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The HOLY VIRGIN

by GASPARD CRAYER



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Annals of
Saint Anne de Beaupré

Current Events.



His Excellency Monseigneur Falconio, Apostolic Delegate to Canada. — If it be a fine thing to see thousands of pilgrims flocking to Sainte-Anne, it is infinitely finer to see an apostolic delegate, the representative of the Sovereign Pontiff, hastening there. We have had that great happiness. His Excellency Mgr Falconio has added to his glorious title of apostolic delegate the more modest one of *pilgrim of Saint Anne*. We will see this further on when speaking of what happened on the 4th October.

The Annals of Sainte-Anne de Beaupré unite with all Canada in wishing a welcome to his Excellency the Delegate and the fullest success in his apostolic mission.

September (continued)

We resume the description of the pilgrimages from the 17th September.

Pilgrimage of the 17th.— On Sunday the 17th the C. M. R. A. of Quebec came on a pilgrimage ; about 700 members were present.



The 24th September.— The pi'grim's bell announced the arrival of the pilgrimage of the *Tertiaires of saint Francis* and the *Congregationists of the Upper Town* and of Saint-John's suburbs, Quebec. The Tertiaires to the number of 447, wearing their insigia, were under the direction of Rev. Father Colomban a Franciscan, and of their director Abbé L. H. Paquet ; the Congregationists, to the number of 580, under that of Rev. Father Hamon S. J. .

On the same day, there came also the pilgrimage of *Saint-Ambroise de la jeune Lorette* under the direction of Rev. Mr. Giroux and that of Stocham directed by Rev. Mr. Kirouac, their pastor. The Huron tribe from Indian Lorette, was largely represented. The pilgrims numbered 140.

The ceremonies on this day were most imposing. The Basilica was occupied by the pilgrims from 6 a. m. until 4. 30 p. m. With the private pilgrims the total number amounted to nearly 3, 000.



The second pilgrimage from Waterville, Maine.— On the 26th there came the second pilgrimage from Waterville, Me. The first came on the 21st June. These good pilgrims prayed to saint Anne with the greatest fervor. Rev. Mr. Charland, their worthy pastor attributes the prosperity of the Canadians in his parish to the pilgrimages. Thus he has not failed for years to send his parishioners to the blessed shrine of saint Anne.

October

His Excellency Mgr. Falconio, Apostolic Delegate on a pilgrimage.— 4th October. Hardly had the worthy representative of Leo XIII in Canada set foot on Canadian territory than he withdrew from the enthusiastic manifestations rendered him throughout the city of Quebec to come and offer saint Anne the tribute of his love and of his prayers.

Mgr Falconio landed at Quebec on Sunday evening and on Wednesday morning he came to us by the 10 o'clock train, ac-

accompanied by His Grace the archbishop of Quebec, Mgr. Têtu, Rev. Father Fisher, His Excellency's private secretary, Rev. Mr. Gauvreau, abbe Laflamme and some priests from the neighborhood.

Needless to say that the Basilica had been decorated with its finest ornaments. The bells, including the pilgrimage bells, rang out their chimes. The entire community went to meet His Excellency to conduct him in procession to the throne that had been prepared for him in the sanctuary, facing that of archbishop Begin.

But the time was short, for the hour was already advanced. His Excellency was not content with a mere visit. He wished to celebrate the Holy Mysteries himself in this basilica celebrated for so many wonders. Saint Anne must have gazed complacently upon the worthy prelate, the official, direct and immediate representative of the Vicar of Jesus-Christ; she must have blessed his delicate mission which he thus began under her auspices.

When mass was over, Rvd Father Allard, the rector and pastor of Saint-Anne, offered the great relic of saint Anne to the veneration of His Excellency and of all the clergy and at noon Mgr Falconio once more took the train to return to Quebec after giving a last blessing to the parish of Saint-Anne and the community of Redemptorists.

The visit of Mgr Falconio, the first permanent apostolic delegate to Canada, will remain celebrated in the annals of the pilgrimages *ad multos annos*.



Pilgrimage from Grosse Ile County of Montmagny. — On the 7th October at 7 a. m. the pilgrims from Grosse Ile arrived on the government steamer Challenger. Rvd M. J. B. Derome, the pastor and missionary directed the pilgrimage. Grosse Ile is the Quarantine Station; it has only 80 inhabitants and 60 of them came to Saint Anne of Beaupré. Rvd Father Saturnin, a Benedictine, had just preached the retreat; they wished to crown the spiritual exercises by a pilgrimage. All received communion at the shrine of saint Anne and their piety and confidence will no doubt be largely rewarded.

Pilgrimage of the Saint Jean-Baptiste Society of Saint-Roch, Québec. — On Sunday the 8th October, 400 members of the Saint-Jean Baptiste society who had finished their retreat, came to deposit their resolutions in saint Anne's hands. As they reached the shrine only about 9 o'clock during the parochial mass, they could not have their pilgrimage mass until 10 o'clock. It was followed by the veneration of the holy relic.



The chief of the Micmacs of Prince Edward Island. — On the 8th October John Sark, chief of the Micmacs of Prince Edward Island, came on a pilgrimage to Saint-Anne de Beaupre. He suffered from a disease of the stomach and was threatened with consumption. After he received communion, all his pain disappeared. He tells us that at Lennox Island, the Bishop of Charlottetown has consecrated a new chapel dedicated to saint Anne. It cost \$4,500.00. The devotion to saint Anne is very flourishing there and many Micmacs have received special favors as a reward for their great devotion.



Two of the Scotsman's shipwrecked passengers. — The Reverend Fathers J. Coppin and Delaere, Redemptorists, came to thank saint Anne for having escaped from the shipwreck of the *Scotsman*. Rvd Father Coppin tells us that at the height of the storm, he threw an image of saint Anne into the sea and promised to say a votive mass in her shrine of Beaupré, if he escaped death. He fulfilled his vow with every joy and gratitude in his soul, at the altar dedicated to his powerful protectress.

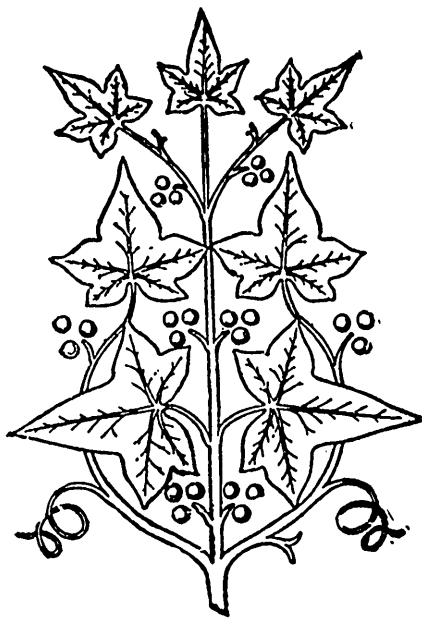
Saint Anne, patroness of those who sail upon the waters,
Pray for us!

Germany-Catholic Congress of Neisse.—Berlin 1st September 1899. — The third day of the Catholic Congress of Neisse began by a pilgrimage to a celebrated shrine of Saint-Anne situate twelve leagues from Neisse and visited yearly by over 50,000 pilgrims. This Congress recommends the devotion to saint Anne as a means of making the people more faithful

in their duties towards God, towards society and towards their families.

This wish of the Catholic Congress of Neisse has been realized for over two centuries for the numberless pilgrims who flock unceasingly to the illustrious shrine of Saint-Anne de Beaupré. Their faith and piety have been strengthened there and, on returning to their homes, they have powerfully contributed to spread true Christian life around them.

P. WITTEBOLLE C. SS. R.





SAINT PETER, PRINCE OF APOSTLES

Patrons of Parishes

SAINT PETER, PRINCE OF APOSTLES



He shall at first give a general outline of his life which is given almost at length in our Holy Books. Saint Peter was named Simon before being called to the apostolate. He came from Bethsaida, a village of the tribe of Nephthali, on the lake of Genesareth. He dwelt with his mother-in-law at Capharnaum, where he plied his trade as a fisherman, when Jesus-Christ began to preach the Gospel.

His brother Andrew, having learned from saint John the Baptist that Jesus was the Messiah, went to hear Our Lord and Simon accompanied him. *And Jesus, looking upon him, said: Thou art Simon the son of Jona, thou shalt be called Cephas; which is interpreted Peter* (John 1, 42.)

Some time afterward, Peter and Andrew being engaged in washing their nets, Jesus-Christ, followed by a large crowd, came to pass along the shore of the sea of Galilee. He went up on Peter's bark and from there, he taught the people. Then he gave the two brothers a miraculous draught of fishes and at last he said to them: « Follow me and ye shall be takers of men. » *And when they had brought their ship to land, leaving all things, they followed him.* (Luke v. 3.)

From that moment Peter never quitted the divine Master.

He affirmed that Jesus is the Christ, Son of the living God, and Christ in his turn, explaining the name of Peter which he himself had given him, told him that he would be the foundation of his Church.

Peter was present at Our Lord's transfiguration and accompanied Jesus to the Garden of Olives. But while Jesus-Christ was in the hands of his enemies, Peter denied him. An inflexible look from the Master excited deep regret in him.

After the Resurrection, Our Lord claimed the greatest love from Peter: *Simon, son of Jona, lovest thou me more than these?*

He said to him : Yea, Lord, thou knowest that I love thee (JOHN XXI., 15.) and the Lord confided to him the care of his sheep and of his lambs, that is to say, of the entire Church, faithful and pastors.

When Jesus-Christ had ascended to heaven and the Holy Ghost had descended upon the apostles, Peter was the first to speak and he converted several thousand men to the faith.

He punished with death Ananias and Saphira, who had been guilty of hypocrisy and miraculously cured a large number of sick. He at first settled at Antioch; was cast into prison and delivered by an angel. He presided over the Council of Jerusalem and finally went to settle definitively in Rome.

The prince of Apostles had governed the Church of Rome for twenty-five years when Nero's persecution broke out. The faithful pressed the head of the Church to fly, but when at their urgent prayers, he was about to leave Rome, he had a vision in which Jesus-Christ appeared to him. Peter asked him : « Whither goest thou ? » « I am coming to Rome, » the Saviour replied, « to be crucified again ! » Peter understood the meaning of these words, returned to Rome, was captured and thrown with saint Paul into the Mamertine prison, whence they were withdrawn, to be taken to the place of their martyrdom. Saint Peter asked, out of humility, to be crucified head downward. His request was granted ; he was bound with cords and fastened to the cross with nails like his Master. Saint Paul's head was cut off. This glorious martyrdom took place on the 29th June of the year 65.

What a strange destiny is Peter's ! What marked contrasts, what conflicting recollections are united in his name ! An obscure fisherman from the obscure country of Galilee, an apostate, a fugitive, become the head of the Church, the common father of the faithful, the conqueror of pagan Rome, the master of the earth, greater than Augustus, who was called in his lifetime through the adulation of his people, a tutelary divinity. These are truly useful teachings and thus does God raise, support and reward those who follow and love him !

What a charm there is in looking over the whole of this life so full of strong and gentle lessons !

One loves to represent to himself saint Peter at two moments specially, two solemn moments very different one from the other : in the first place at the moment of his fall when, acknowledging his fault, he weeps ; then the moment when, on being thrice questioned by Jesus, he thrice answers : « *Thou knowest, Lord, that I love thee* » (JOHN XXI — 15.)

This mingling of repentance and love, the radiant smile amidst his tears ; that is truly saint Peter. He *wept*, he *loved* ; he wept because he had sinned ; he loved in acknowledgement of the immense love that his God had inspired in him.

I. Peter had sinned. Too confident in his own strength he had said to Our Lord : « Even though all the others should weakly abandon thee, I would not do so. I am ready to go with thee to prison and to death. » And when the time came for him to keep his word, at the mocking voice of a maid-servant, he, the head of the apostolic college, thrice and publicly denied his august benefactor, his God. But what repentance after his sin ! What floods of salutary tears ! and how one is tempted to repeat saint Augustine's words : *Felix culpa*, happy fault !

Saint Peter wept soon. Hardly had his tongue uttered the blasphemy than his heart was broken by it and his eyes were flooded with holy tears. *He was still speaking*, says the Scripture, when Our Lord cast a gentle look at him and *Peter began to weep*.

Saint Peter wept *bitterly*. His, was not an ordinary sorrow. Oh ! no. His whole heart was broken with regret, he accused himself ; he condemned and punished himself, « and in course of time, says pope saint Clement, wore two deep furrows in his wan and emaciated cheeks. »

Saint Peter wept *long*. His tears never ceased to flow ; he wept night and day ; the night recalled to his memory the shadows of the pretorian court-yard and the sinister blasphemies with which it re-echoed ; the day reminded him of the cock's first crow and the Saviour's sweet face illumined by the first rays of dawn ; he saw all this once more in the faithful mirror of his soul and, as saint Augustine says : « he who had denied his God. but for a *single day*, wept *for ever*. »

What a condemnation of our conduct ; how do we but too

often imitate Peter the sinner and but too seldom do we imitate him in his penitence ; how little bitterness there is in our regrets and for how short a time do our tears flow ! Ah ! my dear reader, let this no longer be the case in future !

II. Let us now see how Peter could *love* and practise that virtue of which saint Paul says that it was the height and perfection of all the others. *Major horum caritas.*

All the apostles loved Our Lord ; but in saint Peter's love for his master there shines forth I know not what that is more special, more brilliant, and greater.

His was an *ardent* love. When saint John said to him one day : « Here is the Master. He cometh to us on the waters of lake, walking as on a road » Peter at once cast himself upon the lake and went to meet him. You can imagine that Peter could not wait a few minutes for this cherished visit ; it was too long a time. Thus does a child rush into his mother's arms through every obstacle.

And at the last supper when Jesus says to his disciples : « One among you will betray me. » — « Ask him who it can be, » at once said saint Peter to saint John who was nearer the Master. « Had he known it, » adds saint Jean Chrysostom, commenting on this admirable passage of our Gospels, « had he known who it was, in the transports of his outraged love, he might have done him harm. »

A love that was at the same time *generous*. Saint John was all gentleness as was afterwards saint Francis de Sales, saint Peter's was all generous impulse an active flame a heart that gave itself away.

« Lord » he had said to Jesus, « thou speakest of dangers that threaten thee ; thou shalt not be alone in affronting them, I swear to thee that with thee I am ready to be placed in chains, to run toward death. » Peter is all courage ; he is imprisoned and an angel opens the doors of his prison and a new field to the impulse of his generous love. Once more he is menaced and forbidden to preach Jesus Christ but he declares *that it is better to obey God than man*. He is beaten with rods but *he deems himself happy to suffer something for Jesus Christ*.

Finally his, was *respectful and humble love*. Thus when he

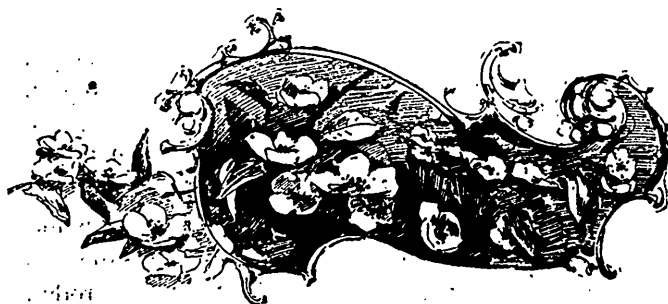
was to die, he says : « I am willing to die as my God did, fastened to the cross, to shed every drop of my blood and, if need be, to die a thousand deaths. But I do not wish to die as he did in the sublime attitude of Calvary and in the attitude of command and of sovereignty, standing and with head erect. I wish my head to touch the ground and to remain prostrate until death. »

Dear reader, is your love for Our Lord Jesus Christ like unto this : ardent, generous, respectful and humble ? Supposing this adorable Master should say to you as he said one day to saint Peter : *Diligis me plus his* ; my brother, my sister or rather my child, lovest thou me ? Lovest thou me as thou mightest, as thou shouldst ? Lovest thou me as does that young girl so modest and so submissive ? As does this christian mother, so firm and so admirable in the fulfilment of her manifold duties ? As does that pious widow, *truly a widow* ? Child, lovest thou me as much as thy mother ? Mother, lovest thou me as much as thy child ? . . . What answer would you give to Jesus ?

Search your heart, listen to him ; He is not far and may you answer him as saint Peter did : « Yea, my God, I love thee ! *Tu scis, Domine, quia amo te !* »

If thou lovest me, my son, 'tis well. Piety and love hold the promises of present and future life.

L. MANISE, C. SS. R.



A Day in Saint Anne's life

SAINTS are not of a different nature from ours ; like other men they have a soul tainted by original sin, and clothed with weak flesh which is to them also a source, not only of misery and suffering, but also of dangerous temptations. Like other men they are born in ignorance and with vicious inclinations ; like other men they are subject to the necessity of eating, drinking and sleeping ; finally they have the same duties to perform toward God, toward themselves and toward their neighbors and they have at their disposal the same means for succeeding therein : divine grace. They have sanctified themselves by doing the same things as we, but by doing them better, by avoiding in them excesses, abuses, defects of all kinds and they have done so by profiting more by grace than we do

God has given them to us as models so that we may encourage one another to follow in the same path by saying to ourselves as saint Augustine : " Why should I not be able to do what has been done by such and such a one ? " But among the saints there are some who serve still better as examples to the faithful of all conditions. These are the saints in whose lives there has been nothing extraordinary or striking, and whose perfection has consisted in performing the most usual things in an excellent manner. Such is saint Anne in particular. Her life was that of a good and pious mother of a family. Let us in the spirit, enter her house, let us see how she sanctified each of her days and learn from her to regulate ours.

Saint Anne's first act on awaking was to lift her heart to God after the example of her ancestor the holy king David who said to the Lord. " O God, my God, I awake at dawn to think of thee ; my flesh thrills at the recollection of thee. " She began all her days with a fervent prayer by which she endeavored to call down heaven's blessings on herself, her husband and her Daughter. She was convinced that a day without bread would

be preferable to a day without prayer. In fact it is written : «Happy are ye who hunger, for ye shall be satisfied.» On the contrary, woe to the soul that prays not ; it is a waterless land that can produce but brambles and thorns destined to the fire ; that soul covers itself with the poisonous weeds of vice, the serpents of sins swarm in it. Now morning is the proper time for prayer. The soul is then calmer and purer ; it is still free from the cares and preoccupations that will soon arise in great numbers and will render prayer almost impossible. Saint Anne thought moreover that if all human souls are obliged to pray, the wife and mother of a family are particularly subject to the obligation ; that moreover no one more than they is interested in fulfilling that sacred duty, in fact when misfortune, sickness, a trial of any kind invades the house they have to bear the principal share of the burden. Now how many misfortunes may be averted by the fervent prayer of a wife for her husband, of a mother for her children ?

After this saint Anne set her house in the same order as that which, through prayer, reigned in her soul. In that household everything was clean and in its place but simply and without luxury.

Luxury begets pride, indolence and sensuality, the great poisons that destroy holiness. Luxury is an abyss that swallows up the bread of the poor, the widow and the orphan. Anne would have deemed herself very guilty had she spent in brilliant follies, money that she could distribute as alms. Luxury attaches the soul to earth and makes it forget heaven. The patriarchs of old lived under tents which they transported from one place to another and this reminded them that they were travellers herebelow and that heaven was their home.

Throughout her whole conduct saint Anne endeavored to please her husband, to make his life as pleasant as possible. She sought to ascertain his wishes in order to forestall them. She called him her lord as Sarah called Abraham, for she knew that woman was created for man and to help him to bear the burden of life. Thus even had Joachim not been a saint as he was, he would still have been happier in his home than elsewhere.

During the too short years that this holy mother had the happiness of possessing Mary, she never left to servants the duty of waking her in the morning, of dressing her and of making her say the customary prayers. While giving the child's body the care it needed, she attended to her soul and spoke to her about the Lord with the grace that belongs only to a saint whose soul is the sanctuary of the Holy-Ghost. And the gentle child listened delightedly, watching every motion of her lips and derived very great benefit from these maternal lessons. Anne spoke to her above all of the promised Savior, the expectation of whom thrilled all the pious hearths of the house of Jacob; she fed in this young soul the flame of that zeal, which had already kindled an immense fire in it; she invited her to ask God to send without delay the Liberator of Israel, the Desired of nations in order that he might come to give light, to those who slumbered in the darkness of death. Ah, if it be true, as the Holy Ghost teaches us, that there are angels appointed to collect the prayers of the faithful and offer them to God, how ardently did they not collect those of such a mother and of such a daughter!

What graces did not these prayers draw down on them, on saint Joachim, on God's people, on the whole of mankind. What good would not Christian mothers do to their children, to their families, to the Church itself if they could imitate their Patroness, great saint Anne! But, alas! most of them neglect the sacred duty of their children's education; they make themselves incapable and unworthy of it because they live in continual sin; they even poison those youthful souls by communicating their vanity to them; by giving them scandal through their fits of anger, their conversations ever frivolous and often guilty.

When saint Anne had performed her duties as a wife and mother, she bethought herself of the poor, the widows and orphans whose mother she also was. She worked with her own hands to clothe them; she shared her bread with them; she went to see them in their abandonment; she consoled them in their sorrows, exhorted them to have patience in their misfortunes. Her words were like a perfumed oil which soothed their wounds

as a cool wind that restores courage to dejected souls. When she came forth from a house wherein she had been prodigal of her bounty and her consolation, they would say : « Praised be the Lord who has sent us this angel of peace ! She is truly called Anne, that is *grace*, for grace flows from her lips as honey flows from a comb exposed to the heat of the sun ; the sight alone of her is a blessing ; she makes virtue lovable ; one would wish that she might never go away. Happy the man whose wife this noble woman is ; she doubles the days of his life and makes every day a festival ; she dissipates sorrow and loneliness from his hearth ! Moreover, in these visits to the poor consisted the sole recreation our dear saint allowed herself ; never did she leave her house except on the Sabbath day to hear the holy books explained in the synagogue.

In her home the meals, like everything else, were simple and frugal ; they were always preceded and followed by grace and their most delicious seasoning consisted in sweet and pious conversation.

The evening, as well as the morning, was consecrated to God by fervent prayers which the two holy spouses repeated until a late hour of the night, chiefly on days set apart for penance or in memory of God's great blessings. Moreover divine praises never failed on their lips and, like the prophet king, they praised God at all times both in adversity and in prosperity.

Thus, with her husband, did Mary's glorious Mother make herself lovable to God and man and sanctify herself. Thus should all christian women sanctify themselves by a life of prayer, of labor, of patience, of modesty, of submission and by the proper education of their young families. Thereby alone will they be happy in this life, will they prepare themselves for the greatest reward that virtue can desire herebelow : that of seeing with joy the approach of death : *Ridebit in die novissimo.* (1)

R. F. SAINTRAIN, C. SS. R..

Pilgrimage to Good Sainte Anne



SAINT-Anne de Beaupré, Que., Sept. 1. — To journey to Saint Anne de Beaupré seriously, one must be a pilgrim. But even one who simply styles himself a sightseer, and enters this place without any preconceived idea of its character can acquire a sufficient knowledge of its mysteries.

For those who care to look into the history of this famous place, which lies beside the Saint Lawrence River 25 miles below Quebec, the church literature in the form of a manual of devotion to saint Anne, furnishes the most popular tradition and, perhaps, the most authentic information. According to this, the body of saint Anne was originally interred near Jerusalem, but, later, was buried in the valley of Jehosaphat. In the reign of Trajan (in the first century of our era) the body was transported to the village of Apt, diocese of Avignon, where it is, to day, held in great veneration. According to tradition, one day, a mysterious boat, without sails or rudder, but of which God himself was the pilot, was seen floating on a river in France. There were in the boat saint Lazare, saint Marie-Madeleine, saint Martha and other holy women. The most precious of all the holy objects which they carried with them was the body of saint Anne, which they placed in the hands of Saint-Anspice, first bishop of Apt, in Provence. Meanwhile, on account of great persecutions, the body was hidden in the earth that the ignorant might not know of the resting place of the most holy treasure. A miracle brought it out of obscurity. The Emperor Charlemagne came to Apt. One day he assisted at the office. Suddenly a young man, deaf and dumb from birth, son of Baron Caseneuve, entered the church with the air of one inspired, and told them by signs to raise the floor and dig in the ground underneath. They did so, and there discovered the body so long hidden. On the shroud they found the inscription : « Here lies the body of saint Anne, the mother of

the glorious Virgin Mary.» This was in 792, saint Anne of Apt became a celebrated shrine.

The pi'grimage to Saint-Anne de Beaupré had its origin in the devotion of the early inhabitants of Canada. The custom is as ancient as the parish, and the parish is one of the first established. It was called successively Saint-Anne du Nord, to distinguish it from Saint-Anne de La-Pocatière in the south and finally Saint-Anne de Beaupré or la Bonne sainte Anne. At the time of its organization it comprised all the parishes of Saint-Joachim and part of the Chateau-Richer. It now lies within the limits traced by Nature herself: The Laurentides Mountains and the Saint-Lawrence River on the north and south, the Grand River and the Riviere aux Chiens on the east and west.

After much labor in organizing the parish, the first curé, Ragueneau, assisted by other Jesuit fathers, held service first in one house and then in another, until Etienne Lessard, one of the principal promoters, gave a piece of land on which they attempted to build a chapel. This was in the autumn of 1657. The following March they laid the first stone. D'Ailleboust, then acting governor of Quebec, placed it with his own hands. Saint Anne favored greatly the enterprise, and one Louis Guimont, who was suffering from an infirmity which rendered him incapable of performing his share of the common labor, laid three little stones upon the wall and was instantly healed. However, in spite of the fair beginning, the tides and other disturbing influences proved too much for the foundations of the little church, and the site was abandoned. In 1662 Etienne Lessard gave another piece of land in a more suitable location, and they enthusiastically began a new chapel where they finally succeeded in celebrating the holy mysteries. It was probably a log or rough-cast house, very simple, but sufficiently large for their needs.

But the parishes of Petit Cap could not long endure without erecting a temple worthy of their patron saint. They accordingly built another chapel, which was subsequently rebuilt, once in 1694 and again in 1789. Here they worshiped until 1876. During the English invasion in 1759, which terminated

in the ceding of all the contry to Great Britain, a detachment of troops under Gen. Wolfe, commanded by Montgomery, ravaged the country. The only building left untouched was the little church placed under the protection of saint Anne. The fourth and last church erected here was the present great edifice, which was raised to the rank of basilica by Pope Leo XIII. in 1887, and it is to this that more than 150,000 people journey in a single year, to invoke the aid of her who now meets the eyes of the pilgrim in the form of a golden statue that gazes far up and down the beautiful meadows of the Saint-Lawrence — the sailor's patron saint.

From Quebec the way lies along the shore of the Saint-Lawrence. The railroad creeps between the river and the foothills of the Laurentides Mountains, with the little red-roofed French towns clustering at their base. A long line of tiny white farmhouses marks the main road through Beauport and Montmorency, over the hills. The uplands are checkered by the dividing walls and fences of the farms. In the summer the banks of the Saint-Lawrence are in regal attire. The tiger lily hangs its delicate blossom almost within reach as one rides along, and the fields are powdered with the purple and white of the vetch and meadow rue.

Forty-five minutes ride along the beautiful meadows, where cattle feed when the tide is out, and small lumber-laden schooners wait high and dry for its return, and one arrives at Saint Anne's. Behind the wrought-iron gates stands the great basilica. Around the square near-by are many good-sized buildings bearing the signs of « hotel » or « maison de pension, » while on the high ridge above the church are many small dwellings, the old church and the Scala Santa. It may not appear from this description that much time is necessary to see saint Anne's. But a pilgrim who journeys to the shrine for the purpose of beholding all, finds a day all too short a time in which to see the myriad sights of the place.

During the summer there is usually a pilgrimage every day, sometimes several. Large pilgrimages, however, are the most interesting, as these come from far-away parishes, and the enthusiastic devotion of the pilgrims is usually in proportion

to the distance in which they have traveled to lay their woes at good saint Anne's feet.

As one approaches the church he notices first the number of people about the sacred fountain. It is here that the pilgrims fill bottles and cans with the blessed water or pour the healing liquid over a diseased or useless member. Some bring large baskets filled with empty bottles, evidently intending to carry away enough holy water to last a lifetime; others a small vial to be filled and placed carefully in the pocket, a treasure of a value past all reckoning.

On entering the church one is impressed by its extremely ornate style of decoration; its long rows of Corinthian columns, the groined roof with its elaborate ornament, the stations and the great altar around which are massed pots of Canterbury bells in full bloom, and the altar rail of Carrara, skillfully carved and costing a fabulous sum.

At the end of the central aisle, placed so as to be seen on entering the church, is the holy shrine. Upon an onyx pedestal stands saint Anne, with bent head and raised hand, holding the infant Mary on one arm; at her feet is one of the holy relics; a stone from the wall of the room in which the mother of Christ was born. The beveled glass over the relic has been kissed by hundreds of thousands of people, and it is so scratched and dulled that it is almost impossible for one to read the inscription through it. There are always some suppliants kneeling here, and usually they are crowded about in the endeavor to kiss or touch the relic. One who spends a day or two about the church sees the same people constantly passing and re-passing, paying homage to this or that patron saint and repeatedly kissing the glass over the stone from the house of the Virgin Mary.

A poor young paralytic crept about, knelt and repeated his prayer, reverently kissed the relic, then slowly drew his withered hand back and forth across the glass. This he repeated innumerable times during the day, and at an early hour the next morning he was again at his devotions. One man has been there nine months, and is still to all but himself a hopeless cripple, firmly believing that recovery is in store for him.

Another man, having saved money enough to keep him there two months, every day drags his helpless limbs through the great church, seeking the physical relief which he trusts to obtain. "The father tells me," he explained, "that if I continue in my prayers and am worthy I shall be cured. But I have only money enough to last a month longer and I hope saint Anne will cure me before it is gone."

The pillars of crutches on either side of the door, that reach from floor to ceiling, bear evidence of the number of invalids whose health has been restored. The variety of crutches is a study. One finds those of expensive polished wood, those of cheap manufacture and those, the most numerous, that have been made by the poor pilgrims themselves. These are covered with plush or leather, flannel, calico or nothing, according to the circumstances of their former owners. There are also canes, appliances for straightening crooked limbs, ear trumpets plaster and sole leather jackets.

From dawn until dark the great procession of the miserable moves up and down the chapels, in and out of the doors and about the square in front of the church. Frail, despondent looking mothers carrying their diseased and deformed little ones, kneel continually before the shrine. Young people on whose faces are traced a long history of suffering; old men and women whose trembling limbs are scarcely able to support them; children who have never seen the light of day or heard a voice; these form the principal part.

One of the largest pilgrimages this year was from the New England States, and among these New Englanders was a great miracle wrought. A man who had been a helpless paralytic for many years, and who had nearly lost hope, decided to go as a last resort to saint Anne and there to pray her to alleviate his sufferings. He was borne into her presence upon the back of another man who carried him so easily that all present marvelled greatly. "I am not carrying him alone," the man remarked. "Saint Anne is helping me." The helpless man was placed, first, that he might kiss the relic, and then in a kneeling position at the altar. On receiving Communion a peculiar sensation ran through his limbs, a weight was lifted from the

suffering man and he arose and walked. All that day he related his experience to the crowds of eager listeners that gathered about him. This was told us on our arrival at saint-Anne's, the event having taken place the day before.

The most picturesque sight one can see at Beaupré is the arrival of a night-pilgrimage. We were told that several hundred people from a northern parish were expected in the late afternoon. The place had been filled during the morning with pilgrims from Ottawa, but now that they had departed, anxious eyes were gazing up the Saint-Lawrence for the first glimpse of the boat that was to bring the next pilgrimage. The priests informed us that it might be expected between 5 and 6 o'clock, and before that time many had made their way down to the dock to receive the pilgrims. The afternoon wore away, the sun set and darkness came on. The great church was hushed, and, save for the candles about the shrine, was unilluminated. People crossed the little circle of light and disappeared in the darkness. A few of the faithful tiptoed about, paused at the shrine, knelt at the altar, told their beads and vanished. A general air of expectation pervaded the place.

About 9 o'clock the red and green lights of a boat were visible far up the river. A little group of priests formed upon the church steps to watch their approach, while three of their number left to welcome the pilgrims. The lights drew nearer. The engine-room signals of the steamer were audible as she moved slowly up to make the landing. A few torches gleamed upon the dock; the people were coming ashore. After a few moments a long, black wavering line might have been distinguished against the pallid face of the river, and the sound of a single voice rose on the night air, singing the hymn to saint Anne. Three or four lines and then from the distance came the chorus in unison :

« Daignez saint Anne, en un si beau jour,
De vos enfants agréer l'amour ! »

The priest's voice took up the air again; a moment more and the great chorus swelled forth, nearer this time and sung by the women only. As it ceased the sturdy voices of the men

raised the refrain. They were advancing. On they came up the long dock, turned to the iron gates, then, four or five abreast, moved toward the church. In advance, the white-haired priest, singing, held the crucifix aloft, while on either side walked a black-robed brother carrying a lantern.

The effect was weird and fantastic with the long shadows undulating as the lantern rose and fell, the volume of voices and the crowd of travel-worn pilgrims carrying their satchels and lunch baskets. Some of them were leaning upon canes or crutches, some upon the arm of younger and stronger companions, others were carrying helpless little ones in their arms. The lanterns light fell upon hundreds of eager, anxious looking faces. At the church entrance the well ordered line of march was broken and the people surged through the doors.

The priest began the devotion: « O Bonne saint Anne ! »

« Priez pour nous ! » responded the people, the response growing louder as they advanced and filled the pews.

« O Bonne saint Anne, » again from the father, and with the next response came from far outside the doors and far down the street the echo of the chorus of pilgrims who were still on their way :

« De vos enfants agréer l'amour ! »

Then followed the remainder of the service, the sermon and, finally, the benediction. Many now came forward to the shrine. Conspicuous among them was one weak, emaciated woman who tremblingly supported herself by a pair of rude crutches. Her eyes were fixed greedily upon the relic, and she waited her turn with feverish anxiety. At last, when an opportunity presented itself, she approached the shrine, dropped her crutches, knelt and kissed the glass over the stone, broke into convulsive sobs, then, arising, covered her face with her hands and walked away. All the next day her crutches lay as she had left them. (1)



(1) Impressions of a Visitor to the Shrine of Sainte-Anne de Beaupré. *From the Buffalo Express.*

Signal Favours

A YOUNG CHILD CURED OF CARIES OF THE BONE.

HERE in all its simplicity is the story of Elia Thibault, sister of the little Emile Thibault who was miraculously cured at the pilgrimage of the Reverend Franciscan Fathers to Sainte-Anne de Beaupré. Rev. Father Colombar, director of the pilgrimage, has given us communication of the story which was addressed to him.

Montreal 26th June 1899.

My Reverend Father, I will relate quite simply the great favor granted us through the intercession of Saint Anne ; it is a statement that I make in all sincerity of heart and with gratitude.

For some months my little brother Emile seemed to have something the matter with him ; he grew thinner and thinner. About the beginning of June 1899 red spots made their appearance on both his legs but much more on one than on the other.

My mother resolved to consult our physician who at first hesitated to declare the nature of the disease at once ; he left us in great uneasiness and prescribed some medicines. The disease continued to get worse ; the child could hardly walk ; he spent the greater portion of the day lying down ; he was unable to kneel down and could not walk



Emile Thibault

a few steps without limping. The physician told us that the membrane surrounding the bones was afflicted and that caries of the bone had begun.

My father and mother were greatly discouraged for we knew that dread disease only too well; one of our family had died of it after suffering greatly during three years.

I then advised my parents to let me take my little brother to Sainte-Anne de Beaupré on the occasion of the pilgrimage of the Reverend Franciscan Fathers. At first my parents were opposed to it thinking it impracticable as the child could hardly walk and could not even be touched without feeling intense pain.

But I was not discouraged. I told my little brother to begin praying. He did so and never stopped asking mamma to let him start. For my part, I told mother not to be uneasy for God and Saint Anne would help us.

Mother made up her mind only on the 17th June, the very day of the departure of the pilgrimage; so I went to ask the doctor if the little cripple could perform the journey. I went to him and he, full of confidence in Saint Anne, gave me a favorable answer and was very glad to hear of my plan.

I started therefore on Saturday the 17th June with the pilgrimage, with a firm confidence that Emile would be cured. Strange to say he ascended with some ease the gangway leading to the steamer « Three Rivers » He did not complain too much during the night. He had his legs rubbed and slept pretty well until morning.

On arriving at Saint-Anne, although the distance from the landing to the Basilica is somewhat long, he walked it without complaining too much. Oh! what happiness we felt on entering the shrine! A mass was said at once and I received holy communion. My little brother remained sitting during that time. At the moment of the elevation, I asked him to try to kneel down. He began very quietly and succeeded: he remained kneeling for I know not how long. After holy mass we went to breakfast. I often asked him whether he suffered and he answered that he did not. I began to believe that he was cured.

After breakfast I took him to the *Scala Santa* and asked

him to ascend the twenty eight steps with me and he succeeded in ascending some of them ; then he went up to the top without difficulty.

I asked him once more if he felt any pain and he said not. Then I said to myself: « He is truly cured. » My heart overflowed with joy, I could not contain myself. I asked Rev. Father Raymond to be good enough to help me to thank Our Lord for the great favor we had just obtained through saint Anne's intercession.

Until then I had not ventured to remove my little brother's stockings to look at his legs ; it seemed to me that this would be incredulity on my part. I needed not to see in order to believe ; I knew and believed that he was cured. In the evening three Reverend Fathers who were on board the steamer, came to see him and I decided to remove his stockings and the cloths covering his sores. He was really cured. Rev. Father Marie d'Alcantara struck his legs lightly. Emile smiled and said it did not hurt him at all.

On our return to Montreal the doctor came to see his little patient and was greatly surprised on finding his legs completely cured ; they were however still slightly blue. He declared that the cure was quite supernatural and miraculous and promised to give me a certificate. I went back to him a few days later ; he again examined the child's legs and found that all traces of the disease had disappeared. He at once gave me the certificate.

At present my little brother Emile feels no pain and can easily run about as if he had never been ill.

Such are the facts as I know them and as I believe them to be true.

Glory, love and gratitude to Jesus, thanksgiving to Sainte Anne de Beaupré!

ELIA THIBAUT.

Here is the certificate given by Dr. Dufresne to Elia Thibault in connection with this astonishing miracle.

Montreal 20th June 1899.

I attended Emile, child of Mr. Charles Thibault before his departure for Sainte-Anne de Beaupré.

Osteomyelitis of adolescents was beginning to form in the upper portion of the thigh-bones ; the periosteum was affected. This illness is a serious and frequently a very long one. On the very day of his return from Sainte-Anne de Beaupré, I found that the disease had completely disappeared without leaving any traces. Moreover the child can walk easily and even run about although he had great difficulty in walking previous to his departure.

Under the circumstances I firmly believe that this sudden cure is quite supernatural and miraculous.

C. A. HENRI DUFRESNÉ M. D.



CURE OF SORE EYES.

Bienville, December 22nd, 1898. — For three years, I had been suffering from sore eyes, so that I feared to lose my sight. During several months I was under the care of a physician of Quebec ; but with the approach of winter, and consequently the difficulty and expense of travelling, I was obliged to give up following his treatment. — In my distress, I addressed myself to saint Anne, *whom we never invoke in vain*. — On the advice of the Parish Priest, I began a novena in honor of this good Mother, and I promised to publish my cure in the *Annals*, if I obtained it.— The first day of my novena, after having received Holy Communion, the Priest made me venerate the relic of saint Anne ; he placed it on my sore eyes, making me invoke the great Saint with confidence : it was not in vain, for, at that very moment, I felt relieved and, before the end of my novena, was completely cured. A thousand thanks to saint Anne !

MRS. PAUL BOLDOC.

I witnessed the cure of Mrs. Paul Bolduc and I beg you to publish it in the *Annals*, for the greater glory of saint Anne.

At the same time, I also wish to prove my gratitude to this good Mother, for it is to her great goodness that I attribute the great improvement in my health, so gravely affected a year ago. Thanks to saint Anne !

LUCIEN GAUVREAU, Pastor of Bienville, Levis.



THANKSGIVINGS



Mich. Aug. : « I have received a number of favors from saint Anne, and having promised to have them published, I now comply. I have all faith in our great *Saint* : I was rescued from death's door, and received numberless favors from Her. »
C. M.

Colwood, Mich. Sept. 12th : « During the month of August I was so overcome by sickness that I had very little hope of recovery; but I had faith in saint Anne; and after having received the last Sacraments, I made a promise to saint Anne, to publish my recovery if it should please Her to grant it; I also promised to have a mass said; and now I am overjoyed to announce that I am entirely recovered. Thanks be to the Blessed Mother saint Anne! »
Mr. F. Lesperance.

David city, Nebr. « I made a Novena to saint Anne, and promised if I was successful in getting a certificate, I would have it published in the *Annals*. I have been successful and return thanks to saint Anne. »
Mrs. L. F.

East Brookfield, Sept. 18th : « For a long while my husband had been out of work. I prayed to saint Anne and promised to publish it in the *Annals*; and he has found some work. Thanks to saint Anne! »
A Subscriber.

Fitchburg, Mass. Sept. 22nd : « Many thanks to saint Anne, for many favors received! »
Mrs. W. J. Brodeur, a subscriber

Kingston, Ont. Sept. 19th : « I have asked a request of saint Anne, and promised to have three masses said in her honour I now fulfil my promise. Many thanks to saint Anne! »
J. W.

Lebanon, N. H. July 16th : « I have suffered for a long time with a lame knee; I prayed to saint Anne, and promised to have it published in the *Annals*. I am much better. Thanks to saint Anne! »
Miss A. P. R.

Lebanon, N. H. July 6th : « I wish to thank saint Anne for several favors granted. I promised to have them published in the *Annals*; and I now fulfil it. Many thanks to saint Anne! »
A Subscriber,

Lexington, Ky. Sept. 14th : « I wish to thank saint Anne for favors granted through her intercession ; and beg Her forgiveness for not having fulfilled my promise sooner. »

S. M. M.

Manchester, N. H. Sept. 5th : I promised that if I would pass my examinations in School, I would have it published in the *Annals*. I have passed them, and hasten to keep my promise. A thousand thanks to saint Anne and her protection ! »

Miss A. C.

Murdock, Minn. Sept. 3rd : « I wish to thank saint Anne, for many favors obtained, and especially for a special one. I promised to have it published if granted. I ask also for health, so that I may be able to attend to my work. »

A reader of the *Annals*, Mrs. G. S.

New Britain, Conn. . Sept. 12th : « A short time since a party in whom I am very much interested was in a position where a suit at law seemed unavoidable, I appealed to saint Anne, promising her if the trouble would be overcome without trouble or expense, I would have it published in the *Annals*, and would also have two masses said for the souls in purgatory. My request has been granted, and I enclose offering for two masses for the above intention, and ask that you kindly publish the above in the *Annals*. »

A Subscriber.

Norway, Mich. : « Please find enclosed 75 cts for two favors obtained. »

G. F.

Osseo, Minn. Aug. : « Thanks to saint Anne for success in a difficult question, after having promised to publish it in the *Annals*. »

A Subscriber.

Osseo, Minn. Aug. : « Thanks to saint Anne for having obtained work through her intercession. »

A Subscriber.

Many thanks to saint Anne for many favors obtained.

Ottawa, Sept. 18th : « In compliance with a promise made to saint Anne some time ago, but until now neglected, I hasten through the *Annals* to ask her pardon, and offer her my heart full of gratitude. My mother was suddenly seized with a contraction of the muscles of her eye. We were powerless to relieve her sufferings. I applied saint Anne's oil, and a badge of the

Sacred Heart, to her eyelid, promising also to have it published. Thanks to Almighty God, and to saint Anne! her eye immediately became well.

Thanks, eternal thanks to saint Anne, for another great favor received, through her intercession! »

A Subscriber.

Peshtigo, Wis. Sept. 18th : « I had promised last fall, that if my wish was granted, I would have it published in the *Annals*. Thanks therefore to saint Anne! I hope she will hear me again! »

A Subscriber.

Providence, R. J. Sept. 19th : « Thanksgiving to saint Anne for favors obtained. »

A Friend.

St. Edwards of Frampton, : « I was taken dangerously ill ; I prayed to saint Anne, and promised to have my cure published in the *Annals*, if I obtained it. My prayer was granted. I now fulfil my promise : I am perfectly well. »

A Subscriber.

Washburn, Wis. Sept. 22nd : « I promised to Saint Anne, if she granted my request to have it published in the *Annals*. Thanks be to saint Anne, she has granted me my request. »

Mrs. M. D.

« Many thanks to saint Anne for favors obtained. »

Mrs. L.

« Many thanks to saint Anne for so many favors received through her intercession. »

Mrs. M. M.

« Having used the blessed oil of saint Anne on a running sore on my child, it being cured I promised to have it published in the *Annals* returning my most sincere thanks to saint Anne, for her powerful intercession, and I now subscribe for the *Annals*. »

Mrs. Graham.

Winsted, Minn. Sept. 10th : « I wish to thank saint Anne, for having cured me of painful diseases. »

A. L. B.

Detroit, Mich. Sept. 26th : « Many thanks to saint Anne for two very great favors obtained after a promise to have it published in the *Annals*. »

Mrs. M. Surveney.

Bulletin of the Archconfraternity

Affiliations. — The 26th August the parish of the Holy Rosary of Rochester, N. H., diocese of Manchester.

Feast of saint Anne. — Celebrated by an Association of Ladies of Saint Anne of the Saint John the Baptist church of Frenchtown, Montana.

July 31st, 1899.

My Reverend Father,

I send you a few notes on our fest.^{iv} of saint Anne. On that day two masses were said and the Ladies of Saint Anne made it their duty to receive communion. At grand mass which was celebrated with great solemnity, a sermon on saint Anne was preached. « I reminded my hearers that saint Paul told parents to love their children. That is a strange word. It seems unnecessary to tell parents to love their children. On reflecting, nevertheless, we see many parents who do not love their children. They are those 1^{stly} who do not inspire them with love for God in their tender years.— They are those 2^{ndly} who do not teach them their prayers.— It is so beautiful, I said, to hear words of prayers on those infant lips. It appears to me that I see the angels of Heaven gathering them in golden cups and offering them to the Most High who in return showers his blessings on these beloved little ones and their parents. They are those 3^{rdly} who do not correct them of their faults. And lastly those who do not give them good example. Saint Anne urges you to love your children in a Christian manner.

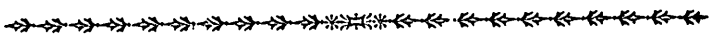
She had but one daughter; but how holy she made her! Walk in saint Anne's footsteps! »

This sermon, which was listened to religiously, I hope will bear good fruit. After mass there was a meeting of the society at which they elected the President and three assistants. Our council is composed of these four persons only. M^{rs} F. X. Bisson was re-elected unanimously for the fourth time. All the Ladies share the same opinion that the Society will last only as long as M^{rs} F. X. Bisson remains at the head of it. M^{rs} Benoit Mercure, M^{rs} Théodose Bédard and M^{rs} Eustache Barrette were named assistants. All was accomplished in peace and joy. All the Ladies of Saint Anne looked happy and are full of hope that the Society will prosper for a long time.

P. A. QUESNEL, Priest.



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, John Nepomucene Neumann, and others who have died in odor of sanctity in North America.

DECEASED

WEST INDIES : The victims of the cyclone at Santa Cruz, Porto Rico, Montserrat, etc.

CHICAGO : Mr. Ignace Fortin.

CHICOPEE, MASS : Miss Eva Senecal.

MALBAIE : Mrs. J. S. Perreault.

PICTOU : Abbé J. H. Mc Donough.

SAINTE ANNE DE BEAUPRÉ : Mrs. Marguerite Butler, widow of Jean Lessard.

SAINTE-DIDACE : Rev. Ls. Martel, former pastor of Saint-Paul de Joliette.

SAINTE-FOYE : Mrs. Maurice Scott, widow, formerly Lucie Guay.

SAINTE-JOSEPH, BEAUCE : Rev. François Narcisse Fortier, pastor.

SAINTE-THOMAS (West Indies) : Mr. Sosthènes, Luccheti.

YAMACHICHE : Napoleon Berthelot, Adélarde Berthelot.

SAINTE-JOHN, I. O. : Rvd J. B. Blouin, formerly Pastor of Sainte-Anne de Beupré.

Special Intentions

KINGSTON : « I pray saint Anne to hear my prayer and grant my request. » A Subscriber. — NORWICH, CONN. Sept. 10th. « Enclosed please find \$ 1.00 for two low masses, that saint Anne will grant a special favor for an afflicted sister. » A Subscriber. — LACROSSE, WIS. : « For the cure of an afflicted mother. — For a father of family addicted to liquor. — For spiritual and temporal welfare of a family. — To succeed in getting a good position. — For strength to overcome a bad habit. — For many other graces. » off. \$ 5.00.