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MURILLO

The little Collector

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THE VIRGIN'S KINDRED

by PERUGINO



Vol. 12 ..ofo.. April 1899 ..ofo.. No. 12.

Annals of
Saint Anne de Beauport

Notice by the Management



Subscription. — The twelfth year of the *Annals* will finish with the April number. Now is properly the time to subscribe or to renew the subscriptions. In the latter case, the Director must be informed of it without delay; otherwise the subscriber runs the risk of having his name struck from the list.



Refusal. — Those who do not wish or are unable to continue to receive the *Annals* have only to notify their postmaster who is provided with special cards for the purpose and it costs nothing to send them.



Change of residence. — When notifying the Director of change of residence, do not forget to give your old address, for it is impossible to make any change in the lists without this information. Moreover, this must be sent prior to the first of each month, for after that date, the *Annals* are sent once more to the former address and there is a risk of losing that number. Besides it costs nothing as, the postmasters are likewise provided with cards for the purpose. But they must be notified.

Complaints. — Although the *Annals* are regularly addressed to all the subscribers, it sometimes happens that they go astray, through no fault on our part, and do not reach their destination. In this case we shall always be disposed to replace them, if we are told what numbers are missing and how many.



Thanksgiving. — We faithfully publish all the thanksgivings that are sent us, but, as a rule, we cannot do it sooner than a month after their reception.



Correspondence. — Our subscribers may judge of the regularity with which we propose to manage the *Annals* by the diligence and punctuality with which we reply to each of their letters. In this connection we wish to state that every letter containing any money or remittance is *invariably* answered. Consequently if it be not received within the usual delays, it is a sign that the letter has not reached its destination.



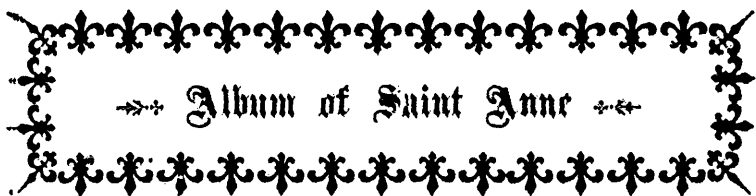
Premium. — This year's premium is a picture of St. Anne. It is still finer than that of St. Joseph. The St. Augustine society of Bruges, whose reputation for first class publications is so well known, solicited the favor of being permitted to publish it with its great Catholic Almanac for 1900. This means that the premium is highly appreciated even in Europe where engraving has reached so high a degree of perfection. This artistic picture is not offered to the trade. It is destined solely to the subscribers of the *Annals* and will be sent them post-paid on receipt of their subscription.



Annals of 1898. — Those desirous of doing so, can still procure, at usual subscription rates, the full collection of the *Annals* and also the premium for last year. The complete collection of the 12 volumes of the *Annals* is worth \$ 5.00.



To promoters. — We undertake to bind the collection of the new *Annals* free of charge for every promoter who sends us 25 subscriptions and over, provided he sends the same to us with 10 cents to cover postage and packing. The picture of St. Joseph will be included in it. Those who remit us 50 subscriptions will receive this fine volume *free*.



Album of Saint Anne

THE DEVOTION TO SAINT ANNE IN CANADA

VIII. The Joiners' Confraternity of Madame Sainte Anne

MEN fail, change and die ; even monuments wear out, become old and fall ; but institutions remain ; they are the surest and most solid guardians of all things. This principle, ever true, finds its application above all in works of piety and these are all the more durable when founded on more profound convictions and strengthened by a more perfect organization.

Convinced of this truth, the first inhabitants of Quebec soon erected the great devotion to St. Anne, which was already general among all the families, into a confraternity. This was easily done as every one wished to place his person and his undertakings under the patronage of that great Saint. However, to the workmen's class, to the joiners especially, is due the honor or rather the merit of having taken the first steps to attain that end.

Jean Levasseur, a former master of the Ancient Confraternity of Joiners in Paris, was, in truth, the very person to successfully carry out the undertaking. His relations with his former associates and the influence he had gained over his new ones made him the connecting link between Paris and Quebec. He resolutely placed himself at the head of the movement without fear of any difficulties or obstacles and his efforts never ceased until the Confraternity was civilly and religiously erected in Quebec. It must also be stated that his brother, Pierre Levasseur, as well as Pierre Biron, Raymond Pagé alias Quercy, Pierre Miville, Guillaumé Loyer alias Latour, François Gariépy, all joiners, stood always by his side ready to second him in everything tending to that object. This was because, in spite of the difference of their origin, they were all united by the same bond, that of charity or, in other terms, by

the desire to mutually assist one another by means of prayer and good works during their lives and after death.

The documents relating to that confraternity are of such historical importance that they all deserve to be entered in the *Album of St. Anne*. Some of them were published in 1867 in the *Manual of the Confraternity of Ste Anne* (1) and others quite recently in the *Three legends of Madame St. Anne* (2) by Reverend Father Paul V. Charland, a dominican. But as these works are only in the hands of very few of our readers, we think it will please them by placing them under their eyes, notwithstanding their length. As regards those that have not yet been published, we are indebted for them to the kindness of Monsignor C. O. Gagnon, chaplain of St. Charles Asylum, of the Archbishop's secretaries and of Rev. Messrs F. X. Faguy, pastor of Notre Dame de Quebec and B. Demers, pastor of St. Jean Baptiste. To enable them to be more easily read and understood by those of our readers who are not familiar with the style of writing used in the middle ages we have adopted modern spelling and punctuation.

The first of these documents is the *petition of the Quebec Associates for the establishment of the Confraternity of St. Anne* « To Reverend Father Jean de Quen, superior, occupying the « position of first ecclesiastic and vicar-general in this country « of New France. (3) » We find in it the irrefutable proof of the popularity of this devotion at the very beginning of the colo-

(1) *Manual of the Confraternity of St. Anne, Quebec, C. Drapeau, 1867, p. 38* and following.

(2) Appendix p. 18 and following. This important work, of which the author has as yet published only one volume, is a kind of Summary on the life of and devotion to St. Anne. It is the result of ten years of incessant labor and painstaking searches. Antiquarians and bibliophiles will take delight in it. This book, illustrated with 250 cuts is now for sale by all booksellers.

(3) The joiners of the country humbly pray and say that having for several years caused high mass and other services to be celebrated at their expense in honor of Madame St. Anne, on the day of her feast in the parish of Notre Dame de Quebec with the design and intention of erecting a confraternity for ever as soon as the church was in a position to receive them and as they would have a suitable place and chapel.

ny. Quebec was still merely a small village whose population, including that of the neighboring settlements, barely numbered twelve hundred souls.» (1) The parish church, notwithstanding the great sacrifices made to hasten its construction, had only just been opened for worship and the project was already formed to establish a confraternity in it having its chapel, its furniture and its altar, and this project was not even new in 1657. « Many years before, the joiners of the town being desirous of imitating the piety of those of Paris, begged for the establishment of this confraternity and practised certain exercises as edifying for their fellow citizens as they were capable of encouraging the ecclesiastical superiors to authorize the same, had not the small dimensions of the parish church, opposed an obstacle to it (2).»

Father de Quen, too happy to encourage an association that fulfilled his desires so well, at once approved it and signed the petition on the 8th April 1657 (3).

And having over two years ago spoken to Reverend Father Jerome Lalemant, then filling the office of pastor, both about the chapel and about the place for a pew for the said confraternity, which nevertheless could not be effected owing to some difficulties that arose between the said joiners, the latter have at last come to an agreement and desire to carry out their pious intention at once and without delay.

Wherefore they humbly pray that you will be pleased to order and empower the pastor to erect and establish the said confraternity in his said parish of Notre Dame de Quebec and the church-wardens to receive and give them a place in the said chapel of St. Anne and assign them a place to construct a pew for their use for the purpose of exercising their ordinary functions and devotions according to the statutes and regulations of their confraternity as is practised everywhere else with the privileges, indulgences and other apostolic graces and favors granted to them by the popes on condition that they perform, among themselves, the works of piety and charity mentioned in the said by law: with the promise to keep and observe them here when their confraternity is established and received in so far as the state and disposition of the country will permit according to the judgment and acknowledgment of the ecclesiastical superior of this country.

The original of these presents is signed: Jean Levasseur, Pierre Levasseur, G. Loyer, Pierre Biron, F. Gariépy, Pierre Miville, Raymond Pagé.

(Archives of the Archbishopric of Quebec.)

(1) De Rochemonteix: *The Jesuits and New France*, 11 p. 158.

(2) Manual of the Confraternity of St. Anne, p. 40.

(3) We the undersigned order and empower the pastor of the parish of Notre Dame de Quebec to erect and establish the joiners' confraternity of St. Anne in the chapel of St. Anne otherwise called the chapel of the Rosary and the church wardens to

As soon as authority was obtained, they resolutely set to work, for they desired to have everything ready for St. Anne that year. They were fully successful. In fact, three weeks after receiving his mandate, Father Poncet, the pastor of the parish, had the happiness of erecting in his church the *Joiners Confraternity of Madame St. Anne*. The deed is dated the first May 1657 (1).

receive them and give them liberty to exercise all the functions of their confraternity, to lend them such aid and assistance as they may deem proper as set forth in their petition and as may be agreed between them.

Done at Quebec the 8th April 1657 (Signed) J. De Quen.

(Archives of the Archbishopric of Quebec)

(1) We, the *Cure* of the parish of Notre Dame de Quebec, under the powers of the Reverend Father Superior, first ecclesiastic and vicar-general in this country, erect and establish and declare erected and established the joiners' confraternity of Madame St. Anne, their patroness, in our parish church and in the chapel of St. Anne, called also that of the Rosary, and, as far as lies in our power, we give full and complete power to the said associate joiners, to exercise at present and for ever the functions, observances, devotions, statutes and regulations of their said confraternity.

On condition, however, that they bind themselves and promise to receive no master, associate, dean, bâtonnier or other officer of their body who shall not swear and make oath before the pastor or other person acting in his stead who shall preside at their election, to never suffer, in so far as them lies, any of their craft in this country who is not a good and faithful Catholic.

And the dean of the said confraternity shall be careful to send as soon as possible for the statutes and ordinances, bulls and privileges from the Popes that are mentioned in their petition.

And in order that this confraternity and association they form between them may not be a body without soul, We exhort and urge them with all their power to agree together to endeavor to assemble at least once a month in their chapel with their pastor or other ecclesiastical person, secular or religious, in order to devoutly recite the litanies of St. Anne therein, and to listen to a short familiar instruction as is done in other well-regulated confraternities.

As regards the interests of the *fabrique* they shall make an arrangement with the church-wardens.

Done at Quebec the first day of May 1657. (Signed) Joseph Poncet, with paraph.

And as regards an invitation to the associated joiners to meet once a month We declare, — to remove all scruples and free all pastors both present and future — that this proposition binds neither the one nor the other and that We do not even require that it be done at the beginning nor perhaps for several years, so long as time and the condition of the country give means and facility for such devotion.

Done on the day and year above mentioned.

J. Poncet.

(Archives of the Archbishopric of Quebec.)

On the same day the deed of perpetual lease of the pew of the confraternity in the chapel of St. Anne, otherwise called of the Rosary was signed (1). Jean Levasseur became the pur-

(1) Before Guillaume Audouart, secretary of the Council established by the King at Quebec, notary in New France, and the undersigned witnesses, were present Reverend Father Joseph Poncelet of the Society of Jesus acting as *Curé* of the parish of Notre Dame the Quebec, Guillaume Couillard, Jean Juchereau, *Sieur* de Maure, the present church-wardens of the said parish, and Jacques Loyer, representing Jacques Maheu, an absent church-warden, and Henri Pinguet, another church-warden, representing Martin Grouvel, also absent, who declared :

That in accordance with the power and mandate of the Reverend Father Superior, first ecclesiastic and vicar-general in this country, signed Jean DeQuen, dated the 3rd day of February of the present year 1657, and the petition to him presented by the joiners of this parish and signed by Pierre Miville, Raymond Pagé, Jean Levasseur, Guillaume Loyer, Pierre Biron, Pierre Levasseur and François Gariépy, all joiners, the said mandate of Father Superior ordering the reception and the erection of the said confraternity by the said *curé*.

The said church-wardens have agreed to the erection of the said confraternity in their church and to that end have assigned the chapel of St. Anne otherwise called that of the Rosary and have assigned therein a place five feet long and from three to four feet wide, along the wall on the north side, beginning at the door now walled, up to the closed pew in the west corner of the said chapel, to Jean Levasseur, master joiner of Paris, present thereat and accepting thereof the same to be enjoyed by him and his representatives for ever by means of these present.

This place is given and assigned to the said Jean Levasseur in consideration of the sum of sixty livres tournois which he has paid in money and in beaver skins to the said *curé* and church-wardens.

Whereof &c. quittance &c. which place the said Jean Levasseur may dispose of and transfer, once only, to whomsoever he thinks proper, in favor of the said confraternity.

And to supply the payment of the dues ordered to be paid for the church pews when the holders thereof are changed and to acquire the amortization of the said place in perpetuity and as an acknowledgment to the said *curé* and church-wardens that they lend them their church bells, organs and the aforesaid chapel of St. Anne to practise therein the usual devotions and observances of their said confraternity, the said Jean Levasseur shall be bound to oblige the holders of the said place to construct a pew of the same shape as the pews of confraternities and to lend them gratuitously and of pure free will to the officers of the other confraternities of artisans which may be erected in the said chapel, only on the feast days proper and particular to each of such confraternities.

With which acknowledgment the said *curé* and church-wardens have declared themselves satisfied and also that they wished not to undertake any costs for the service of the said confraternity except upon the said associates paying a reasonable amount for the costs of the services which they may agree to incur for offices, or-

chaser for the sum of sixty livres tournois, . . . paid in money and beaver skins (1). Then they proceeded to their elections with the result that may be expected: he who had been the happy promoter of the confraternity at once received the well earned title of « dean. »

Thanks to this new association, the feast of St. Anne, although it fell on a Thursday in 1657, was celebrated with unusual splendor and enthusiasm. It was an admirable spectacle to see gathered around an altar erected by their hands all these worthy workmen honoring the patroness of Christian joiners, St. Anne, who was « the builder of the tabernacle *par excellence* in giving birth to the Virgin Mary, so often called « in the language of the Church, the Ark of the Covenant or « God's Tabernacle (2).

P. GIRARD, C. SS. R.



naments and lights which the associates may ask of them; to which the said Jean Levasseur declared that he willingly agreed. Thus & promising & renouncing &.

Done and passed at Quebec in the office of the aforesaid and undersigned notary and witnesses on the 1st day of May 1657, in the presence of Jean Gloria and Germain Morin, witnesses thereunto required, who have signed with the said parties with the exception of the said *sieur* Couillard who stated that he could neither write nor sign when thereunto required according to the ordinance. Thus signed on the copy and original of these presents: Joseph Poncet, Juchereau, Loyer, Latour, H. Pinguet, Levasseur, Germain Morin, J. Gloria and Audonart, notary, with paraph.

(Archives of the Archbishopric of Quebec.)

(1) As money was too scarce for the requirements of trade at the beginning of the colony, wheat and beaver skins were legal currency: wheat being worth six francs the measure and beaver skins one *pistole* or ten *livres tournois* the pound.

(Archives of Ste Anne de Beaupré and Journal of the Jesuits, p. 8.)

(2) *Bulletin de Ste Anne de Paris*, Jan. 1899, p. 104.



OUR LADY OF PERPETUAL HELP

Patrons of Parishes &
OUR LADY OF PERPETUAL HELP

27th March 1499 -- 27th March 1899



THE 27th of March is the 400th anniversary of the final installation of the picture of Our Lady of Perpetual Help in Rome. This has led us to speak today of the history of that famous picture.

About the end of the 15th century when the Turks, who were then in the height of their power, invaded southern Europe, some inhabitants of island of Candia or of Crete fled from the barbarians and sailed to the shores of Italy. Hardly had they left port when the sky became overcast and a frightful storm swept over the waters; the sailors and passengers thought they were lost.

One only was without fear. He was a pious merchant, more eager for the goods of grace than for those of fortune and a great servant of Mary. Nevertheless when the peril became imminent, he went down to a cabin, re-appeared and revealed to the eyes of all, a picture of his heavenly Protectress. « Here, » he said, is She who will save us; let us kneel and invoke all together the *Mother of Perpetual Help*. » At the voice of the good merchant all on the ship hastened to prostrate themselves before the holy image. Calm succeeded to the storm and a favorable wind wafted the ship to a port in Italy. As to the pious owner he proceeded to Rome but fell ill and died after making his host promise that the picture would be exposed and publicly honored in one of the churches of Rome. The Most Blessed Virgin manifested by repeated wonders her formal will that the picture should be honored on Mount Esquiline, between the basilica of St. John of Lateran and that of St. Mary Major, that is to say, in the church of St. Matthew then served by the Augustine religious. The miraculous picture was transported there in triumph and finally installed on the:

27th March 1499. For three hundred years the shrine chosen by the August mother of God witnessed a prodigious concourse of faithful ; miracles beyond number were worked in it and never has Mary deceived the hopes inspired by her sweet name of *Mother of Perpetual Help*.

But alas the hideous revolution of 1793 had its counterpart in the capital of the Christian world ; the church of the Esquiline was destroyed ; the miraculous picture disappeared and for about sixty years it remained hidden but not forgotten. At the moment when other calamities were about to befall Rome and Christendom, the *Madonna of Perpetual Help* suddenly re-appeared. The finger of divine Providence pointed it out and the glorious Pius IX, that great servant of Mary, restored their beloved Madonna to the Romans and to her altar and devotion. This was in 1866. In the following year, the venerable chapter of the Vatican gave the Miraculous Virgin a golden crown in token of homage.

From that time the holy picture has been exposed to public veneration. Its custody is confided to the pious solicitude of the Redemptorist Fathers.

Their fine church of St. Alphonsus, built on the Esquiline, almost on the-site of the former shrine chosen by Mary, was naturally entitled to the honor of possessing this treasure. Ever since, the devotion to the miraculous Virgin has spread throughout the entire world with the rapidity that distinguishes truly popular devotions. This rapidity was all the greater that through a special blessing of heaven, in almost every place where copies of the miraculous picture were exposed to public veneration, wonderful favors were granted.

The spontaneous desire of the faithful soon clamored for an Association of Our Lady of Perpetual Help. This association was canonically erected on the 4th June 1871 and soon spread extensively. By a brief of the 31st March 1876, Pius IX was pleased to raise it to the rank of an Archconfraternity and asked that his name might figure at the head of the register book. This Archconfraternity, placed under the protection of St. Alphonsus of Liguori, counts many associates in every country in the world.

Our readers will no doubt be pleased to have a short explanation of the miraculous picture. It contains several objects which, at first sight, are strange. What do the two angels mean? Why the frightened attitude of the divine Child? Why the melancholy look of the mother? What connection is there between this unusual manner of representing the Mother of God and the title of Perpetual Help? Here is the answer.

The Child Jesus was peacefully sleeping in the arms of Mary. Suddenly the angel Gabriel, the revealer of the mystery of the Redemption, and the archangel Michael, the protector of the Church, appeared to Him and revealed frightful objects to His eyes. Michael held in his hands a vessel filled with gall; from this vessel arose a murderous lance and a long rod surmounted by a sponge dripping with vinegar. Gabriel presented to Him a horrible gibbet with three long nails; this was the gibbet of criminals and on the top of that horrible instrument the sweet Child read: *Jesus of Nazareth*. Wakened up suddenly by this terrible vision, He quickly raises His head, seizes with His trembling hands that of His Mother and gazes around with an anxious look. Then, doubtless, He accepts the presents sent Him through the instrumentality of the angels and says as He will say on a future day in the Garden of Olives: « Father thy will, not mine, be done. » The pious artist has therefore sought to show in a symbolical manner that, even in His childhood, Jesus was continually pre-occupied with His future passion. As to Mary, united with her Son to redeem us, as Eve was united with Adam to betray us, she joins her sacrifice to that of Jesus and instead of looking at Him, she looks at us as if to say to us: « Love Jesus, love me and place all your confidence in me. I will help you perpetually until I have introduced you into heaven. »

O Mother of Perpetual Help. This title that the Church gives you seems to me finer, more consoling than the others. It is above all *universal*. I return thanks to God who in you has prepared for us perpetual help; help in temporal wants; help in spiritual necessities; help in the struggle against the enemies of our salvation; help when we fall; help at the hour of death. Henceforth I renounce forever whatever may unfortu-

nately, in my past life, have so often been an obstacle to your perpetual help. Yes, I renounce that presumptuous confidence which might pretend to take advantage of your liberality to sin still more; to that intention based solely on material benefits and which pays but little heed to eternal gifts; finally to that slight constancy in loving you. I desire in future to deserve your help by true confidence, active in its principles, supernatural in its object, and perpetual in its duration. I shall never forget these beautiful words which I shall adopt for my motto:

I SHALL HONOR HER BY PERPETUAL RECOURSE

SHE WILL RESPOND BY PERPETUAL HELP. ;

P. WITTEBOLLE, C. SS. R.

Hints

Don't complain about the weather,
For easier 'tis, you'll find,
'To make your mind to weather
Than weather to your mind.

Don't complain about the sermon,
And show your lack of wit,
For, like a boot, a sermon hurts
The closer it doth fit.

Don't complain about your neighbor,
For in your neighbor's view
His neighbor is not faultless —
That neighbor being you.



Not a blade of grass but has a story to tell, not a heart but has its romance, not a life which does not hide a secret which is either its thorn or its spur. Everywhere grief, hope, comedy, tragedy.

PIOUS SOUVENIRS



REV. FATHER LOUIS FIÉVEZ

The Missionary

IT is related that Alexander the Great had ordered one of those nations which he subdued everywhere on his triumphal march, to erect a statue to him while he went to subjugate Egypt. What « did these new slaves? On the return of the proud conqueror « they presented to him all the children born during his absence « and to whom they had given the name of Alexander, saying « to him : Prince, here are living statues ; they shall repeat « your greatness and your power better than the finest « marble. (1)»

There are conquerors worthier of our admiration than those who subdue nations ; they are the conquerors of souls, or the apostles of Jesus Christ. Most of them have no statues erected

(1) N. E. Dionne, *Life of C. F. Painchaud*, introduction.

to their memory. The Church glorifies only the heroes of holiness and the world raises no monuments to those who have labored solely for eternal life. But the names of those generous missionaries are written in indelible characters in the grateful souls of those who owe their supernatural life to them. I seem to see around the throne of one of them, of the late FATHER FIÉVEZ, those thousands of sinners whom he brought back to God ; that phalanx of choice souls which he has directed in the ways of perfection ; those pilgrims beyond number whom he has attracted to the shrine of St. Anne ; those bishops and pastors whom he so powerfully aided in their ministry by retreats and missions ; so many living statues which say to him : « We are the Redeemer's work and yours ; we shall repeat your glory throughout eternity. » Four years have elapsed since Father Fiévez quitted this world and his memory is still bright among us. Let us recall some traits of him whom we have pre-eminently called *The Missionary*.

Father Fiévez was born at Tongre Notre Dame in Belgium on the 28th November 1828. Endowed with superior qualities, he went through his studies with brilliant success at the Minor Seminary of Bonne Esperance and became a professor in the college of Morlanwelz and later tutor to the children of M^r Dechamps, minister of State.

But God intended him for a higher destiny. He entered the Grand Seminary of Tournai where he continually distinguished himself by the vivacity of his mind and by his tender devotion. On being ordained priest, he was appointed professor of rhetoric and shortly afterward, superior of the ecclesiastical college of Binche. The period under his direction was the most successful period of that establishment. There, amidst his successes, he felt within him the first attraction for a religious life. The better to detach him from the things of this world, God sent him a long and painful illness ; during that time the sick man took pleasure in reading the lives of the Saints ; that of Father Lacordaire among others decided his vocation in a great measure. He never ceased to think of it and he admired above all the great austerities of the celebrated orator. He chose an Order wherein, like his illustrious model, he

could devote himself to preaching and to penance. His choice fell on the Congregation of the Most Holy Redeemer, which he entered in 1867, burning with the desire to consecrate irrevocably, to the glory of God and the salvation of souls, both his talents and his heart. He sacrificed without regret his liberty and his free-will as well as the highest offices which Monseigneur Labis, then bishop of Tournai, wished to confide to him in order to retain him in his diocese.

The institute of the Redemptorist Missionaries in admitting Rev. Father Fiévez had obtained one of its greatest acquisitions. Hardly had he pronounced his religious vows on the 2nd February 1868, when he began his lengthy and fruitful apostolical career. Providence wished him to be an apostle not only of his own country but also of Canada. His heart embraced the whole world ; for him there was but one word in every tongue : *to convert !* But few cities in Belgium have not had an opportunity of admiring his eloquence and the ardor of his zeal. He was for many years attached to the house at Liège as superior and as director of the Association of the Holy Family, in the duties of which position he ceased not to attract every sympathy.

In 1879, when a foundation presented itself in Canada, Father Fiévez was selected to form part of the first detachment of missionaries for that distant country. Needless to say that he met with unheard of success both in the missions he preached to the people and in the retreats for the clergy.

Here is the portrait of him sketched by Rev. L. H. Paquet who preached the funeral oration of the great missionary. « Nature, « he said, had been lavish with regard to him. It had admirably « endowed him for the very difficult and delicate art of public « speaking. It is impossible to find in any man a happier min- « gling of strength and gentleness, of simplicity and nobility. « of virile beauty and moral grandeur. When he made his ap- « parance in the pulpit with his high stature, his countenance « at once serious and sweet, his clear, and penetrating gaze, one « felt oneself face to face with a master whom nature had « formed exceptionally well, whom grace and virtue enriched « and transformed.

« He speaks and at the very first sentences, delivered slowly, with measure, in a sympathetic and harmonious voice, you feel the charm, the undefinable charm irresistibly produced by the human voice skilfully used and still more by the voice of God when it issues from the lips of a great sacred orator, of an apostle, of a saint.

« His discourse proceeds. His voice, at first grave, becomes warm and vibrating without ceasing to be sweet and insinuating. His gestures, what gestures! You remember them -- varied, supple, expressive, assist the voice and double the strength of thought. His physiognomy becomes illumined; his countenance is transfigured; his eye darts flames; a magnetic current issues from his person and runs through the audience hanging suspended from his lips, agitated, moved, in turn brightened, confiding and touched as the missionary places before their eyes God's inexorable judgments or the ineffable mystery of his mercy.

« But few among you have not heard him and very often, perhaps. Well, I take you to witness that I do not exaggerate when I speak, as I do now, of Father Fiévez' great oratorical talent. I say it with assurance: he would have shone in the first rank on the finest stages of Europe, in the pulpits rendered illustrious by Ravignan, Felix, Lacordaire and Monsabré.»

It is not surprising that the favor of having the eloquent Redemptorist was sought everywhere. For sixteen years, he went through the various dioceses of Canada and the leading Canadian centres of the United States. He frequently undertook campaigns lasting several consecutive months, during which, missions succeeded one another without interruption, exhausting his strength, and injuring his health. The record of his apostolic labors shows that in Canada he preached 157 missions, 44 renewals, 19 retreats to ecclesiastics, 24 to nuns 2 at Laval University, 8 at the Seminary and 2 in Colleges, besides many sermons on special occasions and other exercises of less importance. If to these labors we add what he did in Belgium we obtain a total of 486. This is not all. In the church of Ste Anne de Beaupré, he had charge of the pilgrimages and of the Association of the Holy Family.

Father Fiévez came from a robust stock, from a family whose members attained a great age ; but unremitting labor without repose had worn out his powerful constitution before he grew old. While preaching a mission in Chicago in 1891, his strength gave way. Finding himself attacked by disease he said to a colleague. « It is all up with me, I have now only to pray and prepare for death. » The last two years of his life were a continual preparation for eternity and the end of this illustrious son of St. Alphonsus, of this indefatigable apostle, was the faithful echo of his whole life, a sacrifice generously offered to God. He died at Ste Anne de Beaupré on the 10 July 1895, in the sixty seventh year of his age. His mortal remains lie under the Basilica of St. Anne whom he loved with such filial love and of whose greatness and power he so often spoke.

Thus he died, reaped before his time, with his arms in his hands. The beautiful words of the great Canadian poet Cremazie of which a translation is given below seemed as if they had been written expressly for him :

« The slave of duty, your ardent words
 « Sought too soon to exhaust their fecundating strength ;
 « Like a soldier dying erect his arms in his hand,
 « You wrestled strongly with dread disease.
 « Striving to raise your weakened voice, you said :
 « To-day I must labor and to-morrow rest.

« The morrow was the grave, wherein harsh and sombre death
 « Gave you that repose full of silence and shadows
 « Where we shall one day sleep by your side . . .
 « But, on the threshold of the tomb, in your pious heart
 « You received the bread of life eternal ;
 « Under that divine sun your untrammelled soul
 « Soared to heaven on the wings of faith.

P. WITTEBOLLE, C. SS. R.

There's not an act of a man's life lies dead behind him, but it is blessing or cursing him every step he takes.

OUR ENGRAVINGS



PERUGINO

The Virgin's kindred.—Peter Vanucci, called Perugino, was the head of the Roman School and Raphael's master. That which gives him a place apart in the history of art is the realization of the human type of the Madonna. The faces painted by Giotto and Angelico are heavenly; those of Da Vinci are great ladies; those of Perugino are mere women, sweet faces of women whose souls are turned to heaven. He was pre-eminently the painter of *Holy Families*. For the composition of the picture we reproduce, he adopted the opinion of those who claim that the Blessed Virgin had two sisters and he represents St. Anne dominating from the summit of a throne, her three daughters with their children.

Perugino worked much at Florence, at Perouse and at Rome in decorating the Sistine chapel. A large number of works and a spirit of economy verging on avarice made him wealthy. He never left his

house without taking his money-box with him. So many precautions were prejudicial to him. A thief noticed them; he attacked him on the road and robbed him of his wealth, the loss of which caused his death in 1524.

Premium. — The premium of the *Annals* for the year of publication beginning in May is now ready, and will be sent as soon as subscriptions are received. This premium is admitted by all who have seen it to be very fine and is worthy of being framed. As it is the faithful representation of the statue of St. Anne at Beaupré, it will greatly contribute to foster in families the fruitful devotion to that powerful and holy patroness.

P. GIRARD, C. SS. R.



ALL PROCLAIM IT A MIRACULOUS CURE

Reading, Pa., Dec. 4th 1898.

Dear Father: —

I regret exceedingly that I have delayed so long in answering your solicitous letter relative to little Cyril.

As M^r O'R. stated to you, Cyril had been examined by an oculist a year prior to the visit to the Shrine of St. Anne. He was then 3 years of age and his vision was so poor that an examination was deemed expedient. The result of the same was very disheartening. The Doctor said the eyesight of the one eye was so effected that only night and day were distinguishable, and the other eye was so limited in its vision, that an object was only discernible as if looking through a telescope, and that the child would necessarily experience great hardship in acquiring an education when he would grow older on account of the limited vision of the eye, which would be capable of distinguishing objects and letters only when in direct line with the eye, and that he would not be able to play with companion, because he could not protect

himself, in the diversified movements of children at play and would be injured and hurt constantly, not being able to anticipate any movement of a person or object until it would be too late to avoid an injurious contact with the said person or object.

Our personal observation of the actions of the child previous to and subsequent to the said visit to the oculist only confirmed his opinion.

A recital of a few facts will not only be interesting to your good readers, but will be instrumental in distinguishing the case as it was previous to the visit to the Shrine of St. Anne and subsequent thereto. Cyril, as you know, is a beautiful little child, in character and appearance, with eyes that seem as bright and clear as the light of day, and yet their vision was shadowed with darkness that no earthly power could dispel.



Our grief and anxiety were truly great, to know that the vision of our bright, happy little boy was thus limited, with no hope that an operation would be beneficial to him. His helplessness became more apparent as he grew older, he was continually falling over all objects in his path, not being able to discern articles around him; his toys would be continually lost, thus preventing him from playing with his brother in any manner; his fear of falling in a strange house was extreme, and on entering a room he was unable to detect his mother until the sound of her voice guided him.

I might also mention that on two occasions his mother took him in a store to do some shopping, when the boy would insist on taking hold of both her hands for protection, — his fear and anxiety were so great that his mother had to return home with him without accomplishing her mission.

One day, hearing of the miracles wrought by St. Anne, we resolved to appeal to her mercy and make a pilgrimage to her shrine in behalf of Cyril, which was undertaken the beginning of July, 1898.

The journey thereto was long and tedious, and the little fellow experienced homesickness, and found no pleasure in the travel for the

reason that he was in constant fear of falling and was troubled with the confusion around and about him, because he was unable to discern the subjects that produced the unaccustomed noise within his hearing.

On the day of our arrival at Beaupré, no sooner had the relic of St. Anne been applied to his eyes than he exclaimed, in the presence of about five persons, « How funny, funny, funny ! » and moved his eyes up and down, and blinked as if everything struck his eyesight in a very peculiar way. Immediately thereafter his sister leading him to the church door, he freed himself from her hand, and descended the church steps alone, (an act which he never was able to do before) and at once began to run and play with little children stopping at the Regina Hotel.

The home journey was a truly delightful one ; the moment the child entered the cars, he seated himself close to the window and nothing could induce him to leave it. So attracted was he with farm houses, children and scenes that met his gaze as the train sped along ; one of his chief amusements was pencil and paper, which afforded him great pastime, for our journey was long and tiresome.

Since his arrival home he plays with his toys, with his brother, rides the Tricycle, and in general takes care of himself as any other child ; he has great freedom in his action, no longer actuated by fear and anxiety of falling and injuring himself, but replete with mischief, and thoroughly enjoys himself and gets other people in trouble instead of himself. He is happy and smiling as the day is long, and the first to awake the echoes in the morning.

The above recital of facts relative to Cyril previous to and since his visit to the Shrine of St. Anne de Beaupré have occurred under our daily observation, and all who have known the child from birth proclaim the wonderful change that has taken place in our little Cyril, and the miraculous cure of St. Anne. With loving and grateful hearts we can only, in our humility and gratitude, exclaim, « Dear St. Anne, » and with the help of God expect to return to the Shrine next summer. We have consecrated him to St. Anne, and may he ever be worthy of her protection.

Although we do not think that Cyril's eyesight is perfect in all respects, yet the improvement is so wonderful that our gratitude to St. Anne is unbounded, and the defect that we notice may be to a great extent the result of habit and thoughtlessness.

Yours most affectionately,

Sallie G. O'Reilly. Simon P. O'Reilly.



THANKSGIVINGS



Albany N. Y., Feb. 16, 1899: « I wish to fulfil a promise I made to St. Anne a couple of weeks ago for the cure of my two children who had a very severe cold that worried me very much. They got better, but I forgot all about my promise, when my oldest child was taken sick again. I then suddenly thought of my promise which I had neglected; I asked St. Anne to forgive me and fulfilled it immediately. » A Subscriber.

Atlantic Mine, Mich., Jan. 30: « Last fall I asked St. Anne to cure me of a certain disease which has lasted me nineteen years. I promised, if cured, to have the fact published in the *Annals*, have masses said, and say a rosary every day in my life. Thanks to St. Anne, I am better and if I keep so, I will send five dollars every year to her shrine. Thanks also for many other graces. » Off. \$ 1.00. N. L. Charles.

Bay City, Mich., Feb. 8: « Thanks to St. Anne for a favor obtained through her intercession. » Mrs McGuire.

Elk River, Minn., Feb. 1: « I give thanks for the help I had from St. Anne. I was so sick that I received the last sacraments; but I am now out of bed, though very weak. I promised that I would make a pilgrimage to Ste Anne's, if I got better. » Julia Arrell.

Ennismore, Ont., Feb. 18: « Thanks to St. Anne for a cure for which I promised to have two masses said. » M. E. T.

Erinsville, Feb. 15: « After many prayers and the promise to publish the fact, I have obtained a great favor. » A Subscriber.

Menominee, Mich., Feb. 8: « My baby who is one year old swallowed a piece of lead pencil about an inch long. I prayed St. Anne to help him out of danger and, to my great consolation, the lead pencil was found two days after. » Mrs A. Demers.

Mobile Ala., Feb. 20: « Having been ailing for a long time, I became so I was unable to work. I was told by the Doctors that I would have to undergo an operation. I prayed to St. Anne to intercede and ask our dear Lord to bring me safely through it and, if cured, I would subscribe to the *Annals* for my wife and myself for five years and publish my cure. » John J. Cormick.

Osseo, Minn., Jan. 29: « After having a mass said in honor of St. Anne and promised to publish the fact, I was cured of a sickness which caused me great sufferings. Having neglected to fulfill my promise, the sickness reappeared again to remind me of my duty. I then made a second promise, and I am well now, thanks to St. Anne to whom I am so grateful. » Mrs J. Desjarlais.

Pensacola, Fla., Feb. 20: « Enclosed please find \$ 3.00 for masses in honor of St. Anne in thanksgiving for a favor received after promise of publication. » A Subscriber.

Point St. Peter, Feb. 6: « Three years ago I had a disease that troubled me very much and I became very weak. I prayed to the Blessed Virgin and St. Anne to be cured, and thanks to them I am well. There was also a family very dear to me that was in great distress, but they were soon assisted by those two good Mothers. Thanks for many other favors. » E. B.

St. Thomas, Feb. 13: « I desire to return thanks to St. Anne for the receiving of three very great temporal favors. For some time I had been earnestly asking for one of these when I thought of St. Anne and at once asked her assistance. I am glad to say that I had not been praying to her very long when I obtained that favor. The other two were of less importance, but I am very grateful for them having been granted me, as I had only asked for them a short time when they were also obtained. I have the greatest confidence in St. Anne and I am sure that that devotion to her will increase, which I hope we shall see in a short time. » A Petitioner.

Thessalon, Oct., Jan. 28: « My son had the hiccup to such an extent that we thought he would never get over. We have tried several Doctors but they could not help him any. I prayed to St. Anne and, many thanks to her, he is cured and able to work. » Mrs D. Bellerose.

Bulletin of the Archconfraternity

The archconfraternity of St. Anne the centre whereof is at the very feet of the great Thaumaturga is truly a live association. From far and near we daily receive the most unexceptionable proof of it.

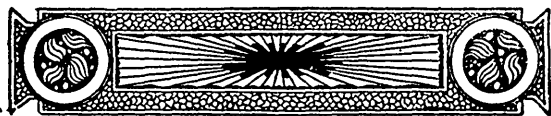
Here among others is the interesting notice sent us from the parish of Ste-Rose de Lima, at Kankakee (Ill.). We are indebted for it to Mrs Widow Alexine Elizabeth Rondy.

« Our association was organized in our parish of Ste-Rose de Lima
« on the 2^m February 1889 by our good and lamented Father Paradis
« with the approval of Archbishop Feehan of Chicago. We adopted
« the by-laws and statutes approved by His Lordship Monseigneur
« Joseph Larocque, Bishop of Cydonia and administrator of the
« diocese of Montreal.

« With what lively and deep faith do our good mothers of families
« implore the protection of their great Patroness for their husbands
« and their children. I shall give only one example among a thousand.
« A mother who was so weakened by illness that she could no longer
« speak, kept her arms stretched out for several hours to the venerated
« image of St. Anne. This pious mother has since told me that, fear-
« ing to leave her only daughter alone with a father who was remiss
« in the practise of his duties, she had prayed and obtained that she
« might live to protect her child . . .

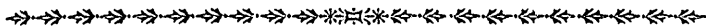
« For my part I owe but gratitude and thanks to that Good Saint
« for the great favors she has obtained for me. I am happy to labor
« for her glory.»

This evidence alone seems sufficient to give you an idea of the devotion of the Associates to their glorious Patron and of her generosity in rewarding the confidence of her children.





RECOMMENDATIONS TO PRAYERS



DECEASED

BROOKLYN, N. Y. : Mary Ryan.
BRUSSELS, BELGIUM : Rev. Father J. Catulle, Rector of St. Joseph's.
LEHIGH, WIS. : Marguerite Brand.
LITTLESTOWN, PA. : M. Coale, W. McSherry, Dr. J. Kinzer.
MENLO PARK, CAL. : Annie Miller.
NORTH CAMBRIDGE, MASS. : Peter Welch.
PHILADELPHIA, PA. : Alice Harrison, Wm. Usher, Mr. Lambert, Mother Mary Paul.
TORONTO : M. Hughes' relative.
WASECA, MINN. : Mrs McLaugh.

Special Intentions

BRASHER FALLS, N. Y. : « My sister who has been sick for four or five years. » Chas B. Murray. — CHAPINVILLE, Mass. : « I have been suffering for some months past with a cancer ; I have been in the hospital, but Doctors have given me up as incurable. My only recourse is to St. Anne, but I still hope as she has cured me before of several diseases. » Marg. Gallagher. — DETROIT, MICH. : « I am an unfortunate sufferer of varicose veins for the last ten years, remember me in prayers. » Mrs M. Dunn. — FORT RIVER, MICH. : « My legs are always sore and they cannot be cured by Doctors, my hope is in prayers. » Harriette Muther. — ELK RIVER, MINN. : « My poor son whose sickness Doctors have been unable to cure. » Mrs J. Arrell. — ESCANABA, MICH. : « I have been stricken with a painful illness for over a year, a rheumatism in my back, neck and head, but still hope in St. Anne. » Mrs J. Fillion. — FORMOSA : « I am suffering great pains, my cheek is open in two places, may St. Anne help me. » H. Krenmer. — GHENT, MINN. : « That the light of God may shine to discover my path in life. » A. Caron. — GREEN BAY, WIS. : « That I may obtain a grace which I need very much. » Em. Champeau. — GUELPH, ONT. : Feb. 20 : « My sister is very unhappy in her marriage. Her husband, being a protestant, was treating her very cruelly and would not even let her go to church. She had to make her Easter duty on the sly, but hearing of it afterwards, her husband threatened to take her child away. Things being at this point, she left him and came home with her child. But her greatest desire is to go back to him the moment that he is converted to better dispositions, and she asks prayers for that purpose. » A Child of Mary. — LAKE ELMO, MINN. : « A prayer for mamma who has been so long very ill with spine disease. » B. Malone. — LOCK TOWN, ONT. : « For Mrs Grogan who is very sick and has no person to wait on her but her husband. » E. Ronan. — MENLO PARK, CAL. : « To obtain the cure of one very dear to me. » M. C. de Guigué. — « Six children of Mary ; seven first communicants ; a retreat for pupils. » J. Fox. — NEW BRITAIN, CONN. : « My intention. » M. F. Sheehan. — NASHUA, N. H. : « For my son John who has had hemorrhage from the lungs. » Off. \$ 1.00. — NORTHBORO, MASS. : « The cure of a sickness. » Off. \$ 1.00. O. Comtois. — PENSACOLA, FLA. : « Two intentions, if they are received I promise to make a pilgrimage to Ste Anne's as soon as possible. » A Subscriber. — RICHMOND CORNER, N. B. : « That I may be relieved from my infirmity which has confined me to my chair for five years. » A. Mulherren. — SEATTLE, WASH. : « That my wife may be spared to our little ones ; she has been given up by all Doctors with lungs trouble. » John Holland. — ST. ANDREWS, ONT. : « A position for my son. » W. McDonell. — THESSALON, ONT. : « My baby who has had sore eyes for a year. » Mrs D. Bellerose. — TUCKAHOE : « To be cured of a very bad case of catarrh. » A Subscriber. — TYLER, N. DAK. : « For the welfare of Co. 4 First N. Dak. Volunteer soldiers, at Manila. » J. Connolly. — UPTERGROVE, ONT. : « A speedy recovery of my little daughter ; she has had the misfortune to have her thigh bone broken in three places. » F. J. Gillespie. — WARREN, MASS. : « The success of a young man just started in business. » Chas Forrant.

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