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SAINT ANN



## Annals of Saint Anne de Beaupre.

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### Chronicle of the Shrine.



Month of July. — Since the beginning of the season up to the present month, thirty organized pilgrimages have visited the Shrine. The last week of June was really beautiful and striking on account of the many manifestations of piety. July promises to surpass our expectations as to the number and greatness of the pilgrimages, for the « Bulletin » marks from fifteen to twenty pilgrimages, that are to come every week during the month.

#### FIRST WEEK.

**Sunday, June 30<sup>th</sup>.** — 'To-day the Virgin Mary guided sixteen hundred of her children to her Mother's feet. Nine hundred ladies from *Notre Dame Parish, Montreal*, came under the direction of Rvd. Father Braye, S. S. They landed at the pier at 5.30 A. M. and marched in procession to the church. Their prayers were wafted on the winds, and, although distant, we could hear their consoling words : *Pray for us, Holy Mother of God, now and at the hour of death.* It took two priests just one half hour to distribute Holy Communion to them, and they made their thanksgiving during the mass which was said by their chaplain for their spiritual and temporal necessities.

It is almost 7 o'clock, and the pilgrim bell peals forth its gladsome notes to welcome seven hundred Children of Mary from *Saint Sauveur, Quebec*. Half an hour to hear mass, to receive Communion, to return thanks to God, and, then, make room for others, because it is more than time to begin High Mass. In attending to strangers, we must not forget those at home; they must also obey the commandment of the Church: *To hear mass on Sundays etc.*

At 10 o'clock, the two pilgrimages were formed into one, and walked in procession around the park

Tuesday, — Feast of the Visitation of the Blessed Virgin Mother. Our neighbors came to visit us. *Chateau Richer* is our neighbor-parish, and 700 of its children arrived, headed by their devoted *curé*, the Rvd. Father A. Gingras. The sky was threatening, but happily no rain fell to dampen the enthousiasm of those pious and orderly pilgrims. To watch them going through the different exercises, one would think that a month had been passed in daily drilling. Not one hitch in the whole performance. Their procession was really beautiful; a lot of little children dressed in white, carrying garlands and bright colored banners; they were followed by their mothers, bearing the insignia of their different societies; and the men whose life-illusions had long gone by, brought up the rear. About thirty young men, dressed like pages of the xiv century, acted as body guard to the Relic. As soon as the people entered the garden, the choir intonated the Loretto Litanies, knowing that in honoring the Daughter, they would bring joy and glory to the Mother.

That same evening, the old *Madawaskan* missionary, Rvd. Father Sweron, parish priest of St. Lucia de Frenchville, Me., arrived with 800 pilgrims. They were accompanied by several other priests from the surrounding villages. They all joined in a torch-light procession.

Wednesday, 3<sup>rd</sup>. — Three pilgrimages called on Good St. Ann. The first came from *St. Peter's, Montreal*. Four hundred and seventy five ladies under direction of the Oblate Fathers. The second pilgrimage was composed of 300 persons from *St. Foye* and *Cape Rouge*. The third pilgrimage arrived in the afternoon; it came from *Drummondville* and surrounding country, and numbered 850 persons.

*A miraculous cure* is reported to have happened that day, to one of the pilgrims from St. Germain de Grantham. Mrs. Edmond Lemaire had both hands paralysed. For the space of three years, the doctors did all that art could instigate, to give her back the use of her hands

But all their efforts had been in vain. The moment she venerated the Relic, she found her hands suddenly restored to life; they had recovered their normal state of flexibility. God grant that, in future, they may ever be devoted to works of Mercy!

Thursday, 4<sup>th</sup>. — The parishes of *St. Famille* and *St. François*, Orleans Island, came, 620 strong, on their annual visit to St. Ann. High-mass was chanted by the Rvd. Father P. Herbert, a native of St. Famille, and present Director of Quebec Seminary. The pilgrims took advantage of the beautiful day to carry Good St. Ann in triumph around the park, accompanying their march with pious canticles and fervent prayers. May their faith become still stronger, and their great simplicity bind them more and more to God.

Saturday, 6<sup>th</sup>. — The whole morning was devoted to the 300 pilgrims who had come under the guidance of Rvd. Father Lachance, parish priest of *Saint Titus des Caps*. Their quiet little village is in the heart of the Laurentide mountains.

At ten o'clock that evening, arrival of the *Ottawa* pilgrimage. It was almost a failure, for hardly 100 came. However, a very large pilgrimage from the same place, is bulletined for August. May Saint Ann bless their efforts!

#### SECOND WEEK.

Sunday, 7<sup>th</sup>. — Notwithstanding the inclement weather, four pilgrimages brought us the grand total of 2425 persons kneeling at the Shrine. The first pilgrimage to arrive was composed of 900 persons who came from *St. Edouard de Napierville* and surrounding village. Seven hundred and twenty five pilgrims came from *St. Hyacinthe*, under the guidance of Rvd. Canon Duhamel, parish priest of the Cathedral. Almost at the same moment, five hundred females from *St. Henri's*, Montreal, could be seen marching in good order along the quay, and singing pious hymns. They were accompanied by the Reverend Canon Décarrie. The fourth pilgrimage was from *Saint Sauveur*, Quebec. The Reverend Oblate Fathers accompanied 300 of their men who had come to pay homage to Saint Ann. About 10 o'clock the rain ceased, giving the pilgrims a chance to walk in procession around the park.

Miss Rose Alma Richard from St John d'Iberville, was miraculously cured that day. She had been suffering for three years from articular rheumatism and had been treated in the Hôtel-Dieu, Montreal, where

her illness was declared incurable. Her feet and hands were so deformed, that the doctors had them photographed. She was cured the moment she received Holy Communion.

Monday, 8<sup>th</sup>. — Four hundred parishioners came from *Saint Joachim*, a neighboring parish.

Pilgrimage of Saint Michael's Asylum, Quebec. — Four hundred men came one day; and 338 females the following day. They were under the guidance of the Sisters of Charity. A band accompanied both pilgrimages. It was really astonishing to see the ascendancy the Sisters have over these poor demented creatures. They all obeyed like children, and prayed in the most edifying manner. Poor people, how they long for their annual pilgrimage: it is their greatest event of the year. Let it be hoped that Saint Ann lent a merciful ear to all their supplications.

Tuesday, 9<sup>th</sup>. — Arrival of 480 pilgrims from *Saint Jean Port Joli*. At 5 p. m. the « Three Rivers » brought 1000 pilgrims, from all parts of *Nicolet diocese*. They were accompanied by Monseigneur Hermann Brunault, who presided at all the exercises, and preached the sermon.

Wednesday, 10<sup>th</sup>. — Three Dominican Fathers arrived with 650 pilgrims from *Lewiston, Me.* They were closely followed by Rev. C. Bacon who brought 350 pilgrims from *l'Islet*. That same evening *Saint Jean Deschaillons* sent a battalion of 500 souls to seek comfort and consolation at the Shrine of Saint Ann.

Thursday, 11<sup>th</sup>. — The Rev. Father Tourangeau, Superior of the Oblate Fathers of Saint Sauveur, Quebec, had the happiness of conducting 580 members of the Holy Family, to the Basilica, where quite a number made their consecration to Jesus, Mary and Joseph.

Friday, 12<sup>th</sup>. — Arrival of the twenty-fifth pilgrimage organized by the Rev. Canon Primeau, of Boucherville. One thousand pilgrims accompanied him, among which several distinguished priests: Rev. Auclair of St. John the Baptist, Montreal, Rev. Father Lonergan of Saint Bridget, Montreal; Rev. I. Gervais, chaplain of the Sisters of Providence, etc.

#### THIRD WEEK.

Sunday, 14<sup>th</sup>. — Four pilgrimages arrived to-day. The steamboat « Three Rivers » brought 350 persons under the direction of the

Fathers of the Holy Sacrament, Montreal. Six hundred pilgrims formed the second pilgrimage, which came from *Saint Michel de Bellechasse*, the third one was from Montmorency Falls, with 500, accompanied by a musical band; and the fourth pilgrimage directed by Rev. J. E. Breton, came from *Saint Come de Kenebec*. It was the largest that ever came from Saint Come, numbering 800.

Monday, 15<sup>th</sup>. The heat was terrific. At 3 o'clock P. M. « l'Étoile » moored at the long wharf, bringing 750 pilgrims from *Saint Casimir* and surrounding villages. A little later 750 pilgrims coming from *Saint Ferdinand d'Halifax*, stepped off the boat « Saint Croix. » At 6.30 P. M. the train brought us 500 persons from *Saint Didace*. In all, 1850 pilgrims. Happily, the greater part had been to confession and thereby lightened the work considerably. However, the Fathers were kept busy until very late that night. The ordinary exercises of the pilgrimage took place that evening at 7.30.

The second pilgrimage from *Saint Hyacinthe* was to have arrived that morning at five o'clock but an accident that happened to the boat's machinery, delayed the « Three Rivers » six hours. It brought 350 pilgrims.

Wednesday, 17<sup>th</sup>.— Pilgrims from afar: 725 Acadians came from Nova Scotia and New Brunswick. Their faith was rewarded by a remarkable cure obtained from God through the intercession of Good Saint Ann. The favored one was Miss Sylvestrine Doucet. When only nine years of age, she began to suffer greatly from the effects of a running abscess on her hip. For two long years she laid helpless in her bed. The wounds finally closed, but for the space of 15 years, she could only move around on crutches. She was 24 years old, when His Grace the Archbishop of Halifax passed on His pastoral visit through Yarmouth. She knelt before him, imploring his blessing and her cure. From that moment she was able to move around on one crutch, but was absolutely powerless without it. She could not stand, the leg being too weak to bear her. July 13<sup>th</sup>, Miss Doucet started on her pilgrimage to Saint Anne de Beaupré, hoping to part with her crutch at the Shrine. She arrived on the 16<sup>th</sup>, received Holy Communion the following morning, and, shortly after, she undertook to ascend the 28 steps of the Scala Santa. Her leg appeared to grow stronger at very step she made. Full of confidence, she left her crutch on Calvary and returned unaided, to kneel at the Statue

of Saint Ann to thank her for her kindness. Miss Doucet is still lame, on account of the right leg being much shorter than the left.

The above lines are from Miss Doucet's personal account of her thirty years of continual suffering.

Just before the departure of the Acadians, 550 pilgrims arrived from *Berthier* and *Saint François de Montmorency*. The ordinary procession did not take place on account of the excessive heat.

Thursday, 18<sup>th</sup>. — Very little sleep could be taken during the night. The shunting and whilsting of engines would awake the dead. The *Pembroke*, *Peterboro* and *Ottawa* pilgrimage came in late on three different trains, the first arrived at 10 P. M. : the second about an hour later, and the third at about half past three in the morning. The 850 pilgrims were accompanied by Mgr. J. O. Routhier, Vicar General of Ottawa, and Rev. Latulippe, P. P. of Pembroke cathedral, and several other priests.

At 6.30 A. M. Rev. Canon Bolduc brought 695 pilgrims from *Cacouna* and surrounding parishes. In the forenoon all joined in a procession around the park.

#### FOURTH WEEK.

Sunday, 21<sup>st</sup>. — Yesterday evening 800 pilgrims arrived from *Saint Alphonsus*, Thetford Mines and *Saint Désire du Lac Noir* and received Holy Communion the following morning.

At 6.30 A. M. the Rev. Delisle P. P. of *Stadacona* guided 300 of his people to Saint Ann's Shrine ; and that 9 o'clock, 280 ladies of *Montmagny* came to pray to the Model of mothers and ask grace and courage to fulfil their sublime mission.

What about the great pilgrimage of the *French Canadian Artisans*. ? They left Montreal, Saturday at 7 P. M. and should have arrived at 7 A. M. but it landed its pilgrims only at 10 A. M. The « pilgrim boat » is getting somewhat old and rheumatic, and is not as lively as it used to be ! The cause of its late arrival was naturally its aggravating slowness ; then, it had to stop at Boucherville, Vercheres, Sorel, etc. However, it finally arrived, and His Grace, Archbishop Bruchesi said mass at the main altar, assisted by the Rev. Legueux and Lizotte. On account of their late arrival, the Artisans heard only a short instruction after mass, with Benediction and the veneration of the relic. The 450 pilgrims started on their return trip at 11.30 A. M.

Monday, 22<sup>nd</sup>. — Arrival of 500 *Orphans* directed by the Sisters of Charity, Quebec. How touching to see these earthly-motherless



children walking toward the Shrine and chanting the praises of their heavenly mother! How fervently they prayed for their benefactors, for the Church, for Canada, for those who have ceased to pray. Their innocent prayers must have been heard, for God loves little children, and is ever pleased to grant them their requests.

Tuesday, 23<sup>rd</sup>. -- One of the largest pilgrimages of the year! Eleven hundred pilgrims from *Sorel*. From 25 to 30 priests accompanied the Rev. Director, Father Bernard.

Wednesday, 24<sup>th</sup>. Great pilgrimage from *Kingston and Peterboro*, under the presidency of His Grace, Archbishop Gauthier of Kingston. Fifteen hundred all told. Solemn pontifical mass at 9.30; with confessions all day, and at 6.30 p. m. sermon and procession. His Grace walked behind the relic and by the constant movement of His lips and His profound recollection, one could see that He was praying most devoutly and confidently for His beloved and loving dioceses. God grant that His many prayers and requests have been heard and granted.

Those who thought the pilgrimage was not under the guidance of priests, will be pleased to know that besides the Archbishop, several of the dear Kingston pastors were present.

Thursday, 25<sup>th</sup>. — Pilgrimage of 900 Ladies of *Saint Joseph's*, Montreal. That same day about 200 pilgrims came from Lake Linden, Calumet, Mich.

To-morrow will be the feast of Saint Ann, and the people are flocking in. There is a continual flow of people through the Church, the different chapels, the old church, the Scala Santa. Confessions are going on all afternoon. Everyone is preparing to celebrate the feast of Canada's great saint. The morrow finally came, bright and brilliant. Low masses began at 4 o'clock and continued until after 9 a. m. More than 50 priests said mass at the Shrine, that morning. Two priests were kept busy until quite late in the forenoon, distributing Holy Communion. The solemn high mass was chanted by Mgr. Thos. Hamel, Quebec Seminary, whilst His Grace, Archbishop Begin, occupied the throne. After the Gospel, the French and English sermons were preached by Rev. Fr. Leclerc and Jones. At 1.30 solemn Vespers; after which procession and Benediction with Mgr. Legris of Bourbonnais, Ill. presiding.

(To be continued)



## The Death of Jesus is Our Salvation.

**W**HATEVER blessing, whatever salvation, whatever hope we have, we have it all in Jesus Christ, and in His merits. Saint Peter says : « There is salvation in none other ; for there is no other name under heaven given among men in which we must be saved. » Thus, there is no hope of salvation for us except through the merits of Jesus Christ : from which Saint Thomas and all theologians conclude, that since the promulgation of the Gospel, we are bound to believe explicitly, of necessity, not only by precept, but by the necessity of the truth, that we can be saved only through the means of our Redeemer.

All the foundation, then, of our salvation consists in the redemption of man wrought out by the Divine Word. We must, therefore, reflect that although the actions of Jesus Christ upon earth, being the actions of a Divine Person, were of an infinite value, so that the least of them was enough to satisfy the divine justice for all the sins of men, nevertheless the death of Jesus Christ was the great sacrifice by which our redemption was completed. Thus, in the Holy Scriptures the redemption of man is attributed chiefly to the death suffered upon the cross by Jesus : « He humbled Himself, and was made obedient to death, even the death of the cross. » Wherefore, the Apostle writes, that in receiving the Holy Eucharist, we ought to remember the Lord's death : « As often as ye shall eat this bread and drink this cup, ye shall show forth the Lord's death till He come. » But why does he mention the death of the Lord, and not His incarnation, birth or resurrection ? He speaks of His death, because this was the suffering of greatest pain and greatest shame that Jesus Christ endured, and that completed our redemption.

Hence Saint Paul says : « I have determined that I would know nothing among you, except Jesus Christ, and Him crucified. » The Apostle knew perfectly well that Jesus Christ was

born in a cave; that for thirty years He inhabited a carpenter's shop; then He had risen from the dead, and had ascended into heaven. Why, then, could he say that he would know nothing but Jesus crucified? Because the death suffered by Christ on the cross was that which moved him to love Him, and induced him to exercise obedience towards God and love towards his neighbor, which were the virtues most inculcated by Jesus Christ from the tree of the cross. Saint Thomas of Aquino writes: « In whatever temptation we fall, our protection is in the cross; there is obedience to God, love to our neighbor, patience in adversity. »

O devout souls, let us labor to imitate the Spouse of the Canticles, who said: « I have sat under the shadow of Him whom I desired. » Let us frequently place before our mind, especially on Fridays, the image of Jesus dying on the cross. Let us remain there for a while, and contemplate with tender affections His sufferings and the love which He bore us, while He continued in agony upon that bed of pain. Let us also say: « I have sat under the shadow of Him Whom I desired. » Oh! how sweet is the repose that is found by souls who love God in the midst of the tumult of this world, and in the temptations of hell, and even in the fears of divine justice, when they contemplate in solitude and silence, our loving Redeemer, as He hangs in agony upon the cross, while His divine blood flows forth from all His limbs, stricken and laid open with stripes, and thorns and nails! Oh! how the desires of worldly honors, of earthly riches, of sensual pleasures, depart from our minds at the sight of Jesus crucified. Then, there comes from that cross a heavenly breeze which gently detaches us from earthly things, and lights up in our hearts a holy desire to suffer and die for love of Him who has been willing to suffer and die for love of us.

O God, if Jesus Christ had not been what He really is, the Son of God and true God, our Creator and sovereign Lord, had He been but a mere man, who would not be moved to compassion at the sight of a youth of noble blood, innocent and holy, dying in torments upon a shameful tree, to atone for sins not his own, but for these of his enemies, and thus to

deliver them from the death they deserved? How, then, do we not love a God who died in a sea of insults and pains for love of His creatures? How is it possible for us to love anything but God? How can we think of anything but of being grateful to Him who is our loving benefactor.

« Oh! if thou knewest the mystery of the cross! » said Saint Andrew to the tyrant who sought to induce him to deny Jesus Christ, because Jesus had been crucified as a malefactor. « If thou couldst only understand, O tyrant, the love which Jesus Christ hath borne thee, in condescending to die upon the cross to make satisfaction for thy sins, and to obtain eternal happiness for thee, certainly thou wouldst not labor to persuade me to deny Him; but thou thyself wouldst abandon everything that thou hast and hopest for on earth, in order to please and satisfy a God who has so loved thee. » What have so many saints and martyrs not done who have left all for Jesus Christ! Oh! shame on us! how many young virgins have renounced princely marriages, royal riches, and all earthly delights, and have willingly sacrificed their life to return some token of love to that love which was shown to them by this crucified God. How is it then that the Passion of Jesus Christ makes such little impression upon so many Christians? It results from this, that they apply themselves so little to consider what Jesus Christ has suffered for love of us.

Ah! my loving Redeemer, I have been of the number of these ungrateful ones! Thou hast sacrificed Thy life upon a cross that Thou mightest not see me perish, and I, by repeatedly losing Thy grace, have so frequently been willing to lose Thee! And now, the devil, by placing my sins before my eyes, would have me believe that I cannot be saved; but the sight of Thee crucified, O my Jesus, assures me that Thou wilt not drive me from Thy face, provided I repent of having offended Thee, and desire to love Thee. Yes, I repent, O Lord, and I desire to love Thee with all my heart. I detest the accursed pleasures which made me lose Thy grace. I love Thee, O Thou who art infinitely worthy of love. I desire ever to love Thee. May the memory of my sins serve to inflame me in the love of Thee, who didst come to seek me when I fled from Thee. I

desire to be separated from Thee no more ; may I never cease to love Thee, my Jesus.

O Mary, Refuge of sinners, thou who hast so much shared in the suffering of thy Son, pray to Him to pardon me, and to give me grace to love Him.



### General de Sonis' Prayer.

In Thy presence, my God behold me, — poor, feeble, destitute of everything. I have nothing, I am nothing, I can do nothing. I am here at Thy feet, weighed down by my own nothingness. I would fain make Thee an offering, but I have naught but misery and want. Thou art my riches, my wealth.

O my God, I thank Thee for willing that I should be as nothing before Thee. I love my abasement, my nothingness. I thank Thee for having denied me both the satisfaction of self-love and the consolations that comfort the heart. I thank Thee for deceptions, disquietudes, and humiliations. I acknowledge that I needed them, and that without them I might have remained far from Thee.

O my God, be Thou blessed when Thou triest me ! I love to be broken, consumed by Thee. Let me be, in Thine edifice, not the stone elaborately wrought and polished by the hand of the artisan, but the grain of sand gathered from the dust of the high-way.

I thank Thee, my God, for having afforded me a glimpse of Thy consolations. I thank Thee for depriving me of them. All that Thou dost is right and good. In my lowliness I bless Thee.

I regret nothing save that I have not loved Thee enough. I desire nothing save that Thy will be done. Thou art my master and I am Thy property. Rule or use me as Thou wilt. O Jesus, how kindly is Thy hand, even in the acme of affliction and trial ! Let me be crucified but crucified by THEE ! Amen !



## The Sign of the Cross.

**T**HE good Catholic, trying to imitate the fervor of the saints who glorified in the cross of Christ, is accustomed to sign himself with the sign of the cross as soon as he awakes in the morning and when he lies down to sleep, in order that he may rise and sleep under the blessing and protection of the cross of Christ. The good Catholic also makes the sign of the cross before and after his prayers. The Church begins her prayers and offices by making the sign of the cross and invoking the three Persons of the adorable Trinity : and, without the least doubt, there can be no better introduction to the exercises of religion. When made with faith and devotion, the sign of the cross will recall all our wandering thoughts, and fix our attention upon the prayer we are about to perform.

The sign of the cross assists us to nourish in our souls, the virtues of faith, hope and charity. In the first place, faith is exercised, because the sign of the cross recalls to our remembrance one of the fundamental doctrines of Christian faith ; for it proclaims to us that the Son of God, the second Person of the Holy Trinity, took upon Himself our human nature and died upon the cross for our salvation. In the second place, it nourishes and fortifies our hope ; because this holy sign continually reminds us of the Passion and Blood of Christ, on which the Christian reposes all his hope for grace at present, and for mercy and for happiness hereafter. In the third place, charity, or love of God, is enkindled in us by this sacred emblem, which represents to us that ardent affection of the Almighty for us poor sinners, since He sent His beloved Son to bleed and die upon the cross, and thus rescue us from an eternity of punishment.

The good Catholic also makes the sign of the cross before every important action. By this holy sign he draws down the blessing of Christ upon his labors, occupations and duties, and, at the close of day, he will not have to reproach himself with the commission of wicked and dishonest acts. To make the sign of the cross before every action, and to become guilty of injustice in dealing with our neighbor, are things incompatible. What servant has ever been unfaithful to his Master after having signed himself with the sign of the cross ? Who would dare enter a place of sin, — a saloon, a theatre, a ballroom, after having blessed himself by saying : In the name of the

Father, and of the Son, and of the Holy Ghost? A certain painter was accustomed to make the sign of the cross before beginning his work. One day he was about to paint a subject of an immoral character. According to his custom he made the sign of the cross. No sooner had he done so, than he at once perceived the great contrast between the sign of redemption and the subject which he was about to paint. He immediately laid his sinful work aside.

We should make the sign of the cross especially in *temptations*, in order to obtain from God, through Christ's sufferings upon the cross, the graces necessary to avoid all the snares of the devil. When tempted to sin; when evil thoughts arise in our mind; when about to give way to impatience, anger or impurity, let us at once make the sign of the cross on our forehead or breast. If, on account of certain circumstances, we are prevented from making it openly, we should make it secretly with faith and confidence, with detestation of sin, and a sincere determination to not yield to the tempter, and we shall assuredly triumph over all his efforts to lead us into evil. Saint Ephrem calls the sign of the cross the armor of a true Christian, and admonishes everyone to cover himself with that sign as with a shield: «For this is an invincible armor and no one can hurt thee if thou art covered with it; for it is the conqueror of death, the destroyer of heresies, the opener of the gates of paradise, the guard of the Church.» He who bears upon his person the image of his sovereign is protected against insult; likewise, how secure must that Christian be against every attack of the enemy, who carries on his breast the standard of the King of kings. The powers of hell are affrighted at its sight. Good Saint Anthony, the hermit, used to say to his disciples: «I have only to make the sign of the cross, to put to flight all the delusions and spells of the demon. Yes, this sign of our Saviour's cross, has deprived satan of all power.»

Julian, the Apostate, accompanied by a noted idolater, one day entered a pagan temple. The latter invoked the demons, and they made their appearance at once; Julian became alarmed, and forgetting, for the moment, that he had abjured the Christian religion, he immediately made the sign of the cross, as he was formerly wont to do when danger was near. The infernal spirits disappeared instantly—so powerful and efficacious was this sign, when made even by an apostate. This miracle was the last effort of divine mercy to recall the wretch to repentance; but the unhappy man's heart was hardened and insensible to every call of God.

Saint Gregory Thaumaturgus was once on his way to Neocesarea, a city of Asia Minor. Being overtaken by a storm, he and his travelling companions were obliged to take shelter in a pagan temple, famous on account of its oracles. His first care was to pray to God, to invoke our Lord Jesus Christ, and to make the sign of the cross repeatedly in order to purify the air polluted by the smoke of pagan sacrifice. They spent the night quietly and set out early, the following morning. Meanwhile the sacrificer came to the temple to perform his sacrilegious rites, but vainly did he call upon his gods; the demons only appeared to tell him that they were going to depart from the temple, because they had no power there on account of what had happened during the night. Furious at this result, the pagan priest hastened after Saint Gregory, and threatened to denounce him to the magistrate for having entered the temple and disturbed its ceremonies. The holy bishop listened to him very calmly, and answered: « Friend, the demon whom you serve is so weak and powerless, that I have only to say one word to make him depart from a place or to return to it again. » « If this be so, » said the sacrificer, « make him return to the temple ». Saint Gregory tore a small scrap from his book and wrote the following words on it: « Gregory to Satan: — Enter! » He gave this note to the priest, who placed it on the altar, and commenced sacrificing; the demons appeared as usual. The priest was so struck by this prodigy, which manifested the weakness of his gods, that he went again in search of Saint Gregory and became a Christian. (Schmid et Belet, *Cat. Hist.*, 1. 55.)

Finally, it is well to make the sign of the cross in all dangers. We are exposed to danger at almost every step we take. « Our life, » says Saint Alphonsus, « hangs, as it were, on a thread. We may, at any moment, meet with some accident. The preservation of our life is a continual miracle of divine Providence. When, then, we are in danger, when death threatens us, let us make the sign of the cross, and its saving power shall shield us from harm. Jesus Christ will rescue us from the danger, and bring us out of many great difficulties. »

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If there is one sight on earth which commands interest, respect and assistance from men, it is that of a good mother who, under the providence of God, exerts her whole strength for the advantage and improvement of her children.



# SAINT ANN.

*Allegretto.*

Spot - less An - na' Ju - da's glo - ry Thro' the

Church from East to West. Ev - ery tongue proclaims thy

praises Ho - ly Ma - ry's moth - er blest! Ev - ery

*rall.*

tongue proclaims thy praises, Ho - ly Ma - ry's Mother blest.

CHORUS. *Animato.*

Gathered round thy sacred statue, In the

Shrine that bears thy name, Ma-ry's Moth-er! gracious

An-na! we thy grace and fa-vor claim: Ma-ry's

*rall.*  
Moth-er! gra-cious An-na! we thy grace and fa-vor claim.



## II

Saintly kings and priestly sires  
 Blended in thy sacred line ;  
 Thou in virtue, all before thee }  
 Didst excell by grace divine. } bis

(*Chorus*) Gathered round etc.

## III

Linked in bonds of purest wedlock,  
 Thine it was for us to bear.  
 By the favor of high heaven }  
 Our eternal Virgin Star. } bis

(*Chorus*) Gathered round etc.

## IV

From thy stem in beauty budded  
 Ancient Jesse's mystic rod ;  
 Earth from thee received the Mother }  
 Of th'Almighty Son of God. } bis

(*Chorus*) Gathered round etc.

## V

All the human race benighted  
 In the depths of darkness lay ;  
 When in Ann it saw the dawning }  
 Of the long-expected day. } bis

(*Chorus*) Gathered round etc.

## VI

Honor, glory, virtue, merit,  
 Be to Thee, O Virgin's Son !  
 With the Father and the Spirit, }  
 While eternal ages run. } bis

(*Chorus*) Gathered round etc.

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

**O**f *Temptation.* — Temptation is the action of the evil spirit upon our soul, in order to induce us to sin. Remember the temptation of Eve in paradise, and the threefold temptation of Our Lord in the desert. All the saints were greatly tempted: St. Hugh, Bishop of Grenoble, was tempted to blaspheme; St. Francis of Sales was tempted to despair; St. Francis of Assisi was tormented by suggestions of impurity. Some saints experienced temptations against faith; some temptations lasted for years. — Yet God tempteth no man (Jas 1-13); He simply permits man to be tempted. It is the devil who hammers at you when you are tempted. « Our wrestling is against the spirits of wickedness in high places. » (Eph. 6-12). Temptations, says St. Alphonsus, are the most grievous trials that can happen to a soul that loves Jesus Christ; she accepts with resignation of every other evil, as calculated only to bind her in closer union with God. But temptations to commit sin would drive her to a separation from Jesus Christ, and on this account they are more intolerable to her than all other afflictions.

*Why God permits temptations.* — We must know, however, that although no temptation to evil can ever come from God, but only from the devil or our own corrupt inclinations « for God is not a tempter of evils, and He tempteth no man; nevertheless, God does at times permit the best Christians to be the most grievously tempted. In the first place, in order that from temptations a Christian may better *learn his own weakness*, and the need he has of the divine assistance not to fall. Whilst a Christian is favored with heavenly blessings, he feels as if he were able to vanquish every assault of the enemy, and to achieve every work for the glory of God. But when he is strongly tempted, and is almost reeling on the edge of the precipice, then he is more aware of his utter misery and feels unable to resist, if God did not come to his rescue. So it fared

with St. Paul, who tells us that God had suffered him to be troubled with a temptation to sensual pleasure, in order to keep him humble : « lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan to buffet me. » (2 Cor. 12-7). — Besides, God permits temptations with a view *to detach us more thoroughly from this life* ; and to kindle in us the desire to go and behold him in heaven. Thus good Christians, finding themselves attacked day and night by so many enemies, come at length to feel a loathing for life, and exclaim : « Woe is me, that my sojourning is prolonged ! » (Ps. 119). The soul would willingly wing her flight to God ; but as long as she lives upon this earth she is bound by a snare which detains her here below, where she is continually assailed with temptations. This snare is only broken by death ; so that the Christians that love God sigh for death, which will deliver them from all danger of losing him. They sigh for the moment when they can say : « The snare is broken and we are delivered. » (Ps. 123).

Almighty God, moreover, allows us to be tempted, *to make us richer in merits* : « Because thou wast acceptable to God, it was necessary that temptations should prove thee. » (Tob. 12-13). Thus a Christian need not imagine himself out of God's favor because he is tempted, but should make it rather a motive of hope that God loves him. The enemy will try and lead some Christians to suppose that temptations are sins. It is not bad thoughts that make us lose God, but the consenting to them. Let the suggestions of the devil be ever so violent, let those filthy imaginations which overload our minds be ever so lively, they cannot cast the least stain on our souls, provided only we yield no consent to them ; on the contrary, they may make the soul purer, stronger, and dearer to Almighty God. St. Bernard says, that every time we overcome a temptation we win a fresh crown in heaven. An angel once appeared to a Cistercian monk, and put a crown into his hands, with orders that he should carry it to one of his brethren as a reward for the temptation that he had lately overcome. Nor must we be disturbed if evil thoughts do not forthwith disappear from our minds, but continue obstinately to persecute us ; it is enough

if we detest them, and do our best to banish them. « God is faithful, who will not suffer you to be tempted above that which you are able ; but will make also with temptation issue, that you may be able to bear it. » (1 Cor. 10-13). Thus a Christian, so far from losing anything by temptations, derives great profit from them. On this account God frequently allows the Christians dearest to him to undergo the severest temptations, that they may turn them into a source of greater merit on earth, and of greater glory in heaven. Stagnant water soon grows putrid ; a Christian left at ease, without any struggle or temptation, stands in great danger of perishing from some self conceit of his own merit. He perhaps imagines himself to have already attained to perfection, and therefore has little fear ; and consequently takes little pains to recommend himself to God and to secure his salvation. But when, on the contrary, he is agitated by temptations, and sees himself in danger of rushing headlong into sin, then he has recourse to God ; he goes to the Divine Mother ; he renews his resolution rather to die than to sin ; he humbles himself, and casts himself into the arms of the divine mercy. In this manner, as experience shows us, the Christian acquires fresh strength and closer union with God.

This must not, however, lead us to seek after temptations ; on the contrary, we must pray to God to deliver us from temptations, and from those more especially by which God foresees we should be overcome. And this is precisely the object of that petition of Our Lord's prayer ; « lead us not into temptation. » (Matt. 6-13). But when, by God's permission, we are beset with temptations, we must then, without either being alarmed or discouraged by those foul thoughts, rely wholly on Jesus Christ, and beseech Him to help us. And Our Lord will not fail to give us the strength to resist. St. Augustine says : Throw thyself on him, and fear not ; he will not withdraw to let thee fall.

*Remedies against temptations.*— Let us come now to the means which we should use to overcome temptations. Spiritual masters prescribe a variety of means, says St. Alphonsus ; but the most necessary, and the safest, is to have immediate

recourse to God with all humility and confidence, saying : Incline unto my aid, O God : O Lord, make haste to help me. » (Ps. 69). This short prayer will enable us to overcome the assaults of all the devils of hell ; for God is infinitely more powerful than all of them. Almighty God knows well that of ourselves we are unable to resist the temptations of the infernal powers ; and on this account whenever we are assailed, and in danger of being overcome, God is bound to give us strength enough to resist as often as we call upon him for it.

Oh, would to God that all men would have recourse to Him whenever they are tempted to offend Him ; they would then certainly never commit sin. They unhappily fall, because, led away by the cravings of their vicious appetites, they prefer to lose God, the sovereign good, than to forego their wretched short lived pleasures. Experience gives us manifest proofs that whoever calls on God in temptation does not fall ; and whoever fails to call on Him as surely falls ; and this is especially true of temptations to impurity. « As I knew that I could not otherwise be continent, except God gave it . . . I went to the Lord and besought Him. » (Wisd. 8-21) : In temptations against purity (and the same holds good with regard to those against faith), we must take it as a rule never to strive to combat the temptation hand to hand ; but we must endeavor immediately to get rid of it indirectly by making a good act of the love of God or of sorrow for our sins, or else by applying ourselves to some indifferent occupation calculated to distract us. At the very instant that we discover a thought of evil tendency, we must disown it immediately, close the door in its face, and deny it all entrance into the mind, without tarrying in the least to examine its object or errand. We must cast away these foul suggestions as quickly as we would shake off a hot spark from the fire.

If the impure temptation has already forced its way into the mind, and plainly pictures its object to the imagination, so as to stir the passions, then, according to the advice of St. Jerome, we must burst forth into these words : O Lord, Thou art my help. We must invoke the most holy names of Jesus and Mary, which possess a wonderful efficacy in the suppression

of temptations of this nature. I repeat that we must instantly have recourse to them, without giving a moment's audience to the temptation or disputing with it. It is related in the fourth paragraph of the Book of sentences of the Fathers, that one day St. Pacomius heard the devil boasting that he had frequently got the better of a certain monk on account of his lending ear to him, and not turning instantly to call upon God. He heard another devil, on the contrary, utter this complaint: As for me, I can do nothing with such a one, because he never fails to have recourse to God, and always defeats me. Should the temptation, however, obstinately persist in attacking us, let us beware of becoming troubled or angry at it; for this might put it in the power of our enemy to overcome us. We must, on such occasions, make an act of humble resignation to the will of God, who thinks fit to allow us to be tormented by those abominable temptations; and we must say: O Lord, I deserve to be molested with these filthy suggestions, in punishment of my past sins; but Thou must help to free me. And as long as the temptation lasts, let us never cease calling on Jesus and Mary. It is also very profitable, then, to renew our firm purpose to God of suffering every torment and a thousand deaths, rather than offend him; and at the same time we must invoke his divine assistance. And even, should the temptation be of such violence as to put us in imminent risk of consenting to it, we must then redouble our prayers, hasten into the presence of the Blessed Sacrament, cast ourselves at the feet of the Crucifix, or of some image of our Blessed Lady, and there pray with increased fervor, and cry out for help with groans and tears. God is certainly ready to hear all who pray to Him; and it is from Him alone, and not through our own efforts, that we must look for strength to resist; but sometimes Almighty God wills these struggles of us, and then He makes up for our weakness, and grants us the victory.

Read St. Alph. on the Practice of love (Chap. XIII.)



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

**H**OLY Tradition and the Depository of the Church. — In all these lectures, my object is to show you, what to me is a conviction like that of the existence of truth and of God, that if you would be Christians you ought logically to be Catholics. I take it for granted that if any one of us were sure what Primitive Christianity was, he would join it. I know that you have been brought up to identify Protestantism with Primitive Christianity, but, on cross examination, you will become convinced on evidence, which would be sufficient to secure a verdict in any court of justice, that it is a case of mistaken identity. Now for the nature of the evidence, and who are the witnesses.

— Yes, that is the point. I am glad to hear what you have to say, though I don't expect you will convince me.

— Well, then, I propose to take a very simple principle of evidence, which all admit to be sound, and which is of daily application in our Courts of Law, in proof of any fact of importance. This I will ask to be allowed to make use of, in order to find out what was Primitive Christianity, or in other words « what the Apostles really taught, and intended men to understand by the words which they used, and which they were divinely inspired to write down in Scripture. »

— Quite right, sir. I like that, there is a great deal of matter in that notion : go on.

— Card. Gibbons expressly declares that concerning the Church of Christ the question between Catholics and Protestants turns on the genuine meaning of the New Testament. Take for instance : « Thou art Peter and on this rock I will build my Church ; » or again « The Church of the living God which is the pillar and ground of the truth. » These words are only signs of the ideas inspired by the Holy Ghost ; all those words may be misunderstood, and if so they cease to signify to him who misunderstands them, the real meaning of the

writer ; and in the case of the inspired words of Scripture, if divorced from the meaning of the Divine Spirit, they no longer express the Mind of God, and so are no longer the Word of God, but become the word of man. Like a broken casket they have been rifled of their treasure. — Who then is to assure us of the meaning of Apostles and Evangelists? Who are the trusty witnesses?

Let me suppose that you were living in the days of the Apostles, when the facts of the life, death, and resurrection of Christ were first made known by their preaching. The general evidences of Christianity would present themselves to your mind, you would say : let me study at leisure this parchment roll « the Gospel » as they call it, which they tell is a summary of the life of Jesus, on whose behalf they claim allegiance. Turning to St. Matthew's Gospel, you read with avidity, perhaps with sighs and tears ; and ere closing the book you ponder deeply on its last impressive words. They contain the most explicit claim to Divinity that language can express, and they convey to His Church her charter to the end of time. « All power is given to Me in heaven and on earth. Going therefore teach all nations. » You ponder and say ; no being could wield all power in heaven and on earth » unless He were God Himself and speaking as God Incarnate ; or if Jesus spoke them not, then they are the invention of His followers, the very men who have performed these mighty miracles, and who are risking their lives every hour ; for what ? in defense of a blasphemous imposture ? It cannot be other than the truth. Lord I believe. — What words come next ? To Catholics they stand out from the page as if written in characters of light. « Going therefore, He continues, teach ye all nations. . . and behold, I am with you all days till the end of the world. » In virtue of His divine authority as Incarnate Truth, He sends them forth to teach the truth which He had brought down from heaven. Such was the position of the Apostles when our Lord left them, with the words of His commission sounding in their ears as they saw Him ascend to heaven. Do you follow me so far ?

... — Certainly, no Protestants deny the commission of the

Apostles, and that they were for the purposes of their teaching an infallible teaching body ; for the authority of the Scripture itself rests wholly on the fact of the infallibility of the Apostles. They then used these words, and were divinely inspired to write them down. But there still the question remains: who is to assure us of the meaning of their words? What did the Apostles really teach, and intended men to understand by their inspired words?

— All right. You agree, that when our Lord left this earth those eleven men, the Apostles, were the sole depositories of His revelation. The Holy Ghost was to be given to bring to their remembrance what Christ had taught them by word of mouth, « the deposit of the faith once delivered to the Saints. » You observe that the method by which the world was to be taught all which Jesus had come from heaven to teach, was oral tradition. They had been taught by Him, and they were to hand down the same to others, « teach them to observe all that I have commended you. » « Faith came by hearing, and hearing by the word of Christ. » Christ wrote nothing, left not a document behind Him, but left living men to whom He had pledged a divine guidance, the sole depositories of revelation.

— Just so, but He intended that they should write down what he taught them, and we have their writings in the New Testament, and Protestants say that when this was done the Apostolic commission was finished.

— The fact is, Protestants beg the whole question here. They assume without a shadow of proof that the New Testament contains the whole word of God, that is, the whole expression of the Mind of Christ, all that our Lord taught and commanded the Apostles to teach. They forget that the Christians who first believed at the teaching of St. Peter, to the number in a few days of many thousands, were taught by word of mouth. That for many years there was no written Gospel. That when the Scriptures of the New Testament were written, they did not testify to themselves as containing the whole word of Christ. Indeed they are profitable to salvation, and able to make us wise through faith in Jesus Christ, and make us perfect in good works. All this we are the first to

admit. But we say this is no proof whatever that they contain all that is necessary to be believed ; because Christ, who made the Apostles, as you admit, an infallible body of teachers, never said that they were to be so only when they should write down His teaching, or until they should have done so. They were equally, infallible when they spoke as when they, wrote, and so continued as long as they lived. Would any of you deny this ?

— Certainly not.

— We are then so far agreed that what Christ did not limit we must not presume to limit. Do you admit that ?

— Of course.

— Then, we must not limit our Lord's commission to the Apostles, as to duration either, except as He may have limited it. Now He has expressly limited it Himself. Let us see what that period was to be. « Go and teach... behold I am with you all days till the end of the world. » Either then the Apostles are still upon earth, or our Lord's commission empowered them to appoint successors that they should continue to be one and the same identical moral body to which our Lord gave the original commission. The question was solved in the lecture on infallibility (see Annals-August.), there we saw that our Lord actually instituted a ministry with the same powers as the Apostles. The only difference is this. The Apostles preaching, writing, and handing down their gospels and epistles — their testimony is Divine Tradition. When the last Apostle died, Divine Tradition was closed. Other witnesses came after them, their first disciples and those who come next to them, the Fathers of the Church — their testimony is human tradition. Both combined constitute Holy Traditions which are the depository of the Catholic Church. — Once more to the question, who is to assure us of the meaning of the Apostles, the answer is plain. We have a witness, who can give conclusive testimony, and can say, this is right, and this is wrong.

Let me illustrate what I mean, by an example. A party of travellers are standing on a lofty hill in the Australian Bush, where they have lost their way. Out-wearied and sinking, their provisions long exhausted, they are looking out with intense

anxiety for some signs of human habitation, towards which they might direct their steps. Far as the eye can reach, extend the boundless plains, which seem as if they had never been trodden by foot of man. At last they all descry, in the far distance, a dark object standing or moving, they cannot decide. « Lo ! exclaims one, there is surely a man, far away in the midst of the plain. » « Man ! says another, I can see nothing but the stump of a tree. » « No, says a third, it moves and now I am confident it is a horse. » — Now all these three men have one and the same object before their eyes, and yet they each understand it differently. Who shall decide between them ? They might argue through the long summer day, till night came on and took the object itself from their view. Surely what they want is a witness who is in a position to speak with conclusive authority and declare the truth. For instance, a man with his field-glass, and turning to the rest perhaps he could say : It is a mounted shepherd riding in our direction. Our lives are saved. « The parable needs only to be applied : The travellers seeking their way, are men seeking the true religion, and the way to heaven. The object before them is the text of Holy Scripture, as to the meaning of which they differ, and may differ to the end, unless an umpire can be found who is in a position to say who is right and who is wrong. And now, who is this conclusive witness and umpire ? Let me say at once that to the Catholic this umpire and witness is that divinely appointed Teacher « the Church of the living God which is the pillar and ground of the truth. »

-- Good ! I like your parable ; I fully expected you would bring me up full-but against the infallible Church. But you know I don't take that in.

— Neither do I want you at present to do so, that is not just my line now. I am not on about the Church which you do not accept, but about some other witnesses, admitted not by faith, but by reason and the common sense of all men to be able to give conclusive evidence.

— Well, and who are these witnesses, pray ? — The disciples of the Apostles Ignatius, Clement, Polycarp, and their temporaries and scholars, Justin and Ireneus, are the witnesses

whose testimony would certainly be deemed conclusive, if they lived in our day, and their writings still exist genuine and faithful.

A. M. BILLIAC, C. SS. R.

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### Articles Necessary for the Sick Room.

1. — A table covered with a white linen cloth.
2. — Two wax candles - or at least one.
3. — A Crucifix.
4. — Holy water with a piece of palm, or sprig of any kind for sprinkling.
5. — A napkin.
6. — Drinking water in a glass.
7. — A spoon.
8. — Some table salt.
9. — A small vessel of water and a towel, for washing and drying the hands of the priest.

Cleanliness and neatness should not be wanting in anything about the place where the Blessed Sacrament is to be brought.

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A story is told of two Protestant gentlemen who were looking at the dome of St. Peter's. One read aloud the inscription that circles the dome, translating slowly as he read from the Latin: «Tu es Petrus — thou art Peter,» etc. Then continuing, «To thee will I give the keys of the kingdom of heaven. Whatsoever thou shalt bind upon earth shall be bound in heaven,» etc. When he had finished, he turned to his companion and remarked: «Why, it was to one man Christ was speaking! *Thou and thee!* how personal and direct it is. Peter held the keys of heaven.» The two men looked each other in the eyes and saw the flash of conviction reflected there. Both became Catholics and both attributed their conversion to the force of the text calmly conned from its most appropriate page, the dome of the world's cathedral.—THOS. E. SHERMAN, S. J.



## THANKSGIVINGS



**W**ilson, Mich. : « I promised Saint Ann, if she granted my request of curing my baby, that I would have it published in the *Annals*. My prayers were heard ; many thanks to Good Saint Ann. » Mrs Baudry.

**Grand Marais** : « I wish to thank Saint Ann for five different favors received. » Subscriber.

**Montpellier, Vt.** : « A special favor was granted to me by Saint Ann : may she obtain employment for my son. » Mrs K. Jangraw.

**Moirra, N. Y.** : « For having been cured of a sore throat and for many other favors granted through intercession of dear Saint Ann. » Moses M. Robt.

**Quebec** : « I want to thank my good mother Saint Ann, through the *Annals* as I promised her, for favors obtained. I had been very ill, and promised Good Saint Ann that, if she would ask God to make me well, I would have it mentioned in her monthly publication. My request was granted. I also wish to thank her for giving my husband strength and grace from God to give up drink ; may she now obtain him steady employment and the means to pay all our debts. » Lizzie.

**Rockford, Ill.** : « I promised an offering of 50 cts, with publication in the *Annals*, if Good Saint Ann obtained my request. It has been granted. » Lover of Saint Ann.

**Keene, N. H.** : « About one year ago last March, I was obliged to discontinue work, owing to ill health : the doctors said I was in consumption. July 1900, I had three severe hemorrhages. Every one and myself, thought the end was not far off. I resolved to implore Saint Ann once more, for she had already cured me from diphtheria, when I was a little girl. After praying to her, I felt new courage and feel now that I am perfectly cured. I am married at present. May Saint Ann be praised and glorified forever. » Mrs L. P. Loiselle.

**Ottawa** : « The members of a family wish to thank Good Saint Ann for restoring one of its members to health, after promising to have the cure published in the *Annals*. » Grateful clients of Saint Ann.

**Watford, Ont.** : « Please thank Good Saint Ann for the restoration of my health, and several great favors I received since my pilgrimage » Mary A. Lewis.

**Slatenville, P. Q.** : « Please have published in the *Annals* of Good Saint Ann, the miraculous recovery from a dangerous illness of Miss Helen King Russell. Thanks to the intercession of Saint Ann, she is now convalescent. » P. A. McLaughlin.

**Brockport, N. Y.** : « A year ago, Mrs Mary L. Cotter was afflicted with a painful growth on the eye, which was pronounced by two physicians to be a tumor, incurable except by an operation. After a month of suffering, the eye was suddenly cured on the second day of a visit of a member of the family to the Shrine of Saint Ann, and no trace of the affliction has returned. » A Subscriber.

**Canada** : « I enclosed \$1.00 in fulfilment of a promise to Good Saint Ann. My brother has greatly improved in health since my sister made a pilgrimage last year to Saint Ann. He is getting stronger every day, thanks to Good Saint Ann. » A Friend.

Gardner, Mass. : « I wish to thank the Blessed Virgin and Good Saint Ann for many favors granted. » Louise.

Glens Falls, N. Y. : « Last year, my sister and I visited Saint Anne de Beau-pré and we were so much benefited by our visit, that in gratitude to dear Saint Ann, I send you \$9.00 for a certain intention and \$1.00 for a mass. » Julia E.

Philadelphia, Pa. : « When in great trouble, I promised a mass to Saint Ann, imploring her help. Everything turned out as I had wished. » Maria S. S.

St. Albert, N. W. T. : « Please allow me a space in your *Annals* to return my thanks to Saint Ann for her kindness to me. My baby had a running sore on the leg, and its continual crying prevented me from sleeping. I then thought of the picture of Saint Ann, which I cut from the *Annals* and placed it on the sore. The child immediately stopped crying, and the wound was healed in a very short time. — In the month of May, I thought that my cattle were lost forever. They had disappeared and nothing had been heard of them for four days. I then appealed to Saint Ann, saying one Our Father and Hail Mary in her honor. The cattle returned home that night. » Mrs Valcour.

Saint Cecilia Seminary, Hoiden, Mex. : « Please thank Good Saint Ann for petitions answered from last year. The grace of a happy death for two, the return home of a brother, and preservation of another from sin. » Sisters of Charity, B. V. M.

Grandè Mère, P. Q. : « Many, many thanks to Good Saint Ann for favor which I received yesterday. » Mrs Gertrude Frignon.

Peterboro, Ont. : « Reader wishes to return thanks for cure of severe headache, after applying *Annals* and promising to publish.

Pontiac, Mich. : « A few weeks ago I was feeling miserable, my health was so poor, and now I am so strong and feel very much better. I am certain I owe my recovery to Saint Ann whom I implored to pray for me. I promised to have it published in the *Annals*. » Mary F. Baumgartner.

Minneapolis, Minn. : « I hope you will publish in the *Annals* of Saint Ann my husband's recovery from trismus, which seems impossible for doctors to cure. He is the first one in the State of Minnesota that was cured. He was at the city hospital and all the doctors and nurses said he could not recover, but he did, and is well now. I had five masses said in honor of Good Saint Ann and prayed to her continually, asking for my husband's recovery, if the will of God. I made three novenas to Saint Ann, and promised the Good Saint to thank her through the *Annals*, if my dear husband would return to health and to home. Saint Ann heard my prayer. My heartfelt gratitude. » Mrs Frank Poitvin. — « I also wish to thank Saint Ann for my brother's recovery from lock-jaw. » Mrs N. J. La Brash.

Purcell, I. T. : « To the Good Saint Ann for the conversion of my wife and children. Off. \$5.00. » A Subscriber.

Whelan Lake, Ont. : « My brother was cured from headache while on a visit to Saint Ann, last August. He was always subjected to headaches, and for seven months before visiting the Shrine, he did not remember of having been well one day. The first day at the Shrine, he thought he would die. He bathed his head at the well, then went to the church to make the Stations of the Cross, and before reaching the Basilica his headache had entirely disappeared. It is now a year since his visit and he has never had the slightest headache. Thanks to God and Good Saint Ann. » Mary P. Enright.



**Tyler, N. Dak.** : " I wish to thank Saint Ann for having cured me from a severe pain under my shoulder from which I suffered continually for twenty five years. I asked Saint Ann to cure me, and have not felt the pain now for nearly three months. I always wish to thank her for several other favors. " Mrs Julia Connolly.

**Toronto, Ont** : " Having to stay in a house with an infectious disease, I promised Good Saint Ann if none of us caught it, to have it published in the *Annals*, and we all escaped. " Secondly : " I asked a great spiritual favor of Good Saint Ann, promising at the same time to have it published in the *Annals*, and she has most wonderfully heard and granted my request. Off. \$1.00. " Agnes Elmsley.

**Detroit, Mich.** : " Suffering for five weeks from a complication of pneumonia and pleurisy, the doctors gave up all hopes of my recovery. I then turred toward Saint Ann beseeching her to cure me and promising to make a pilgrimage to her Shrine. Part of the promise was to walk from Quebec to Saint Ann de Beaupré. A change for the better was immediately noticed, and to-day, (Aug. 2), I am enjoying perfect health, and have fulfilled my promise. Off. 25 cts. " Louis Genest.

**Cohoes, N. Y.** : " This year, I have made my ninth pilgrimage to Saint Ann in gratitude for a cure obtained through her intercession. " A Subscriber.

— I desire to thank Saint Ann for having obtained strength for me to overcome my dreadful weakness for drink. It is now fifteen months since I tasted a drop, and I have not the least desire to touch liquor. I could not remain three or four days at a time, without drinking copiously. But Good Saint Ann obtained strength for me to overcome my falling after I had promised to make a pilgrimage. " A Subscriber.

**Potsdam, N. Y.** : " Enclosed an offering for a mass in honor of Saint Ann, hat my son may abandon a certain society where he imperils his faith. " Mrs J. C. Finnegan.

**Wyandotte, Mich.** : " I wish to thank Saint Ann for saving our place from fire ; also for good health after birth of my child. I obtained these favors after promising a novena and publication in *Annals*. " Mrs John Simons.

**Enterprise, Ont.** : " Many thanks to Good Saint Ann for my sister's cure from heart trouble, for my mother's recovery, and many other favors granted. " A Friend.

**The Dalles, Or.** : " I wish to publish in the *Annals* my thanks to Good Saint Ann for many prayers granted. " E. Bulley.

**Quebec** : " For the recovery of two persons who had been seriously hurt : after novenas in her honor, using the oil of Saint Ann ; for several temporal and spiritual favors obtained, of which two very important ones. " M. A. D.

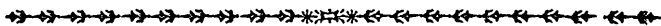
**West Gardner, Mass.** : " I wish to thank Saint Ann for many a kind favor granted me. " Louise O'N. — " I wish to return thanks to Good Saint Ann for many favors obtained. " M. A. O'N.

**Malone, N. Y.** : " Enclosed offering for two masses in honor of Saint Ann, for have passed a successful examination ; with hope to obtain another special favor. " A. S. D.

**Purcell, Ind. Ter.** : " Gratitude for cure of my sore eye. Off. 50 cts. " Mr W. W. Jones.



## 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 Neuman, and others who have died in odor of sanctity in North America.

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

The Benefactors of St Ann's Basilica.

Persons already recommended and whose prayers have not been granted.

### Special Intentions.

PHILADELPHIA, PA. : « A very special intention. » Mrs F. A. Donnelly. — « That money unjustly taken may be refunded ; for four temporal favors ; five conversions. » — WEST PHILADELPHIA : « That Saint Ann may grant me my petition. » K. T. T. — GLENS FALLS : « Enclosed \$1.00 for a mass, that good Saint Ann may banish obnoxious insects from me and from my house. » M. E. D. — CAPRON, N. Y. : « That Good Saint Ann may grant me cure of stomach and lungs, that I may be able to work. » Subscriber. — SUDBURY, ONT. : « That dear Saint Ann may cure me and my dear sister. » N. Mc C. — NEW YORK : « Cure of a tumor, good health and a suitable position » H. B. — KRESEVILLE, N. Y. : « Please have mass said to obtain special favor from Saint Ann, that she may remove the great sorrow of my life. » Subscriber. — MONTREAL : « For peace to a soul in great spiritual misery ; that I may the grace to make a good Jubilee, confession and communion. » — GASPÉ : « For cure of bronchitis and catarrh. » Mrs W. G. — TOLEDO, OHIO : « For the conversion of a drunken husband. » Mrs P. C. — WAFFORD, ONT. : « For the restoration to health of five persons ; for the restoration of the mind of one, of the sight of two ; for the cure of the headache ; for the conversion of four, and a happy death for ten. » — NORTH MONROE, N. H. : « I request the prayers of Good Saint Ann for all my children who cause me much trouble. » M. Plamondon. — JORRAY, Nfld. : « For the recovery of a child and a special intention. » Sister M. Josephine. — PHILADELPHIA, PA. : « Please pray for an unfortunate family and happy death of a young woman. » Maria S. S. — SAINT CECILIA SEMINARY, HOLDEN, MEX. : « For the grace of a happy death ; God's mercy on my brother John ; perseverance for my relatives. » Sister M. Purification. — HINCHINBROOK : « Please pray for my recovery to health. I suffer intensely and find no relief. » Mrs Thomas Fitzgerald. — LITTLE FALLS : « That my son John may recover from a badly sprained ankle. » Mrs M<sup>e</sup> Gregor. — Kindly say a mass that my sister may be cured of nervousness and fear of being alone, so that she may go to confession and receive communion. I also recommend a special intention and hope that Good Saint Ann will intercede for me. » Subscriber. — CHIPPAWA, FALLS, WIS. : « For the recovery of my sight. » Joseph Lemay. — « Many other intentions that have been recommended. »

(*Three Hail Marys.*)

### PRAY FOR OUR DEAD.

EAST TOLEDO, OHIO : Joseph Busson.

HOLYOKE, MASS. : Mrs C. Larivé, Clement Gagnon.

QUEBEC : J. B. Deslauriers.

WHITTEMORE, MICH. : Mrs Goupil.

(*One Our Father, Hail Mary, Glory be, etc.*)

RECOLLECTION OF ST. JOHN THE BAPTIST

