammer of the blacksmith, so the soul which is inflamed by divine love is shaped by the influence of the Holy Spirit.

« *And with thy whole strength* » — The greater is our love of God, says St Francis of Sales, the more meritorious are our actions. God does not regard the greatness of the work, but the love wherewith it is performed. The two mites of the poor widow had more value in the sight of God than the large contributions of the rich. St Paul tells us that all gifts ; however wonderful, all good works and austerities are utterly worthless without charity. Good works without the love of God are like lamps without oil ; but done out of love, they are like a fire which, the larger it is, the more radiance it emits. And just as a fire is kept up and increased in size by heaping on fuel, so the love of God within us is fed by meditation on the truths of religion and the passion of Our dear Lord. Even in the realms of celestial glory the Redeemer's death will form the strongest incentive to the blessed spirits to love God. Detachment from earthly things finally contributes to augment our love. For, as a stone gravitates towards the centre of the earth as soon as the obstacles in its way are removed, so our soul mounts upward with accelerated motion to God, the centre of our being and its final aim, if we free ourselves from the bonds that hold us captive upon earth.

The love of the world is opposed to the love of God. The love of creatures is not in itself sinful, only when the creature is more loved than the Creator. Now, the love of the world consists in loving money and self-gratification more than God. The maxim of the votary of the world is : « Let us eat and drink, for to-morrow we die. » But as the dove does not rest upon anything that is unclean or corrupt, so the Holy Spirit does not dwell in the soul of the worldling. No more than a ship lying fast at anchor can sail into harbor, can a man who loves the world reach the haven of eternal felicity.

The love of the world blinds the soul of man. When earthly

things intervene between God and the soul, the soul becomes dark, just as does the moon when the earth is between it and the sun. As the sun's rays cannot penetrate muddy water, so the lover of the world cannot be enlightened by the Holy Spirit. The cares of this world stifle the word of God in the heart of man, as thorns choke the sprouting seed.— The worldling is a stranger to interior peace. It has been well said : A man must choose between indulgence of the senses and tranquility of soul. The two are not compatible. One might as well try to fill a vessel that has holes in it, as to satisfy the heart that only strives after the pleasures of time and sense. And since the votaries of the world can never attain interior peace, they want a constant change of amusements, as one who cannot sleep turns restlessly from side to side in the hope of finding rest. Oh ! would that they knew with St Augustine, that our heart can have no rest until it rest in Thee, O God !— *The love of the world ceases at death.* There are many things which we can only love for a time ; then love comes to an end. Hence we should not love that which we may lose, or from which we may be parted ; we should only love those things that are eternal. Wherefore let not your heart cleave to earthly things. The true Christian should resemble the eagle, which inhabits the heights, only descending to earth in search of food. Or he should be like a tree, whose roots alone are in the ground, while it spreads its branches towards heaven. The soul of man is immortal, and it should only strive after what is immortal. « Seek those things that are above. » (Col. 3-1.) Therefore choose Him for thy friend, says the Imitation, who, when all others foresake thee, will not abandon thee.

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

« The world is out of joint »

— *Hamlet.*

The world is out of joint — to set it right
 The priest must feel the surgeon's stern delight ;
 With tender heart, yet nerve unshaken, hear
 The piteous pleading, or the cries of fear ;
 With vigorous wrist must wrench the misplaced limb,
 And count his patient's groans a grateful hymn.

T. E. BRIDGITT, C. SS. R.

The Purification

Joy ! Joy ! The Mother comes,
And in her arms she brings
The Light of all the world,
The Christ, the King of Kings ;
And in her heart the while
All silently she sings.

Saint Joseph follows near,
In rapture lost and love,
While angels round about
In glowing circles move,
And o'er the Mother broods
The Everlasting Dove.

There in the temple court
Old Simeon's heart beats high,
And Anna feeds her soul
With food of prophecy ;
But, See ! the shadows pass,
The world's true Light draws nigh.

O Infant God ! O Christ !
O Light most beautiful !
Thou comest, joy of joys !
All darkness to annul ;
And brightest lights of earth
Beside Thy Light are dull.

Ah, to that Mother now
All rightful worship be !
For thou hast ransomed Him
Who first did ransom thee ;
Oh, with thy Mother's tongue
Pray Him to ransom me !

W. FABER, D. D.

ST ALPHONSUS AND THE LABORER



RUE idea of Service in the words of St. Paul :

« Servants, obey in all things your masters according to the flesh, not serving to the eye as pleasing men, but in simplicity of heart, fearing God. Whatsoever you do, do it from the heart, as to the Lord and not to men. » (Col. 3-22.)

Understand well the meaning of these words. All your service is here taken by the Lord as if it were His own Service. How happy you must think those holy women were who went around with our Lord Jesus-Christ, ministering to His wants, and following Him wherever He went, to prepare His food and lodging. But you see by these words that you can do the same thing for our Saviour, if in simplicity of heart and with a pure intention, you do the cooking and make the beds for the family in which you live.

In the last day, if you do your duties with this spirit of doing all for the Lord, and not for men, the Lord will say to you : « Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world. For I was hungry and ye gave me to eat ; I was thirsty and ye gave me to drink . . . » (Matt. 25-35.) Then you will say : « Lord, when did we ever see Thee hungry and feed Thee, thirsty and give Thee drink ? » And the Lord shall reply : « Did I not tell you to perform all your duties at service in simplicity of heart as to me, and not as to men ? You have done so, and I reckon it all as done to myself. »

When the work comes hard, and you are tired out scrubbing the floors, or washing the clothes or the dishes, think : « I am doing all this for my dear Lord. » Not a single drop of sweat, not a single pain or ache is without His notice. Do such work with cheerfulness, as being glad to suffer something in Christ's service, and all your heartache, at least, will disappear. You will be wonderfully sustained and supported, no matter what may be your trial.

Our dear Lord knew well that a poor girl at service would have a good deal to suffer, and a good deal to put up with. His heart was filled with compassion, and He determined to raise her condition so high as to be above and beyond all its sorrows and miseries; just as a high mountain in the clear blue air is above all the smoke and filthy fogs of the cities. — How has He done this? By raising her service to the dignity and greatness of a service done to Himself. Kings and queens cannot be more than servants of the Most High. You then are raised to the level of princes; and more, for the Lord has never so lovingly promised to accept their service as He has yours.

In what spirit should you discharge your duties? — In order to gain all the advantage the Lord offers you, you must bear in mind the dispositions He requires of you: « Servants, be obedient in all things to your masters, not serving to the eye as pleasing men, but in simplicity of heart, fearing God. Whatsoever you do, do it from the heart, as to the Lord, and not to men. »

That means: do your duty, and do it well. Do it as well as if you saw the Lord looking at you, and were doing it for Him. Do not consider so much who your employer may be, but look at Christ. — If the mistress is ill-favored and ill-tempered or handsome and gracious, let it be all one to you. Our blessed Saviour is beautiful and gracious enough, and after all, it is He whom you are serving. — Suppose the mistress is overbearing and hard to please — it's « Bridget, here, » and « Bridget, there » without rhyme or reason; never mind — every time you go here or go there, the Lord is pleased and delighted with your ready and cheerful obedience to that overbearing and difficult woman. — Suppose your mistress is fussy, and thinks she knows a good deal more than she does know, and wants to have her own way, when your way is better; let her have her own way; obey readily and pleasantly; that is the way to please the Lord. — Suppose she scolds you unjustly, when you have committed no faults; bear it patiently; let the storm blow over. For it is the Lord that has placed her over you, and who says: « Obey in all things »

— that is to say, where there is no sin or wrong. If you think there is just cause of complaint, or you could better your condition elsewhere, you are at liberty to leave ; but as long as you are there, observe this line of conduct, and your service will be all for the Lord.

You know how it is when you look out of the window at a pleasant prospect ; you do not stop to consider the glass you look through. So do not stop to consider the faults or imperfections of your employers ; see only Jesus, your master and your best Friend, shining through them. So think that all their commands have been sent by the Lord to you, through their means, and that you are fulfilling them for Him, showing in every way obedience, respect and duty. That is the way the Saints looked at things, and they delighted in nothing so much as to do that kind of work which others despised.

Examples of the Saints. — We read in the life of St Mary Magdalen of Pazzi, that she considered God in all whom she served, and taught her sisters to do the same, saying : « you should think yourselves unworthy to serve souls, who are the temples of the Holy Ghost, and see God in all. » Although superior, and not obliged to work, she chose to do it. Nothing pleased her better than to make the bread, scour out the pots and kettles, and do the heavy washing. She would rise in the night, before a soul was stirring in the house, make the fire, draw the water, and put on the clothes to boil. She used sometimes to send around and gather up all the dirty clothes in the day time, and go down and wash them all out at night. Whenever others were working with her, she took on herself the hardest of the work, and would insist on doing it all herself, if they would let her. Yet she was a lady by birth and education, and had everything in her father's house that heart could wish. Why did she do all this? Simply because she considered Christ in all she did. In the simplicity of her heart she did it as if it was all done for the Lord. How different is this conduct from that of many a servant, who, when she is sometimes called upon for a thing a little out of her line, and especially if she considers it a little lower than her ordinary

work, says « I'm not going to black shoes for anybody. » — Such a one forgets all about serving the Lord.

Now, to sum up all that has been said in answer to the question : In what spirit should you discharge your duties ? I say : Look neither to the right nor to the left, but look at Jesus Christ above, and do all for Him and as you think will best please Him. — In all your hard work, all scoldings and fault findings, in all that touches your feelings, place yourself right in the presence of our Lord, who whispers in your ears : « Never mind, my good child, it is not for Mrs Smith, nor Mrs Jones, nor Mrs Anybody else you have to do this, it is for me, your Saviour, who loves you dearly. The time is soon coming when you will be amply rewarded for it all. Do it patiently, do it humbly, do it without repining ; in a word, with a good will, and I accept all as done to myself. »

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

The Madonna's Lullaby

(composed by St Alphonsus)

Mary sings, the ravished heavens
 Hush the music of their spheres ;
 Soft her voice, her beauty fairer
 Than the glancing stars appears ;
 While to Jesus, slumbering nigh,
 Thus she sings her lullaby :

« Sleep, my Babe, my God, my Treasure,
 Gently sleep ; but ah ! the sight
 With its beauty so transport me,
 I am dying with delight ;
 Thou canst not Thy mother see,
 Yet Thou breathest flames to me. »

As she ceased, the gentle Virgin
 Clasped the Infant to her breast,
 And, upon His radiant forehead
 Many a loving kiss impressed.
 Jesus woke and on her face
 Fixed a look of heavenly grace. . . .

STANDPOINT OF A ROMAN CATHOLIC ON RELIGION.

By Standpoint I mean a point of view, on which we meet our Opponents to examine religious questions. — For instance, the Standpoint between Catholics and Unbelievers on revelation is the existence of the Catholic Church as a fact of history ; can it be the work of man ? — Again, the Standpoint between Catholics and Protestants to view the Church of Christ is that His Church is still as He made it ; where is it to be found ?

I wish at present to have some plain talk with fair minds among the latter, intending to do the same by and by with the former. — May the one who meets these pages find leisure for reading and thought amidst the turmoil of life.

Well, then, to grapple with the question at once, I say :

The Catholic Church of the present day and primitive Christianity are identical, or self-same. That is precisely my proposition ; stated in that form, the whole question is put, as it were, in a nutshell.

— Now tell me just how you prove it.

With all my heart ; see here, we must first lay down our definitions of what I mean by primitive Christianity, and what I mean by the Catholic religion.

Primitive Christianity, then, is soon settled. By it I mean the religion of Christ taught by the Apostles to their disciples, and by those disciples taught to others, and so on — the religion of the New Testament.

— Quite right, sir, it looks like the words of the Master ; « I pray thee, O Father, that they may be one in Us, that the world may believe that Thou hast sent Me. »

Here you hit the nail on the head. It is just what I needed. For by these words our Lord meant true Catholicity, which is to be a perpetual note of His Church ; — that is, a multitude of members « they, » and the diffusion of these members through the « world, » with unity in faith and government « one in Us. » Therefore, the actual extent of the Church is essential to its claim of divine origin « may believe that Thou hast sent Me. »

By a Catholic, then, I mean a Christian who is a member of that world-wide society which is generally known and called, by friend an

foe, the Catholic Church; the spiritual head of which is the Pope of Rome. This Church, or united body we call Catholic or universal, because it has always vastly outnumbered all other divided bodies of Christians, whether taken singly or all put together. According to the world's most eminent statistician, M. G. Mulhall, the number of Catholics in the world at the opening of the xxth century is two hundred and forty millions; of Russian, Greek and Oriental Schismatics about ninety eight millions; the Protestants of all denominations about one hundred and sixty three millions. Concerning the sixty two millions of Protestants in the United States, as registered by the great statistician, I wish to state with the « Michigan Catholic, » quoting the « Globe » (quarterly review,) that in the last census more than forty millions of American citizens answered « we belong to no Church. » So that the real number of Protestants is about one hundred and twenty millions, and three-fifths of the Christian population Catholic. — However, as the name Catholic is sometimes claimed by other bodies of Christians, those to whom it belongs of right and by the force of terms, have no objection, for the sake of distinction, to the term sometimes applied to them of *Roman Catholic*, meaning merely the real Catholics; that is to say, those who, though universal or spread everywhere, are yet united in one visible society, through being all in communion with the Pope of Rome; being Roman in their centre of unity, and Catholic in their world-wide circumference.

Thus the Catholic Church, alone of all Christian bodies, bears, as it were, written on her forehead, that mark of unity divinely impressed by her Heavenly Founder, and preserved by the power of His dying prayer, as a perpetual note of her divine origin: « I pray thee, O Father, that they may be one in Us, that the world may believe that Thou hast sent Me. » (Jo. 17-21.) — I think that you will admit that the Old Church founded by our Lord was to have on her these marks of unity and universality, and that these marks are to be found on no Church at the present day but the Church Catholic.

— Yes, I think this may be fairly admitted; but unity is not all that our Lord prayed for. In the same prayer He said: « Holy Father, keep them in Thy truth, » and we say that the Old Church fell away, and that it no longer teaches the essential truths of the Gospel, or has obscured them by false doctrines.

Well, let us see whether these assertions will hold water. I will state the principal points on which we are agreed with Protestants, and afterwards the distinctive points on which we differ from them. And I

think you will admit that the points on which we are agreed with you are precisely every one of those points which you would consider to be the great, essential, fundamental doctrines of the Gospel. We believe, then, in the Unity and Trinity of God, three co-equal Persons, one in substance, and in the Incarnation of God the Son, who became the Son of Blessed Mary, ever Virgin, of the substance of His Mother according to His Manhood, as He had been from all eternity God the Son, of one substance with the Father — God of God. So we believe and hope for Redemption, and grace to do good works acceptable to God, and which He will reward, simply and solely from and through Christ our Lord ; and in prayer, love, repentance, obedience and holiness, as conditions of our salvation through Him. And we believe that eternal perdition and endless woe will be the lot of those « who neglect so great a salvation » We believe also that all Holy Scripture is written by divine inspiration ; and when studied and rightly understood, by aid of God's Holy Spirit, is most profitable for instruction in all Christian perfection. In a word, Catholics believe all that religious Protestants consider to be of the essence of true religion ; and they reject every tenet or position which can clash with these paramount truths of revelation.

Yet I will remark for the glory of the Catholic Church, that in our Opponents we never meet with such a complete profession of faith on these essentials, and much more, that we cannot admit such a distinction, as being arbitrary, having no foundation in Holy Scripture and utterly opposed to the very motive of faith. For the reason why all that is divinely revealed is to be believed is the authority of God revealing ; and this reason holds for all revealed doctrines.

— I have not lost a word of what you have been saying. I confess it is quite a new light to me, that all these doctrines which you have stated, are part and parcel of the Catholic faith. But it seems evident that certain other doctrines which you hold, such as the Supremacy of the Pope as the one mark of the true Church is a novelty to us, and to be frank, I am especially bothered regarding those claims of the Pope, on which, as I understand it, the whole question between our churches really turns. Then, again, the merit of good works, the invocation of Saints, the inherent efficacy of Sacraments, Purgatory, the real Presence, and the Sacrifice of the Mass, the use of images and relics, the Immaculate Conception, and devotion to the Virgin Mary, and perhaps other doctrines and practices, must necessarily interfere with the mediatorial office of Christ and with the worship of God.

I cannot answer all objections against our doctrines in one breath. Give me time, and I am not afraid of going into them one after the other. Now, with regard to all these doctrines which seem so strange and repugnant to you, let me say, as one who knows that he must answer for his every word before Christ's unerring tribunal, that there is not one of these points which is not capable of being shown in no degree to interfere with the supreme prerogatives of our divine Lord and only Saviour, and which is not capable of conclusive proof. Would to God that Protestants, instead of reading and hearing only what is said against us, would hear and read what we have to say for ourselves. These early prejudices, this human tradition, I should say, which they have received to hold, would be dispersed like the morning mist before the sun.

The general answer that I would give to such objections is, read Catholic books, and you will find that all these allegations are as old as Protestantism, and that they have been answered a hundred times over. If I am asked to name any particular works which would be found specially useful — I mean works of a popular character — I would mention Dr. Hay's *Sincere Christian*; Card. Newman's *Grammar of Assent*; Card. Manning's *Temporal Mission of the Holy Ghost*; *Our Christian Heritage* and *The Faith of our Fathers* by his Eminence Card. Gibbons; and a recent publication on *The Protestant Rule of Faith and the Roman Catholic Church* by Rev. G. M. Godts, C.S.S.R., and other works which may be obtained at any Catholic book-store.

But most Protestants have a strong prejudice against reading Catholic books. They have been accustomed to consider that we undervalue those doctrines of redemption through Christ which every baptized and thinking Christian feels to be part of the inner life of his soul, which he would die rather than part from. But those who reason thus against the Catholic religion, forget these lines of Card. Newman which I am just going to repeat. Could he have written so truly and touchingly of the love of our Lord and faith in Him, if he had held any doctrine which interfered with the Supremacy of that Lord and only Saviour?

« Firmly I believe and truly,
 God is three, and God is one.
 And I next acknowledge duly
 Manhood taken by the Son.
 And I hope and trust most fully
 In that manhood crucified.

And each thought and deed unruly
 Do to death as He hath died.
 Simply to His grace, and solely,
 Life and light and strength belong,
 And I love supremely, solely
 Him the Holy, Him the Strong.
 And I hold in veneration,
 For the love of Christ alone,
 Holy Church, as His creation,
 And her teaching as His own. »

DREAM OF GERONTIUS.

Now, my dear friend, you will understand the earnestness of a man who feels that it is beyond the power of words to express the depth of his convictions. These, indeed, I cannot impart to you. I cannot give you the gift of faith. But so far, at least, I feel sure you will go with me, in granting that the facts I have stated should lead serious Protestants to admit that they have been wrong in assuming that the Catholic religion, although a great religious fact, majestic for her antiquity, universality, and unity, as all must admit, has yet a mark against her which dispenses them from all search after truth in that direction.
 « *Tolle, lege*, take and read Catholic books. »

(*To be continued.*)

A. M. BILLIAU, C.S.S.R.

Faith is like a watch-tower, from which we can see that which cannot be seen from the plain below ; we learn respecting God that which cannot be learned by mere reason from the world around.

« God bless the Pope, the great, the good. » — Oh ! if that great old man in Rome, that electric spark in the vase of alabaster, sitting in that lonely chamber, behind the long, empty, gas-lit state apartments, could hear those voices from afar, his noble heart would thrill with love, and he would bless his children in his turn.

THE JUBILEE

WHEN our readers will receive this February number, the great Jubilee, celebrated in Rome throughout the whole of last year, will have spread to the whole world for a period of, at least six months. We consider that we shall satisfy the legitimate and pious curiosity of our subscribers by giving a summary of the history of the Holy Year. A true Catholic cannot help taking an interest in a matter that occupies so large a place in the life of our Mother Holy Church.

To discover the first origin of the Jubilee we must, says Pope Benedict XIV, go back very far in the old Testament.

All things came to them in figures, says St Paul and in a few words, he summarises the old Law and reveals all its mystery. In fact, while the old Law prepared the new one, that is to say the reign of Our Savior Jesus-Christ, it symbolized it by all its prescriptions and observances chiefly in its ceremonial part.

If therefore some extraordinary dispensation of Our Lord's mercy was to be effected periodically during the course of centuries, in His name, by His Church, it is in the views of Providence that we should find at least a shadow of it in the institutions given by God to the Hebrews.

Thus we read in Leviticus, chap. XXV. the description of the great Jubilee established by God in favor of the Jewish people. *« And thou shalt sanctify the fiftieth year and shalt proclaim remission to all the inhabitants of thy land ; for it is the year of Jubilee. Every man shall return to his possession and every one shall go back to his former family, because it is the jubilee year.*

How can one avoid seeing in this a striking figure of our Christian Jubilee ?

Doubtless this Jewish jubilee was, above all, a figure of the reign of Jesus Christ who came to bring into the world true liberty, and true happiness and who ceases not to deliver souls from the thralldom of sin. Our Lord has thus interpreted the prophetic sense thereof as we read in chapter IV of the Gospel of St Luke.

But, says Pope Benedict XIV, it also symbolized our periodical Jubilee. Like that of the old Law, the Christian Jubilee returns only after a more or less lengthy period of years ; like it also it has an es-

entially liberating feature; by the Jubilee the Church frees us from all our debts to divine Justice. The Church has likewise wished to retain for this period of exceptional mercy the same name as under the Old Law and call it *Jubilee*, that is a *time of rejoicing, of jubilation*.

Nevertheless the general indulgence under the form of a Jubilee does not go as far back as the origin of the Church.

As the learned Pope Benedict XIV. also observes, it was Pope Bonifacius VIII who was the first to indicate the jubilee year. Tradition relates the circumstances as follows :

About the end of the XIII century an old man of the city of Bologna, 107 years old, was brought before Pope Bonifacius and told him that his father had recommended him to go in the year 1300 and visit the church of St Peter in Rome, because by such visit he might, as in the year 1200, gain a great plenary indulgence. Two old Frenchmen of Beauvais also wished to bear the same testimony and after this, on seeing the pilgrims flocking to Rome, Bonifacius VIII promulgated the first great Jubilee in the year 1300 and declared that it would return periodically every 100 years. Later on, Clement VI fixed the period at 50 years; Urban VI at 33. Finally Paul II enacted that in future the Jubilee of the Holy Year, would return regularly every 25 years. Thus the Roman Jubilee, called the Holy Year, was established.

As to the *extension* Jubilee, that is *extended to the whole world*, it was not established with the Roman one. For three centuries the Jubilee was strictly confined to the city of Rome only.

The first applications for gaining the Jubilee without going to Rome were refused, although presented by Christian kings. On the 8th January 1654, Innocent X granted a four years Jubilee to the Belgian provinces and on the 12th June of the same year to the West Indies because, naturally, the faithful of those distant regions could not go on a pilgrimage to Rome in the Holy Year 1650.

These concessions, followed by similar ones, prepared the rule now followed in the Church, of extending the great Roman Jubilee to the whole world for six months immediately after its close in the Eternal City.

Finally the Church sometimes grants in the interval of 25 years between the great Jubilees, an *extraordinary* Jubilee. Each new pope grants one at the beginning of his reign to call down God's blessings on his pontificate. A threatened plague, difficult circumstances affecting Christianity may also be the occasion of an extraordinary Jubilee.

S. JACQMIN, C. SS. R.

Ash Wednesday

THE ceremony of Ash Wednesday has been instituted to remind us that we are but dust and unto dust we shall return. The touch of ashes seems of very little value to those who are ignorant of our holy religion but what precious teachings do they not contain! When holy Church has touched them they become luminous; they assume an eloquent voice to invite us to the austere practices of Christian penance.

Ashes have always been considered a symbol, or a sign of penance, both under the old and under the new Law. Their dark grey color is that of sorrow and mourning. When death has ravished from our affection a father, a mother, a near relative it would seem out of place were we to appear in public in showy colors; so we clothe ourselves in black. Is not our soul dearer to us than the most tenderly beloved person? Sin has brought death to it, nothing can be more fitting than that mourning be worn for it; therefore we scatter ashes on a guilty head.

Ashes, owing to their caustic properties, are used for cleansing; they therefore symbolize admirably the effects of penance in the Christian soul. Sin has soiled it; has made it an object of horror in the eyes of infinite Holiness; in penance, in fasting and in tears it will purify itself of its stains and find again its former beauty.

Ashes are spread on the soil to fertilize it. Thus penance fertilizes the soul, enriches it with virtues and makes it bear fruits of justice.

I open the old Testament; in many places ashes are spoken of as the symbol of the repentance required from the guilty to appease the ire of heaven. The prophet Jonas announces to the Ninevites the destruction of their opulent city unless they repent. This divine threat reaches the King's ears; he descends from his throne, tears off the garments of his glory and puts

on sackcloth and ashes. His people do likewise and Nineveh is saved.

David weeps bitterly for the sins with which he has soiled his crown and in the fervor of his repentance he mingles ashes with the bread he eats watering it with his tears. « I do penance in dust and ashes, » said holy Job. Judith begs the Lord to strengthen her arm that she may smite off the head of the powerful Holophernes. To make her prayer more efficacious she clothes herself in haircloth and puts ashes on her head, Mardochai, on learning the death edict by Assuerus against the Jewish race, rends his garments, clothes himself in sackcloth and puts ashes on his head. The prophet Jeremiah tells the people in God's name of the punishments that will befall them unless they repent : *Aspergite vos cinere*. Put ashes on your heads.

Our adorable Savior himself consecrated this symbol when he said one day : « Woe to thee Corozain, woe to thee Beth-saida ; for if in Tyre and Sidon had been wrought the mighty « works that have been wrought in you, they would have done « penance long ago, sitting in sackcloth and ashes. »

In the early ages of the Church, sinners who wished to repent, began a public penance on Ash Wednesday. They went barefooted to the church, asked pardon in tears and received the penitential habit from the hands of the Bishop. The pontiff put ashes on their head, recited the penitential psalms, exhorted them to persevere in their repentance and led them outside the holy place as Adam was driven of old from earthly paradise. Throughout the holy quarantine, entrance to the church was forbidden them ; they could not receive absolution from their sins nor resume their places among the faithful until Holy Thursday.

Alas how times are changed ; formerly if a Christian yielded for a while to the violence of his passions, at least when the storm was passed he would humble himself and atone in austerity for the scandal caused by his evil conduct. In our days there are as many and even more scandals than in those ages of faith, but there is no lack of Pilates to wash their hands of their sins and to consider themselves innocent from

the moment they have said in the depths of their hardened consciences : « *I take no harm from it.* » Ah we require our mother holy Church to repeat in our ears many and pressing appeals for repentance. We have provoked heaven by our sins ; we must soothe it by lowering our rebellious pride, by punishing our flesh that lusts for pleasure. The ashes that the priest will put on our heads on the first day of Lent will remind us of the imperative obligation to do so by symbolizing that Christian repentance.

The ceremony of Ash Wednesday is in reality a touching exhortation to repentance but to a repentance that will break the bonds of sin for ever.

To obtain these ashes, blessed palms have been burned. In all times the palm has been the symbol of peace. We have destroyed that sweet peace ; we have lost it by our sins. Do we wish to restore it in the bottom of our hearts ? We have but to crucify ourselves with Jesus Christ, the prince of peace who, by His sufferings and death, has won for us reconciliation with God. Ashes are the remains of substances destroyed by fire ; still another symbol of the vanity of earthly riches. The world can offer us naught but ashes. « *Vanity of vanities,* » says the wise man, *all is vanity.* » The ephemeral pleasures of the world offer to Christians what the fisherman's bait offers to fish : death hidden under the appearance of pleasure. The fish bites greedily at the bait on the hook but as soon as it finds itself caught and pulled out of the water it struggles violently ; pleasure has vanished and is replaced by pain and death. Thus it is with the insensate who seek satisfaction in earthly riches. They enjoy for a while ; they deem themselves happy but it is a happiness that does not long conceal the sting of remorse. The time soon comes when sorrow and anguish invade it. Nothing then remains but to bewail with the fools mentioned in Scripture. « *We fools esteemed (the repentance of true Christians) madness and their end without honor. Behold they are numbered among the children of God and their lot is among the saints. Therefore we have erred from the way of truth and the light of justice hath not shined unto us, and the sun of understanding hath not risen upon us. We*

« wearied ourselves in the way of iniquity and destruction . . .
 « but the way of the Lord we have not known. What hath
 « pride profited us? or what advantage hath the boasting of
 « riches brought us? All those things are passed away like a
 « shadow, like a post that runneth on; as a ship that passeth
 « through the waves whereof when it is gone by, the trace
 « cannot be found nor the path of its keel on the waters; or
 « as when a bird flieth through the air, of the passage of which
 « no mark can be found but only the sound of the wings beating
 « the light wind and parting the air by the force of her flight;
 « she hath moved her wings and flown through, and there is no
 « mark found afterwards of her way . . . So we also being born,
 « forthwith ceased to be and have been able to show no mark
 « of virtue but are consumed in our wickedness. Such things
 « as these the sinners said in hell; for the hope of the wicked
 « is as dust which is blown away with the winds and as a thin
 « froth which is dispersed by the storm and as smoke that is
 « scattered abroad by the wind and as the remembrance of a
 « guest of one day that passeth by.» (Wisdom, Ch. v.)

Dear reader, read this passage from the book of Wisdom over again; it teaches us the most salutary lesson while, at the same time, it is a page of the greatest eloquence with which the most boasted attempts of profane orators cannot be compared.

The priest puts ashes *on our heads* to remind us of the indispensable necessity of humility in repentance. In vain could we hope for the pardon of our sins if pride continued to inflate our hearts. God resists the proud and grants His grace to the humble. To what end would prayer, fasting and alms serve, were they not accompanied by a sincere avowal and firm detestation of sin? The pharisee boasts and goes away guiltier; the publican humbly confesses and leaves the temple carrying with him pardon of his sins. What a thunderbolt to strike down the proud man are the words pronounced by the priest as he puts the ashes on our heads. « *Remember, man, that thou art dust and unto dust thou shalt return.* » Add to this the thought of death, of eternity that follows it and say whether this liturgical ceremony is not calculated to touch our

hearts and make us bravely undertake the penances prescribed during the holy time of Lent.

To-day, guilty, brethren, ye hear the voice of the Lord calling you to repentance and offering you generous pardon. Ah ! harden not your hearts ; be careful not to close your ears to those merciful appeals. Render glory to that eternal justice that imperatively exacts atonement for outrages against the infinite majesty of our great God. Our cowardice makes us ingenious in inventing a thousand pretexts for evading expiatory suffering. Let us despise those deceptive excuses and deliver ourselves over without mercy to the salutary practice of Christian mortification. Are we really unable to comply with the law of fasting ? There is no lack of other ways for conquering our rebellious flesh. Let us bend our shoulders under the yoke of labor ; let us multiply our prayers ; let us assist daily at the sacrifice of mass ; let us have courage to abstain even from lawful pleasures ; let us multiply our alms. We have sinned ; let us practise the reprisals of justice on ourselves in this world that we may meet with mercy in the next.

C. LECLERC, C. SS. R.

“ The Church is God’s ”

(Words of St Thomas Becket)

I say the Church is God’s ; for He beheld it,
His thought, ere time began, counted its bones
Which in His book He writ. I say that He
From His own side in water and in blood,
Gave birth to it on Calvary, and caught it,
Despite the nails, His Bride, in His own arms.



Bulletin of the Archconfraternity

I. Affiliations. — The association of the Ladies of St Anne of the parish of *St Ludger*, diocese of Quebec, through Rvd J. Soucy, pastor.

II. Plenary Indulgences of the month for the members of the Archconfraternity or of an affiliated confraternity.

On the 2nd February, the feast of the Purification of the Most Blessed Virgin, in favor of those who wear St Anne's medal or keep it respectfully in their houses on the usual conditions, viz : confession, communion, and prayers for the Sovereign Pontiff's intention.

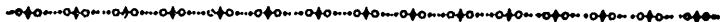
Note. This indulgence remains however, subject to the tenor of the Bull extending the Jubilee which will probably reach us about the middle of January.

III. List of parishes or Confraternities Affiliated to the Archconfraternity of Ste Anne de Beaupré from its erection on the 26th April 1887.

PARISHES	COUNTIES	DATES
70 Ste Philomène de Stoke	Richmond	Aug. 1888
71 Magog	Stanstead	“ “
72 St Augustin de Woburn	Sherbrooke	“ “
73 St Cœur de Jésus	Beauce	Sept. “
74 N-D. de Richelieu	Rouville	“ “
75 St Joseph de Sorel	Richelieu	“ “
76 St Camille de Wotton	Wolfe	“ “
77 St Fortunat	“	“ “
78 St Hippolyte de Wotton	“	“ “
79 St Adrien de Ham	“	“ “
80 Ham South	“	“ “
81 Ste Hedwige	Compton	“ “
82 Westbury	“	“ “
83 N-D. des Bois	“	“ “
84 St Léon de Marston	“	“ “



THANKSGIVINGS



Canada, Quebec, St Agath 'ea : « Thanks to Good St Anne for a safe delivery and another request granted. » A subscriber.

Granby : My son, 12 years old, was given up by the doctors I promised to subscribe to the *Annals* if he recovered. To day all danger is passed and I am happy to call myself a subscriber to the *Annals*. Patrick Byrne.

Ontario, Peterboro : « Thanks to Good St Anne for happy delivery and other favors received. » Mrs J. Johnston.

United-States, Illinois, Dixon : « For favors received last year and the continuance of the same. » Off. 50 cts. W. L.

Michigan, Atlantic Mine : « My husband was cured of inflammation of the bowels after promising to have it published in the *Annals*. Mrs Ed. V.

Colwood : « Thanks to God and Good St Anne. I am cured of my disease in the face. » Mrs Ephraim Lafave.

Detroit : Please find enclosed \$1.00 for favors received. A faithful subscriber.

Powers : « I thank St Anne with all my heart for the favor of bringing me to perfect health and for the cure of sore lips of my son. » Off. \$1.00. Mrs M. Beltmore.

Tawas City : « Thanks to Good St Anne for many favors received. Mrs Anthony Lubobey.

North Dakota, Merryfield : « Many thanks to Good St Anne for the cure of my little girl. Off. » \$5.00. Mrs Frank Qoon.

New Hampshire, Hinsdale : « Perfect cure of my daughter. » A subscriber.

Livermore : « Find enclosed \$1.00, for favor received and return thanks for same to Good St Anne. » Nellie Donahue.

Ohio, Landusky : « St Anne obtained for my husband steady work. » Thanks. Mrs Stella Gee.

Pennsylvania, Keewaydon : « I feel much better, thanks to Good St Anne. I had promised to make it known. » Mrs J. B. Mignot

Williamsport : « I was cured two years ago after praying to Good St Anne. » Off. 50 cts. Mrs McDuff.

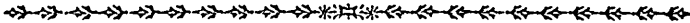
Wisconsin, Colton : « I want to thank St Anne for two favors received and also publish it in the *Annals*. » A subscriber for life.

Fond du Lac : « My favor was granted to me and I offer my thanks to St Anne and the Blessed Virgin Mary. » A reader of the *Annals*.

« When thou didst pray with tears, . . . I offered thy prayer to the Lord. — And now the Lord hath sent me to heal thee » (Tob. 12-12)



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 Bourgeoise, Mother d'Youville, J. Nepomucene Neumann, and others who have died in odor of sanctity in North America.

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

The Benefactors of St. Anne's Basilica.

Persons already recommended and whose prayers have not been granted.

DECEASED

TORONTO, ONT : Mrs Sarah Murdoch.

WALLINGFORD-CONN : Alice Brow.

All the deceased subscribers.

Special Intentions

THOMPSON, ONT : « To have good luck and to be preserved from all dangers. Off. \$1.00. Octave Côté. — UNIONTOWN, Ky : « To be cured of a cancer, patience in suffering. » Mrs A. Jenkin. — WORCESTER, MASS : « To obtain a perfect cure. » Off. \$1.00. C. W. Bonner. — PORTLAND, Me : Peace in a family, a good position. » A subscriber. — POWERS, MICH : « Means to keep my son in college. » Mrs Ephraim Lafave. — EDINA, Mo : Better health. » Daniel P. BOYLE. — HELENA, N Y : To guide a sister in her future life and for my own intention. — Off. \$1.00. Mrs John Hall. — MERRIL, WIS : « I beseech, out of charity, the dear Readers of the *Annals* to pray for my recovery. » L. G. Rushaw.

OTHER INTENTIONS : In thanksgiving. Souls in Purgatory. Two good permanent positions. « The selling and buying of property advantageously. » — « Conversion of a brother and his family. » — « That trouble between two families may be made right. » — « A position for a Catholic. » — « A happy death. » — « Holy perseverance.

« Purity of mind and body. » — « Grace to make true and contrite confession. »

« To overcome passions, anger. » — « Several other special intentions and all our Promoters. »

(*Three Hail Mary*)

« Prayer is good with fasting and alms, more than to lay up treasures of gold.
— For alms delivereth from death, and the same is that which purgeth away sins,
and maketh to find mercy and life everlasting. (Job 12-8, 9.)



SAINT THOMAS (Apostle)