

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from: /  
Le titre de l'en-tête provient:

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
					✓						



(Water color) .67 T. and S. Dup.

GOOD SAINT ANNE

Teaching the B. V. Mary



## Annals of Saint Anne de Beaupré

Vol. 14    June 1900    No 2

Contents : — Chronicle of the Shrine, p. 34. — Saint Jean-Baptiste de la Salle, p. 38. — A Christian Rule of life, p. 44. — Mary and Canada, p. 47. — Solemn Homage, p. 50. — The martyr of Bourget, p. 53. — Devotion to the Sacred Heart, p. 54. — Taillefer and the Banner of the Sacred Heart, p. 57. — Novenas to Good St. Anne, p. 58. — Bulletin of the Archconfraternity, p. 60. — Signal favors, p. 61. — Thanksgivings, p. 62. — Recommendations, p. 64.

### Chronicle of the Shrine

**P**ilgrims in April. — The fine weather of the month of April brought us a considerably increased number of pilgrims and visitors. Besides the 750 to 800 private pilgrims who came during the month to prostrate themselves at St. Anne's feet in her blessed Shrine of Beaupré, we recorded the first organized pilgrimage of the season.



The first pilgrimage of the year 1900. — Last year the parishes of the counties of Champlain and St Maurice in the diocese of Three Rivers, came on the first organized pilgrimage to Ste Anne de Beaupré. This year again they were the standard-bearers of the pilgrimages ; they inaugurate the great pilgrimages of the last year of the nineteenth century.

This pious embassy of 680 pilgrims accompanied by their pastor under the guidance of Rev. J. B. Grenier, parish priest of St Tite de Champlain, arrived at Ste Anne on the 25<sup>th</sup> April at 6 p. m. to the sounds of the bells, the pealing of the organ, the chanting of hymns. Rev. Father Hoyois received the pilgrims. He recited some prayers to St.

Anne with them, he made the announcements and the pilgrims afterwards went to take their lodgings for the night.

At 7. 30. the bell recalled them to the Basilica. Rev. Father Wittebolle gave a short instruction which was followed by the benediction of the Blessed Sacrament ; then confessions were heard until 11 p. m

The great ceremonies were reserved for the following day. The first mass was said at 5 a. m. and at that mass more than 500 pilgrims took part in the general communion. High mass was sung at 7 a. m. by Rev. E. Janelle, pastor of Ste Thecle, assisted by Rev. I. Gravel, pastor of Shawenegan and Rev. J. M. Boucher of Three Rivers. The last exercise took place at 8. 45 ; then the blessing of articles of devotion took place, the Gospel was read over the sick, the special sermon on St Anne was preached and the ceremony concluded with the Benediction and veneration of the relics of our powerful Thaumaturga.

At 10 o'clock the pilgrims took their places in the cars of the Lower Laurentian Railway and returned to their homes, their face radiant with joy and their hearts satisfied, after giving to the thousands of pilgrims who are to follow them, the precious example of a lively faith, of unflinching confidence and of sincere and grateful love for her who is honoured and invoked under the title, now nearly three centuries old, of « Good St. Anne de Beaupré. »

## CHRONICLE OF OUTSIDE EVENTS

The progress of Catholicism in Canada and the United States during the XIX<sup>th</sup> century.— The nineteenth century, far from having been, as our adversaries are pleased to say, a century of decadence for Catholicism, has on the contrary been a century of immense progress for our holy religion. We give a few figures taken from official sources and which show the progress made by Catholicism in Canada and the United States during the century that is drawing in its close.

The Catholic religion which, at the beginning of the XIX<sup>th</sup> century, counted in Canada only 136,000 members, now has 2,040,000 under the direction of 7 archbishops, 21 bishops and 2,850 priests or religious. The diocese of Montreal, the most important in Canada, has alone 400,000 Catholics 610 priests or religious, 148 parishes, 286 churches or chapels, 842 schools, 84 convents, 27 hospitals or asylums and 7 colleges. The diocese of Quebec, the second in importance, has

320,000 Catholics, 470 priests or religious, 208 parishes or missions, 216 churches or chapels, 675 schools, 86 convents, 15 hospitals or asylums and 3 colleges.

In the United States there were in 1800 only 36,000 Catholics ; now there are over 10, 000, 000. The clergy of that vast country at present consists of 14 archbishops, 77 bishops and 11,600 priests or religious. There are 10, 340 churches, 6,450 of which have pastors while the 3, 940 others are ministered to by priests attached to other parishes. The statistics for 1900 show that the number of Catholics has increased by 222, 260 during the year 1899 alone, while during the same period the number of priests has increased by 520 and that of churches by 340.



**Echo of the Missions.** - On the 18<sup>th</sup> March last, a retreat was commenced at St Thomas de Montmagny preached by the Redemptorist Fathers of Ste Anne de Beaupré. This retreat for which the parishioners had been carefully prepared by their zealous pastor, Rev. V. O. Marois, was most successful. During fifteen consecutive days, from two to three thousand people filled the vast parish church, night and morning, to hear the word of God. While sermons were preached to the adults, a special retreat was preached to the children. Moreover the old people in the Refuge of the Sisters of Charity were visited and confessed and special instructions were given to the nuns of the Congregation of Notre Dame and the Brothers of the Sacred Heart. All this beautiful and consoling work was crowned by a double general communion ; one for the women and girls and the other for the married and young men.


During the retreat the missionaries established the League of the Sacred Heart for the married and young men, to which over 450 gave their adhesion and for the young girls the beautiful society of the « Children of Mary » which received 250 members. The whole parish was also affiliated to the archconfraternity of Ste Anne de Beaupré.


---

— So great is the goodness of God in your regard, that when you ask through ignorance for that which is not beneficial, He does not grant your prayer in this matter, but gives you something better instead.



Saint Jean Baptiste de la Salle  
Founder of the Christian Schools  
(CANONIZED THE 24<sup>th</sup> OF MAY, 1900)


  
 Patrons of Parishes
   
 SAINT JEAN-BAPTISTE DE LA SALLE


 O France, ever fruitful in heroes and in Saints, is due the honor of having given to the Church this humble priest whose works and glory now fill the whole world. Jean-Baptiste de La Salle was born at Rheims on the 30<sup>th</sup> April 1651, of parents no less distinguished for their piety than for the nobility of their blood. This child of benediction manifested marvellous dispositions for virtue from his earliest childhood. His piety was that of an angel. So great were his meekness and obedience that his parents were never obliged to reproach him once.

From his earliest youth the altar possessed an irresistible charm for him. We read in the Brief of his beatification that Jean-Baptiste, feeling himself impelled to the priesthood as by a divine instinct, asked and obtained from the archbishop of Rheims permission to be admitted among the clerks. The young La Salle was then only eleven years old. He was only fifteen when admitted among the canons of the church of Rheims.

Fully alive, even then, to the obligations inherent to this vocation to the Lord's heritage, the young and pious canon embraced a kind of life, which, in the eyes of all, foreshadowed the singular perfection he was destined afterwards to attain.

After a brilliant course of humanities and philosophy in his native city, the young levite went to Paris to study theology and train himself to sacerdotal perfection in the Seminary of St Sulpicius, « that most noble School of science and virtue. »

He was 27 years of age when he was raised to the priesthood in the Cathedral of Rheims on the 9<sup>th</sup> April 1678. The air of sanctity observed in him the first time he offered up the divine victim in his consecrated hands, never afterwards left him. One had but to see him at the altar to believe oneself in our Lord's presence. The ardor of his love shone upon his face. Frequently

after communion he remained in ecstasy ; his soul, ravished in God, found in Him contempt for the world and love for the gifts of heaven.

Once a priest, the Blessed de la Salle aspired but to win souls to God His tenderness for sinners was immense, but he was especially inclined to children. The ignorance and abandoned condition of poor children made his apostle's heart bleed and suffer cruelly. Thus did Providence prepare him for the execution of the designs it had in store for him.

II. A virtuous canon of Rheims, Monsieur Roland, had founded a congregation of teaching Sisters called Sisters of the Infant Jesus, for teaching orphans and poor girls. When about to die, he commended his work to his colleague and friend La Salle and confided its direction to him. Not a year had elapsed when, through the zeal and efforts of the devoted director, this benevolent institution obtained letters patent from the king which assured its existence.

About the same time, a religious of the Order of the Minims had also established free schools for poor boys at Rheims. Canon de La Salle soon associated himself with this noble undertaking which so thoroughly met his wishes, and imperceptibly became engaged in the work. He began by assisting the instructors of these schools with his money and his advice and then gave them rules. Through a spirit of devotedness he lodged them in his own house which he soon left to go and occupy with them a larger house in the *faubourg St-Rémi*, which was destined to become the cradle of his Institute.

It was not without difficulty that he kept them to the task they had begun. These men, still attached to earth, were anxious about the future. When the devoted director encouraged them to have confidence in Providence, they would reply that it was easy for him to be confident with his benefice and rich patrimony. The virtuous canon humbly admitted that they were right and then he took the heroic resolution of getting rid of his patrimony so as to give his disciples an example of voluntary poverty and spirit of sacrifice. He began by resigning his canonicate ; then he sold all his property, giving the proceeds to the poor, and he was reduced to live on alms with his disciples.



The latter reproached him for having reserved nothing for them. « Any other support but Providence, replied the pious founder, is unsuitable for Christian schools ; as that support is immovable they themselves shall remain immovable so long as they have no other foundation. »

Nevertheless this scion of a noble race felt an exceeding repugnance to eating the bread of charity. In order to conquer himself once for all he condemned himself to total abstinence until he felt a ravenous hunger. This method was successful. One day the cook served by mistake a portion of wormwood. The Brothers thought they were poisoned and put aside the portion they had begun to eat. The founder, who had eaten all his share without noticing anything, was greatly surprised at hearing them speak of poison. The food was examined and found to be only wormwood. The mistake caused great amusement in the little community, but the good Father in order to teach his children to mortify themselves, caused the rejected portion to be again served to them and they had to eat it all.

It is characteristic of great, of divine works to be marked with the seal of the cross. Now crosses were not to fail the work of Jean-Baptiste de la Salle. Persecutions, jests, law-suits, treachery, calumny, a whole calvary of disgraces and trials assailed the holy initiative of this benefactor of childhood. But La Salle's was a valiant soul. Secure in the thought that he was doing God's work, nothing stopped or discouraged him. In spite of contradictions and trials he continued his task meekly and stoically.

He held his first chapter ; he drew up his first rules ; he exhibited the uniform of his Institute to the eyes of the world. The community grew ; the novitiate was founded at first in Rheims, then in Paris, then in St Yon, near Rouen. Many young men came to learn from the holy priest the art of teaching the children of the people. The Blessed La Salle spared no effort to promote their vocation : he welcomed them ; he trained them to piety and discipline ; he encouraged them ; he animated them with his spirit and he was soon in a position to give to parishes teachers truly deserving of public confidence.

Nevertheless the storm raised against the nascent institute gradually calmed down ; persecution ceased, people began to

understand the usefulness of these Brother's schools and several cities hastened to apply for new teachers. Paris, Rouen, Guise, Laon, soon had their Brothers' schools established by the Saint himself. The ardent founder multiplied himself; he went from city to city opening schools and reviving the fervor of his disciples. He who, in his devotedness for the Holy Church and the Sovereign Pontiff always signed himself *roman priest*, had the joy of seeing his children established in Rome itself.

Thus was the Institute of the Brothers of the Christian Schools founded. St Jean-Baptiste de la Salle became the head of an immense family; the father of many children who were to carry to all the countries in the world, with the fire of divine charity, the ardor of an admirable devotedness to childhood and to youth. The holy founder could fall asleep in the Lord, for the nations blessed his work.

III. Let us hear what one of his panegyrists says of his virtues and happy death :

« De la Salle's piety was all ardor and flame; his soul ascended to God in outbursts of perpetual prayer. When at Rheims he caused himself to be shut up once a week during the night from Friday to Saturday in the church of St Remi and there he poured out his soul near the tomb of the great bishop. The most tender devotion united him to St Joseph, the protector of Jesus in his childhood. The love of Christ burned in his heart. That love transfigured him at the altar and when the holy sacrifice was ended he was so absorbed, so ravished in God that he was unable for some time to lay down the sacred ornaments.

« His mania was for the Cross, the naked and bloody cross and with it all the humiliations, all the immolations of Gethsemane, of the pretorium and of Calvary.

« His family were ashamed of him and of his poverty; his colleagues accused him of being a madman; many of his disciples betrayed and abandoned him. Sickness was added to all these trials. Amidst the cruelest sufferings his soul remained valiant and free and he added voluntary mortifications to his infirmities. During his sleepless nights he cruelly scourged his body and more than once the floor of his poor cell showed the marks of his bloody discipline.

« Overcome by illness, stretched on a bed of pain, Jean-Baptiste de La Salle wished to die erect. Vested with the stole and surplice, kneeling before God who came to visit him, he pronounced these words, the summary of his life, the secret of his holiness :

« Yes I adore in all things God's will as regards me. » Such virtues are entitled to the glory of heaven and the honors of the altars (1).

Such were the life and the precious death of the founder of the Christian Schools, Jean-Baptiste de la Salle.

Among the founders of religious orders, not one has so truly as he applied to himself these words of the divine Master : *Sinite parvulos venire ad me. Suffer little children to come unto me.* The whole of his life was devoted to evangelizing the poor, to teaching little ones the doctrine of the Gospel. When God summoned this good and faithful servant to glory, he left behind him an immortal work which was to make Jesus Christ known to children of all languages, of all nations.

At present the sons of St. Jean-Baptiste de La Salle, to the number of 16,000 scattered all over the world, have more than fifteen hundred schools and teach over 420,000 pupils.

Their hidden and disinterested devotedness deserves reward from God, the gratitude of the people and the admiration of all.

IV. The canonization of St. Jean-Baptiste de La Salle is the triumph of Christian education. This signal benefactor of childhood and youth had felt that, after the priest, nothing is more necessary in a parish than a Catholic teacher, and he did not consider that he was doing too much in devoting his whole life to the foundation of a work whose object would be to secure for the children of the people the inestimable blessing of Christian education.

May the Catholics of our day understand what the founder of the Christian Schools had so well understood! May they be convinced of the necessity of a « teaching which will be thoroughly

---

(1) Mgr Turinaz, Parag. of B. J.-B. de La Salle.

in accord with the Catholic faith as well as with all the duties connected with it.»

As for us, Catholics of Canada, our duties in this respect are clearly laid down by His Holiness Leo XIII in his masterly Encyclical *Affari vos* addressed to the archbishops and bishops of the Canadian Confederation.

« Without religion, says the Sovereign Pontiff, there can be no moral education deserving of the name nor truly efficacious. Wherefore to wish for souls endowed with good morals and to leave them at the same time deprived of religion, is as senseless as to urge people to virtue after destroying the basis thereof. Now for the Catholic there is but one true religion, the Catholic religion ; therefore as regards doctrines, morality or religion, he cannot accept or acknowledge any which is not derived from the very sources of Catholic teaching. Hence the necessity of having Catholic masters and of having liberty to organize schools in such manner that their teaching shall be fully in accord with the Catholic Faith as well as with the duties connected therewith.

« Our children cannot be allowed to seek the benefits of education from schools which ignore the Catholic religion or are positively antagonistic to it ; from schools wherein its doctrine and fundamental principles are repudiated. . . . Every school of that kind is condemned by the Church because nothing can be more pernicious, more calculated to destroy the integrity of the faith and to turn away youthful minds from the paths of truth.»

JOS. SIMARD, C. SS. R.

---

Oh ! ask not, hope thou not too much  
Of sympathy below ;  
Few are the hearts whence one same touch  
Bids the sweet fountain flow :  
Few — and, by still conflicting powers  
Forbidden here to meet —  
Such ties would make this life of ours  
Too fair for aught so fleet.

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

**T**HE sixth Christian rule of life treats of the necessity of restraining in our hearts the lust of the flesh.

St Peter compares our adversary the devil to a lion — a mighty and bloodthirsty beast ; not to a lion shut up in a cage, nor to a lion gorged with food and sleeping in its den, but to a hungry lion prowling in search of prey. The lion draws near its victims stealthily and then with a sudden roar leaps upon it and rends it to pieces. Thus had the devil acted to St Peter : and Peter had been in his claws, and had been nearly devoured. Hence the earnestness of his appeal. As a man who had hardly escaped with his life might warn another of the dangers of an Indian jungle, so does St Peter warn us to be sober and watchful.

Therefore we must *be constantly on our guard against pleasure, lest it should become the sole end for which we act.*

Among all the emotions which agitate the heart of man, there is none more dangerous than pleasure. It is very difficult to guard against this passion, because pleasure creeps insensibly into everything we love, and is mingled with the very necessities of life. There is nothing, says St Thomas, that obscures the light of prudence as soon as pleasure. We cannot judge of it rightly, because, having been nourished in it from our infancy, it has corrupted our judgment. The passion, of pleasure is the first and strongest of all our passions, because it wields despotic rule over man before he comes to the use of reason. We must therefore firmly establish this principle, that we must die to all sensual pleasures, however insignificant they may appear, and that there is no diversion, recreation, satisfaction, or consolation derived from creatures, in which it is lawful for us to indulge ; unless reason, necessity or charity require it.

We should then carefully examine all the actions we have to perform, whether they be natural, social or religious, in order

that we may not perform them solely for the pleasure we hope to derive from them.

We must *do our best to avoid pleasure, since it is not lawful for us to act for pleasure alone.*

He who wishes to live conformably to reason, ought never to act but from pure and virtuous motives. Indeed, God, who is the author of nature, has mingled pleasure with our natural actions with the view of making them easier to us. One gets tired even of looking and hearing; and if we do not always feel the pain, it is because God has mingled pleasure with the functions of nature, in order that those organs which are in continual exercise may take rest and repair their strength. It follows therefore that we should look upon pleasure merely as a remedy which is to be taken when duly needed; and that any action performed for pleasure alone should be considered unlawful.

« Man by losing his innocence, says the Psalmist, has changed this world into a vale of tears. » (Ps, 30) And the sole cause of all this misery is the little care our first parents took to avoid forbidden pleasure. This it was which changed the face of the world, and made the earth produce nothing of itself but thorns and thistles. Yes, « the sufferings of this life are not worthy to be compared with the glory to come, that shall be revealed in us. » (ROM. 8-18.) For that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory. » (2 COR. 4-17.) If then every one that striveth for the mastery, abstains from whatever is likely to diminish his strength, and thus endanger the conquest of a miserable earthly crown, how much more should we deny the flesh for the attainment of the eternal laurels of Paradise?

We must *do violence to ourselves, because no pleasure can be indulged in with impunity.*

« For, says the apostle, the flesh lusteth against the spirit » (GAL. 5-17.) The flesh desires what the spirit dislikes; and the spirit pants for what the flesh abhors. If the soul do not subdue the body, the flesh will conquer the spirit. To maintain his seat on a furious steed, and to escape danger, the horseman

must hold a tight rein ; and to avoid the corruption of the flesh we must keep the body in perpetual restraint. We must treat it as a physician treats a patient, to whom he prescribes nauseous medicine, and to whom he refuses palatable food. Cruel indeed must be the physician who gives to a sick man noxious draughts because they are pleasing to the taste, and who does not administer useful remedies, because they are bitter and disgusting. But greater is the cruelty of the sensual, when to escape some trifling corporal pain in this life, they expose their souls and bodies to eternal torments in the next.

If, then, we wish to be saved, and to please God, we must take pleasure in what the flesh refuses, and must reject what the flesh demands. Our Lord once said to St. Francis of Assisi : « If you desire my love, accept the things that are bitter as if they were sweet, and the things that are sweet as if they were bitter. »

« Oh ! how profitable to the spirit are the mortifications of the flesh, » says St. Alphonsus. — They detach the heart from sensual pleasures, which wound the soul, and frequently deprive her of life. And they raise the soul to God. St. Francis of Sales used to say, that a soul cannot ascend to the throne of God unless the flesh is mortified and depressed. « By faith, Moses, when he was grown up, denied himself to be the son of Pharaoh's daughter. . . Rather choosing to be afflicted with the people of God, than to have the pleasure of sin for a time . . . For he looked unto the reward. » (Hebr. 11 — 24.)

O good St. Anne, animate our faith. Remind us that our pilgrimage on earth will not be of long duration : our home is eternity, where he who has practised the greatest mortifications during life shall enjoy the greatest glory. St. Peter says the saints are the living stones of which the celestial Jerusalem is built. But before they are transferred to the City which is above, they must be polished by the salutary chisel of penance.

(I. Pet. 2 — 5.)

A. M. Billiau, C. SS. R.

Quotations from St. Alph. Vera Sposa C. VIII § 1.

St. Thos. 1—2 q. 4 A. 3 ; *ibid.* Q. 33 A 3.

St. Franc. Sal. *Traité de l'Am.* D. L. IV C. 3 and 5.

Imit. J. C. L. III C. 55.



## Mary and Canada

*Ecce Mater tua. — Behold thy Mother.*

NOTHING is so mysterious as the way in which divine Providence guides humanity, Nations move and God directs them. History appears to us like an immense, deep ocean whereon people press and succeed one another like storm-tossed waves and break on the shores of eternity. Mystery hovers over the origin and fall of kingdoms and empires. The mind of man which stops to consider the debris of nations can barely, by making use of the lights of the past to light up the obscurity of the future, seize anything of God's designs on nations. St. Paul says that the judgments of God are incomprehensible and his ways are unsearchable. (Rom. XI, 33).

Nevertheless, there has always been on the shores of the ocean over which humanity sails, a line of seers before whose eyes the veils of futurity seem to fold back.

In the Old Testament, they were those great prophets whose eagle eyes saw, ages in advance, the sublime drama of our Redemption. After Christ's coming, they were his chosen friends, humble souls often despised by the world, the Saints who are privileged to see into the Master's secrets respecting the destiny of nations.

Now, dear readers, we find at the beginning of our history one of those choice souls who, through sublime revelations, has earned the right to be called by the eloquent Bossuet: « The Theresa of her age and of the New World. »

It was in 1635. A century had elapsed from the day when the valiant Jacques-Cartier planted the cross on the shores of Canada. Our beloved country had barely issued from the shadows of death and the sun of Christianity as yet shed but feeble rays on it; it was the dawn! God then willed that a saintly soul, the venerable Mary of the Incarnation, an Ursuline nun of Tours, should be the confident of his merciful designs for the future nation of this new country. One day, ravished in a prophetic vision, she was led by the spirit of God into an unknown



region. St Joseph guarded its entrance. From the summit of a mountain the Virgin Mary, holding her Divine Child in her arms, cast a look of tenderness and compassion on the whole surrounding country as if she wished to take it under her protection and commend its interests to her beloved Son. It even seemed to the saintly seer that the Mother of God invited her to settle in that mysterious country, when the vision vanished. Some time afterwards, the Venerable Mother was praying before the Blessed Sacrament and thinking of the country she had seen in the bright light of the celestial vision when she heard the voice of God saying: « The land that I have shown thee is *Canada!* »

What happiness for us, dear readers, that over the birth of our dear country hovers the remembrance of Mary. Does she not appear to us like a tender mother bending over the cradle of her favorite child? Thus we must no longer be surprised if, as Leo XIII has pointed out in his Encyclical, Divine Providence chose at first the children of France, the oldest daughter of the Church, and then the sons of Ireland, the nation of martyrs, to constitute the future people of Canada. This choice of the most Christian nations must not surprise us; it is the choice of a tender mother. Yes it was Mary who impelled the *elite* of French nobility and especially the valiant sons of Brittany and Normandy, *in a spirit of faith*, to seek in our country a new France for their king and a new kingdom for Jesus Christ. It was Mary who later on guided the bark of the Irish exiles to our hospitable shores where those heroes of the faith were to find an adopted country. It was Mary who, with her motherly hand, detached these two branches of the *most Catholic* nations to transplant them in our Canadian soil where they have grown together and formed the vigorous trunk of a great tree on which off-shoots of other European nations afterwards were grafted.

Two centuries have passed, but the *fleurs de lis* of France still retain all their whiteness and the brutal hand of the Revolution has been unable to reach them and drag them in the mud. The shamrock of Ireland is as green as in the happiest days of its history. Thus the perfume of virtue exhaled by our

people, now rejoices the heart of our Mother, the Holy Church, and our brethren separated from us by faith are not strangers to its salutary influences. We should like, dear readers, to describe here the rapid progress made by the Catholic Church in the Dominion of Canada, convinced as we are, that it is still Mary the great Help of Christians, who watches over the extension of her Son's kingdom among us. Seeing all our bishops so wise, so enlightened, surrounded by a devoted and virtuous clergy, marching at the head of phalanxes of fervent Christians; considering all our religious Orders which constitute as it were the wings of that army advancing to the conquest of souls, your Christian hearts are filled with joy at the sight. Ravished like the prophet to whom it was given to contemplate Isarël camping in the desert you would exclaim: « How beautiful are thy tabernacles, O Jacob, and thy tents, O Isarël! » *Quam pulchra tabernacula tua, Jacob et tentoria tua Isarël!* (Numbers XXIV, 5.)

Our Holy Father the Pope sees with complaisance our young Church issuing from the path of childhood and marching with a firm step in the foot-prints of the old nations. The darkness, the mist which the Venerable Mary of the Incarnation saw in her prophetic vision hovering over our country, are dissipated and have given way to the broad light of day. The Canadian church appears to astonish Christian Europe like a vision of hope. From the summit of the Vatican, the princes of the Catholic Church, those vigilant sentinels whose eyes everywhere follow the great Christian army, seem to ask while examining our horizon: *Quae est ista quae progreditur quasi aurora consurgens, pulchra ut luna, electa ut sol, terribilis ut castrorum acies ordinata?* (Cant. VI, 9.) « What is this Church that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array? » And far distant voices reply: « This people, this Church, is the privileged child of Mary. »

But these considerations, however attractive they may be, would carry us too far and we are anxious to speak of another token of the special love of the Blessed Virgin for our country. After watching over the origin of our people, Mary has wished, as a last pledge of her maternal tenderness to give us her own mother, St Anne.

GEORGE DAILY, C SS. R.



# So emu Homage

TO JESU'S CHRIST THE REDEEMER

## CONSECRATION TO THE SACRED HEART OF JESUS.



Of all the homages rendered to our Divine Redeemer on the confines of two centuries, the most solemn, the most intimate, the most efficacious, the most divine is, beyond contestation, the consecration to the Sacred Heart of Jesus to which our Most Holy Father Pope Leo XIII urges the whole world.

The Encyclical letter of the Holy Father is more than an energetic declaration of the rights of God made man, over mankind, even were they heretics and infidels; it strongly impels the human race towards the Heart of Jesus that calls them to itself.

« Jesus-Christ, writes Leo XIII in substance, Jesus-Christ is the Prince and supreme Master. He is the KING, not only of Catholic nations but of the whole world; in the first place because he is God Son and Heir of the immortal KING of ages, equal to His Father in power and sovereignty; then because He is the Redeemer of all mankind. This universal, sovereign and independent dominion was declared and exercised by Him when he said to His apostles: « All power has been given me in heaven and on earth. Go, teach and govern all nations. » And since this Dominion has been given Him in heaven and on earth, He must see heaven and earth obey Him. God and Redeemer at the same time, He fully owns all that exists. We, on the contrary, are so poor and destitute that we have nothing that belongs to us and that we can offer Him as a gift. Nevertheless, in His sovereign goodness and charity, He refuses not that we should give and consecrate to Him what belongs to Him, as if we were the owners thereof. Not only does He not refuse this offering, but He desires and asks it. My son, give me thy heart. » We can, therefore, be fully agreeable to Him by our willingness and the affection of our soul. By consecrating ourselves to Him, not only do we acknowledge and accept his dominion openly and joyfully, but we also really show that if what we give did belong to us, we would offer it with all our hearts. . . .

« And since the Sacred Heart is the symbol and image of the infinite charity of Jesus-Christ, it is natural for us to consecrate ourselves

« to that most Holy Heart. To act thus is to give and join oneself unto  
« Jesus-Christ ; for the homages, the evidences of submission and piety  
« that we offer to the Heart of Jesus-Christ, really and properly refer to  
« Christ himself.

« Wherefore We urge and exhort all the faithful who know and love  
« the divine Heart to ardently perform that pious act.

« But shall we forget a multitude beyond number of men for whom  
« the light of Christian truth has not yet shone ? . . . . . Deploring  
« their fate, We commend them with all Our soul and, as far as lies in  
« Our power, We consecrate them to the most Sacred Heart of Jesus.  
« For there is no other name under heaven given to men whereby we  
« must be saved. » (Acts IV, 12)

« We must thus have recourse to Him who is *the way, the truth and*  
« *the life*. Man has wandered away, let him return to the straight path ;  
« darkness has invaded souls, let that darkness be dispersed by the  
« light of truth ; death has seized us, let us conquer life. We shall at  
« last be permitted to cure so many wounds ; we shall see, with all  
« justice, hope in ancient authority reappear once more ; the splen-  
« dors of faith will once more make their appearance, swords will fall  
« and arms drop from hands when all men accept Christ's dominion  
« and submit thereto joyfully and when all tongues shall confess that  
« the Lord Jesus-Christ is in the glory of God the Father. » (Phil. II, 11)

« At the time when the Church, shortly after its origin, was cast down  
« under the yoke of the Cæsars, a young emperor saw in the sky a cross  
« which announced and preceded a splendid and near victory. To-day,  
« another blessed and divine emblem appears before our eyes. It is  
« the most Sacred Heart of Jesus on which stands the Cross and which  
« shines with splendid brilliancy amidst flames. In it we must place  
« our hopes ; we must ask and expect from it the salvation of mankind. »

Has this touching appeal of the Vicar of Jesus-Christ been heard  
and will it bear lasting fruits ? A letter from the holy Congregation of  
Rites, sent to the bishops on the 21<sup>st</sup> July 1899 supplies the answer.  
It says : « The Sovereign Pontiff himself gave the example ; he offered  
« and consecrated the whole world to the divine Heart of Jesus.

« Soon letters came from all parts announcing that this same cere-  
« mony of consecration was performed with the same impulse and piety  
« in every diocese and in nearly every church. The honor of this una-  
« nimity of all Catholics in responding to the wishes of the common  
« Father of the faithful is chiefly due to the bishops who on that occa-  
« sion influenced and guided their flocks.

« But in order that this good seed may yield an abundant harvest, the Sovereign Pontiff strongly urges your Lordships and the bishops of the entire Catholic world to continue what you have begun and to devise the means that may seem to you the most suitable for maintaining and developing devotion for the Sacred Heart and establishing what you may deem best for attaining this end.

« The Holy Father approves most fully the custom, already established in many churches, of publicly offering various pious homages. His Holiness is also very anxious to have the practice widely spread, which is highly commended and already adopted in many places, of having exercises performed in honor of the Sacred Heart on the first Friday of each month. The litanies recently approved by him are recited as well as a form of consecration composed by him. If this practice should prevail among Christian people and become a custom, it will be a frequent and perpetual affirmation of the royal and divine right received by Christ from His Father over all mankind and which He acquired for Himself by shedding His blood.

« Moreover the Holy Father earnestly desires young men, above all those who are studying letters and sciences, to enroll themselves in the associations called *Confraternities of the Sacred Heart.* »

Thanks be to God ! Many among us already do what the Holy Father recommends ; many, on the first Friday of every month, satisfy by a fervent communion, the most earnest desire of Jesus : that of uniting Himself to us.

Another document from the Holy See, dated 27<sup>th</sup> November 1899, urges all the faithful to renew their act of consecration to Jesus on the feast of the Sacred Heart, the 22<sup>nd</sup> June 1900 or the following Sunday, the 24<sup>th</sup> June, and grants for such renewal the same indulgences as for the consecration last year. No doubt the Holy Father wishes thereby to console to some extent the loving heart of Jesus in the last year of a century wherein the love of our Great God has been so slighted and blasphemed.

As for us Canadians this year is also the 25<sup>th</sup> anniversary, the silver wedding of the consecration of the Province of Quebec to the Sacred Heart. Finally it is right that we should join in spirit in the magnificent consecration to the Sacred Heart which, on the 22<sup>nd</sup> June of this year, representatives of all Catholic nations and of Canada in particular, will make at Paray-le-Monial in France on the very scene of the loving revelations of Jesus to the Blessed Margaret Mary. Endeavor therefore, dear readers, to take part more fervently than ever

in the public consecration of your parish to the Sacred Heart which will be renewed this year on the 24<sup>th</sup> June.

If we cannot do so, let us at least give ourselves most heartily to Jesus in private.

Throughout our lives, let us retain the sentiments of a *consecrated*, or a *vowed*, of a *given* person : *Sive vivimus, sive morimur, Domini sumus* (Rom. xiv, 8.) Hereafter we should say : « I no longer belong to « myself ; I belong to Jesus for life and death. He is my master ! I will « obey Him faithfully. He is my beloved friend, I will serve Him with « all the ardor of love. I have chosen Him for ever as the God of my « heart and my lot for eternity. »

## FORM OF CONSECRATION

TO THE

SACRED HEART OF JESUS

composed by His Holiness Leo XIII.

O most sweet Jesus, Redeemer of mankind, cast a look on us humbly prostrate before Thine altar. We are Thine, we wish to be Thine and in order to unite ourselves closely to Thee each of us to-day willingly consecrates Himself to Thy Sacred Heart.

A great many men have known Thee ; a great many, despising thy commandments, have rejected Thee. Have pity on all these, O most merciful Jesus and attract them to thy divine Heart.

Lord, be Thou the King, not only of the faithful who have never separated from Thee, but also of the prodigal sons who have abandonet Tree ; bring them back to the port of truth and the unity of the faith in order that there may soon be « but one fold and one pastor.»

Finally, be Thou the King of all those who are plunged in the ancient superstition of paganism and deign to call them from the darkness to light and to God's kingdom.

Grant, Lord, to Thy Church salvation, calm and freedom ; grant to all peoples order and peace ; grant that from one end of the earth to the other there be but one and the same cry : « Praise unto the divine Heart by whom salvation has been obtained for us. Glory and honor to it through all ages. Amen. »

## THE MARTYR OF BOURGET

*An Incident of the Franco-Prussian War.*

Note. — During the War of 1870, the Brothers of the Christian Schools served in the Ambulance Corps of the French Army as litter bearers, and converted many of their houses into hospitals for the care of the wounded soldiers. As soon as peace was restored, in recognition of the self sacrifice and bravery of the Brothers, the Government of France conferred the Cross of the Legion of Honor upon their Superior-General Rev. Brother Phillip.

From morning's dawn had fiercely raged the battle of Bourget.  
On front and flank, the smoke and din declared where foes were met.  
The flow'r of all the army in the brave defence of France,  
Were falling 'neath the bullets of the Prussians' proud advance.  
And there amid the battle's roar, La Salle's true sons had dared  
The dangers and the trials of the soldier's lot they shared.  
Like Mercy's black-robed angels, that around their lustre shed,  
By day they raised the wounded, and by night entombed the dead.

Yet of all this band of heroes, there are none to us appeal  
Like Frère Nethelm who died that day, a martyr to his zeal.  
When the battle thundered loudest, and the strife was thick and fast,  
'Twas then you'd find his litter, returning to the last.  
He now assists the fallen, and conveys them to the rear ;  
Or bent above the dying, whispers loving words of cheer,  
And giving p'rhaps a promise, as their fading mem'ries roam,  
Of a precious, blood-stained token to their dear ones left at home.

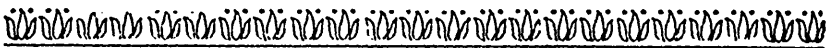
Thus in the rear, on left and right, he hovers to and fro,  
Performing deeds of mercy in the sight of all the foe.  
Until at length, a flag of truce is waved along the line ;  
And the trumpets sound « Cease Firing, » before Geneva's sign.  
The conflict's hushed a moment, and the smoke is cleared away,  
Revealing o'er the battle ground, the victims of the fray.  
Unfurling wide their flag of peace, — their banner and their shield, —  
The bearers led by Frère Nethelm, prepare to clear the field.

But as they near the Prussian ranks, a scene that's marked with blood,  
A cowardly volley echoes forth, from out a sheltered wood.  
A sudden gleam, a stifled sigh, a groan at once suppressed,  
And Frère Nethelm falls backward with a bullet in his breast.  
His comrades raise him gently, and with saddened hearts retire,  
Their precious burden bearing far beyond the range of fire.  
The strife is once again renewed, the day is won and lost ;  
And vain is Frankish valor now, before the Prussian host.

But as the carnage still went on, in centre flank, or front,  
And while his brave companions yet endured the battle's brunt,  
Poor Frère Nethelm was dying there beneath the s'arry sky ;  
His life-blood ebbing fast away, while death bedimmed his eye  
And when the trumpets called « Retire, » all Heaven with accord,  
Beheld a martyr's soul obtain its laurels and reward.  
He died obeying Duty's call, pursuing Mercy's plan ;  
And a greater deed no man can do, than give his life for man.

Montreal

THOMAS WHELAN.



## DEVOTION TO THE SACRED HEART

### ITS ORIGIN

FROM the origin of Christianity to our day many devotions have had their birth and have spread in the Church. They can be counted by hundreds and by thousands. Some have sprouted in hearts burning with zeal for God's glory and the salvation of souls ; others have sprung from hearts burning with love for the Blessed Virgin Mary and with the desire to see

devotion to the august mother of God and of our souls spread more and more. All owe their existence to the generous impulse of men commendable no less for their holiness than for their knowledge and most of them have been born and developed under divine inspiration.

But whatever may be said of the dignity of their authors, it is none the less true that all these devotions have but a human and earthly origin since all are but the effusions of the heart of man.

There is one however which has nothing human : its origin but which enjoys the glorious privilege of having descended straight from heaven and of being brought down on earth by Jesus-Christ himself. Yes, the incomprehensible love which one day caused the only Son of God to descend from his eternal home into the chaste womb of the Immaculate Virgin Mary, also caused Him in after ages to leave His home of eternal glory to come down on earth and, as it were, renew the mysteries of the Incarnation.

It was about the end of the seventeenth century. In France, in a monastery of the Visitation, was one of those pure and holy souls such as the cloister alone is worthy of possessing. Her name was Sister Margaret Mary. She lived there in this enclosed garden of Religion, hidden and unknown to the world but in the most ineffable union and the closest communication with her God.

One day during the Octave of the feast of the Blessed Sacrament, the well beloved of her soul, the divine Savior Jesus, deigned to appear to her. To her eyes He bared His thrice holy breast and showed her His divine heart as on a throne of burning flames, surrounded by a crown of thorns, surmounted by a cross and bearing the deep wound inflicted by the spear on Calvary. The amiable Savior allowed His servant to contemplate it for some moments, then He broke silence to pronounce these words full of love and affliction.

« Here is this heart which has so loved mankind that it spared  
« nothing, even to exhausting and consuming itself to manifest  
« its love for them. And as a reward, I receive from most men  
« naught but ingratitude through their irreverence and sacrileges,



« through their coldness and contempt for me in my sacrament of love. » Then He asked her to have a special feast established in the Church to honor His divine Heart.

« For this reason I ask thee that the first Friday after the octave of the Blessed Sacrament be dedicated as a special feast for honoring my Heart by receiving communion on that day and by making reparation to it for the indignities it has received. And I promise thee that my Heart will expand to abundantly pour the influence of its love upon all who shall render or cause such honor to be rendered to it. »

Such, in its sublime simplicity, is the origin of the devotion to the Sacred Heart and of the feast celebrated every year by the Church in honor of that adorable Heart. Let us admire how divine and heavenly is everything in it. Our Lord Jesus Christ himself takes this devotion from the treasures of His inexhaustible love and comes from His throne of eternal glory to enrich His Church with it. He it is who explains its *nature*, who determines its *end*, who teaches its *practice*, who enumerates its precious *advantages*. Assuredly, even if we could Judge of the excellence of a devotion solely by the dignity of its author, we could still say that there is no devotion in the Church which can compare with the devotion to the Sacred Heart of Jesus.

It is easy therefore to understand that the devotion to the Sacred Heart is the great devotion of our time ; that is a devotion dear to the Sovereign Pontiff who seems to base on it all his hopes for the future of the Church ; that is also a devotion dear to all good Christians.

Be faithful therefore, dear readers, to the practice of this sweet devotion. Be faithful above all to the communion on the first Friday of each month. Love the Sacred Heart and the Sacred Heart will love and bless you, and you will have a considerable share in the fruits of benediction and salvation where-with our divine Savior has enriched this devotion, one of the most conformable to the spirit of Christianity.

JOS. SIMARD, C. SS. R

## TAILLEFER AND THE BANNER OF THE SACRED HEART

Here is a slight episode in the history of Canada which proves that among the friends of the Sacred Heart there are others besides « vulgar bigots. » It was in 18 . . . . when the great Pius IX was the object of his enemies' insults and his States were being taken from him. The Catholic people of Canada, like those of Europe, were moved on hearing the news and were anxious to show their love for the common Father of the faithful. Several hundred young men enrolled themselves in the Papal zouaves and crossed the sea to defend the Holy Father.

They embarked at Marseilles, with the banner of the Sacred Heart at their head. The wharf was crowded and while these new soldiers of the Pope were proceeding to the steamer, some impious Italians insulted them by hurling their favorite epithets at them. It was unfortunate for them. The command had been given to Taillefer, that hero who from that time became celebrated in our history. He was worthy of his name for he was gigantic in stature and his strength was in proportion to his size.

Captain Taillefer thought it was his duty to avenge the insult to the flag. After enduring patiently four or five minutes, he went straight to the chief insulter and said to him : « What have we done to you that you should insult us ? » — « I am not hissing you or your comrades, the Italian replied, but your flag. » At these words Taillefer drew himself up. « Ah ! he said, you insult our flag. I could have forgiven an insult to myself personally but an insult to our flag is another thing. You must apologize. As he said this he laid both his immense hands on the shoulders of the insolent Italian, he crushed him down by his weight and forcing him on his knees, he called out in thunderous tones « Apologize to the Sacred Heart. » And as the stupid individual hesitated he called out a second time : « Apologize to the Sacred Heart. » The impious man saw that he must ; he did so as best he could and disappeared in the crowd without saying a word.

« Not only military men, observed a Marseilles newspaper, but all honorable men without distinction of creed or opinion, agree in saying that it was quite natural for the Canadian Zouaves not to allow their flag to be insulted when they had to maintain the name of their country and the honor of their cause in a foreign land. »

## NOVENAS TO GOOD ST ANNE

IT sometimes happens that persons write to us to know the proper manner of making a novena to Good St Anne.

Nothing can be more simple. Good St Anne is the spiritual ancestress of all Christians and what child does not know how to ask his grandmother for what he wants? And how pilgrims do pray!

To meet the wishes of our correspondents we have only to remember and to summarize the manifestations of piety that we have witnessed. Each one can select what suits his devotion.

1. *Confession and communion.*—As intimate friends are always the most favored, those who have recourse to St Anne must above all obtain pardon of their offences great or small by a good confession and win the heart of the dispenser of all gifts by one or more fervent communions or even by a novena of communions, if the confessor allows it. It is a fact established by experience that the greatest number of cures and favors obtained through St Anne's intercession are obtained at the moment of holy communion.

2. *Holy Mass.*—According to St Leonard of Port-Maurice, holy Mass devoutly offered up or heard is the surest means of making heaven favorable to us; it is the golden key that opens to us the treasury of divine favors and blessings. No doubt the Lord grants his graces at all times and in all places; but he grants them more easily and with greater abundance during the Holy Sacrifice of Mass. Why? Because then we no longer pray alone; then Jesus-Christ prays with us and for us; then he unites with St Anne to intercede with God in our favor. Therefore St John Chrysostom asserts that graces not obtained in Church during Holy Mass are obtained with great difficulty and perhaps never at other times and in other places.

3. *Prayers and reading.*—There can be no better prayer than the ardent desire of a heart full of confidence in our heavenly Father, but at the same time accepting in advance all that heaven wills. Begin by this, pious faithful; with a child's confidence open your heart to Good St Anne; tell her a thousand

times your plans, your hopes, your fears, your sorrows and your joys.

After that, but then only, take up the « Manual of devotion to Good St Anne » and read ; read either the considerations of one of the three *novenas* in honor of St Anne, or the considerations of any nine days of St Anne's *month*. You may likewise recite daily the short rosary of St. Anne, consisting of a *Pater* and five *Ave* repeated thrice : the first time in honor of Jesus ; the second in honor of Mary, and the third in honor of St Anne.

4. *Fasting and sacrifices*. — How edifying it is to see all the sacrifices made by St Ann's devotees, the better to obtain the granting of their prayers ! Fasts, abstinences, long journeys on foot, pilgrimages performed in silence, the gift of a valuable article, promises to give up some dangerous pleasure and how many other things !

Remember also, dear reader, that there are devils that cannot be cast out but by prayer and fasting. ( Matthew, XVII, 20.)

5. *Alms*. — Do you wish to oblige God ? Give to the poor, His best friends ; give to St Anne's shrine for the decoration of the Basilica or the maintenance of devotion towards her.

Such are the chief devotional exercises that may be performed during a novena by the faithful who wish to secure St Anne's protection and favor. All this is very easy inasmuch as it consists merely in putting into practice the counsel given by the Archangel Raphael to Tobias. « Bless ye the God of heaven, give glory to Him in the sight of all that live because He hath showed his mercy to you. . . 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. . . Because thou wast acceptable to God it was necessary that temptation should prove thee, and now the Lord hath sent me to heal thee. Bless ye God therefore and publish all His wonderful works. » (Tobias, Chap. XIII)

# Bulletin of the Archconfraternity

I. Affiliations. — On the 1<sup>st</sup> April the parish of St Thomas de Montmagny in the diocese of Quebec was affiliated to the Arch-confraternity of Ste Anne de Beaupré. This new affiliation, due to the zeal of Rev. V. O. Marois, the pastor, is one of the fruits of the mission preached by the Redemptorist Fathers in that parish some weeks ago.

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

1. — On the 3<sup>rd</sup> June, the feast of Pentecost ; on the 10<sup>th</sup> June, the feast of the Most Holy Trinity ; on the 14<sup>th</sup> June, Corpus Christi : on the 24<sup>th</sup> June, the feast of St. John the Baptist and the 29<sup>th</sup> June, the feast of saints Peter and Paul, on the usual conditions for every associate who carries a medal of St Anne on his person or keeps it with respect in his house.

2. — *Four times a year*, on the usual conditions and on the days specified by the Bishop of the diocese.


3. — *Every time* communion is received in the Basilica of Beaupré and prayers are said for the Sovereign Pontiff's intention.

4. — *In articulo mortis*, on the conditions of confession and communion or, if this be impossible, on condition of sincere contrition and the invocation of the most holy name of Jesus if not by word of mouth, at least in one's heart,

*Note* : During the holy year, these indulgences, with the exception of that of happy death, can be gained only in favor of the souls in Purgatory.

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

PARISHES	COUNTIES	DATE
43 St-Flavien	Lotbinière	June 1888
44 St-Côme de Kénébec	Beauce	" "
45 St-Théophile	"	" "
46 Ste-Marie Monnoir	Rouville	" "



Signal favors

Tilton, N. H., March 6<sup>th</sup> 1900. — Enclosed please find a cheque for \$ 5. 00, as a votive offering from Mr James Lafrance, for favors obtained through the mediation of La Bonne Ste Anne.

M. Lafrance has been sick with a serious stomach trouble for five years, during which time he has not been able to do any kind of work. He never lost hope placing his trust in God and the Good St. Anne. His prayers have been heard and favourably answered. He is now completely restored to good health and able to do his work.

In gratitude to God and the Good St. Anne, he makes this little offering, asking you to proclaim in the *Annals* this instance of heavenly favor. Very respectfully yours,

Mrs. JAMES LAFRANCE.



A LITTLE GIRL GRATEFUL TO ST. ANNE

Thessalon, Ont., March 28<sup>th</sup> 1900. — Dear Rev. Father, Enclosed find 50 cts in stamps, for a mass to be said in honor of St. Anne for a great favor received. Last spring, my mother was out walking early in the morning with some lady friends, when suddenly she fell down unconscious and was just like dead for about an hour. We all thought that she would never come to her senses. I promised good St. Anne that, if she would spare my mother, I would get a mass said in her honor. We brought her home and I knelt down and said three prayer-beads, and about half-way through with my beads, behold she opened her eyes and knew us.

Many thanks to good St. Anne; for I know if it had not been for her and God, my mother would have died. I am a little girl 13 years old, and I thank Good St. Anne from the bottom of my heart for saving my mother. I remain your sincere friend,

LENA KING.



## THANKSGIVINGS

Fond du Lac, Wis., April 1<sup>st</sup> : « I promised St Anne and the Blessed Virgin, if they granted me a request, I would have it published in the *Annals*. My prayers were heard and my request granted. Many thanks to both of them. » A reader of the *Annals*. — Please find enclosed 50 cts for a mass for the souls in Purgatory in honor of Good St Anne for a favor received. I promised to have it published in the *Annals*. A subscriber.

Quebec, April 4<sup>th</sup> : « Thanksgiving to the Sacred Heart of Jesus, the Holy Family, St. Anne and St. Anthony for the settlement of a temporal affair after a novena in their honor for the souls in Purgatory and promising to have it published, and beg through their intercession for three special requests. » A subscriber to the *Annals*.

Thompson, April 4<sup>th</sup> : « I here enclose 50 cts for a mass which I promised. I thank St Anne for the favor she has granted me. » Mrs M. Daigle.

Grand Forks, N. Dak., April 5<sup>th</sup> : « A poor mother, on her dying bed, said to her daughter : I promised St Anne, if my son would go to confession, I would have a mass said in her honor and have it published in the *Annals*. And her wishes were granted. Many thanks to Good St Anne ! » Mr J. P.

Brooklyn, N. Y., April 6<sup>th</sup> : « In 1893 my wife's eyes were made much stronger, through Good St Anne. Before that, she could neither sew nor read without glasses. Since her visit, she has never been obliged to use glasses.

On a recent visit to the shrine of Good St Anne, my arm has been thoroughly cured of rheumatism

Besides this, St Anne has procured for us many spiritual favors which can be more easily imagined than described.

Glory be to God. All honor be to Good St Anne. Praised be Jesus, Mary, Joseph and Anne. » John F. Sullivan.

Detroit, Mich., April 7<sup>th</sup> : « Enclosed find \$1. 00 which I promised for a favor received. » G. A. Canuelle.

Lethbridge, Alta, April 7<sup>th</sup> : « Please find enclosed \$1.00 for the monthly *Annals* of St Anne, and to thank her for graces received. » Mrs C. Begin.

Colton, Wis., April 7<sup>th</sup> : « Many thanks to Good St Anne for a favor obtained » Mrs Ls Lord.

Norwich, Ont., April 9<sup>th</sup> : « I wish to thank St Anne for three special favors received through her. My niece who accompanied me on the pilgrimage last year, in order to obtain relief from defective eye-sight, thanks St Anne heartily ; for the great improvement in her eyes » Mary O'Dwyer.

Markdale, Ont., April 11<sup>th</sup> : « Asking Good St Anne that I might receive power of my knees and walk, I am somewhat better ; please offer a mass in honor of St Anne. With God's help, she will cure me. » Mrs Patrick Habry.

Little-Falls, Minn., April 11<sup>th</sup> : « I wish to thank St. Anne and St Anthony for having granted me my request. » Andrew Michaud.

**New-Haven Mills, April 12<sup>th</sup> :** « I promised, if I found my lost son, I would have it publish'd in the *Annals*, I found him ; thanks to Good St Anne for this favor and for many others. » Mrs Charles Clapper.

**Enterprize, Ont., April 15<sup>th</sup> :** « I received a favor, a short while ago, by making a novena to St Anne and using the holy oil. » A Subscriber.

**Unknown place, April 17<sup>th</sup> :** « Being very ill with rheumatism and unable to walk, I promised St Anne, if she would give me relief, I would have it published in the *Annals*.

Also many other favors obtained through our Good Mother St Anne's intercession.

Glory and praise be to our Mother St Anne who is ever ready to listen to our prayers. M. D.

**Tilton, N. H., April 18<sup>th</sup> :** « I thank Good St Anne and St Anthony for all they have done for me » Mrs Bourque.

**Bombay, N. Y., April 20<sup>th</sup> :** « Thanks to St Anne for a favor granted, which I promised to publish in the *Annals*. » Off. \$1.00. A Subscriber.

**Palgrave, Ont., April 2<sup>th</sup> :** « My sincere thanks to Good St Anne for the recovery of my husband's health which is much improved. » Mr. Jas Egan.

**Kingston, Ont., April 21<sup>st</sup> :** « Many thanks to St Anne for a precious favor obtained. » A Subscriber.

**Powers, Mich., April : 22<sup>nd</sup> :** « Good St. Anne cured me of a severe cold set on my lungs. » Miss Veina Belmore.

**Red Lake Falls, Minn., April 24<sup>th</sup> :** « A few years ago one of my sons was attacked with the inflammation of the bowels, which was very grave and would confine him to bed several days, three or four times a year. I promised to have it published in the *Annales de la Bonne Ste Anne* and have a mass said if he were cured. He has not been attacked since and is now in good health » Mrs L. C.

**Pittsfield, Mass., April 25<sup>th</sup> :** « Please find enclosed 25 cts as an offering to St Anne. I wish to thank her in the *Annals* for favor received. » Mrs L. V. Poirier.

**Spalding Mich., April 26<sup>th</sup> :** « I promised Good St. Anne a mass and to publish it in the *Annals*, if she would bring back my health. Now I am in perfect health and am able to do my work. Many thanks to Good St Anne. » Mrs J. B.

**Adamsville, N. Y., April 27<sup>th</sup> :** « I wish to thank St Anne for a favor obtained through her intercession. » Off. 50 cts. A Subscriber.

**Pte Coupee, La., April 21<sup>st</sup> :** « I wish to thank St Anne for favors received through her intercession. I am now praying for several great favors, and promise to have them published in the *Annals* as soon as they are obtained, I also promise a mass for each one. » R. Aderea.





## RECOMMENDATIONS TO PRAYERS



### General Intentions

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

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

The Canonization of the Saints of Ireland and a speedy restoration of her rights. The Benefactors of St. Anne's Basilica.

Persons already recommended and whose prayers have not been granted.

### DECEASED

ST THOMAS, WEST-INDIES : Sister Ange Joseph.

MONTREAL : Mich. Ryan ; Pat. Kenney.

BEDFORD, MICH. : Frank Goulet.

LEE, MASS. : Lewis Martin.

NASHUA, N. H. : Mr and Mrs Marquis

PONTOOSUC, MASS. : Eus. Decelles.

QUEBEC : Edw. Emond.

GLENS FALLS, N. Y. : Patrick and Margaret Mc Laughlin.

NEW-YORK : Mrs M. E. Heatt.

N. CAMBRIDGE, MASS. : Mary Delaney.

WASHINGTON, D. C. : Ch. A. Lacoste.

NORTHBORO, MASS. : W. Kellett.

CONCORD, N. H. : Mrs Marg. Demers.

All the deceased Subscribers, R. I. P.

### Special Intentions

BEDFORD, MICH. : « Two masses for the conversion of a sinner. » Mrs Fr. Goulet.  
— OTTAWA, ONT. : « A special favor is asked from Good St. Anne. » Off. 25 cts. A Subscriber. — MARQUETTE, MICH. : « May Good St. Anne cure me ! Mrs Marg. Harvington. — ELMIRA : « A temporal favor and a spiritual one. » Mde J. M. — DESERONTO, ONT. : « I ask from Good St. Anne the cure of my right leg and... Mrs J. Garthjng. — CARMANVILLE, ONT. : « May Good St. Anne cure me of heart failure ! Mrs Jennie Kennedy. — BATH, ME : « Being sick, I beg of Good St. Anne to do something for me. » Mrs L. Driscoll. — GRAND FALLS, N. B. : « Please, find enclosed 50 cts for a mass in honor of Good St. Anne for a favor I ask of her, which I hope she will grant to me. — KINGSTON, ONT. : « I recommend two young men addicted to drink. I ask a good situation for one person ; peace in a family, and many other intentions. » A friend of St. Anne. — GODFREY, ONT. : « My health. » Mrs Thom. Fitzgerald. — TOTTENHAM, ONT. : « My son who suffers from weakness of the muscles. » M. J. Casserly. — FORT EDWARD, N. Y. : « I beg of St. Anne to obtain for my sister the restoration of her eye-sight and increase of health and strength. » M. A. Barry. — GRACEVILLE, MINN. : « The use of my limbs. » Maurice Leeny. — PTE COOPER, LA. : « A special favor for a niece, and several favors for myself. » A Subscriber.

Good St. Anne, pray for us.