

A. D. 1901

JANUARY I

Thou art
Peter
And on this
Rock
I will build
My
Church



And the gates
Of Hell
Shall not pre-
vail
against
IT.

Our Holy Father, Pope

LEO XIII

GLORIOUSLY REIGNING

May the Lord preserve him

Vivify him

Make him happy on earth,

And deliver him not to the wickedness

of his enemies.



Annals of Saint Anne de Beaupre

Vol. 14 January 1901 No 9

Contents : The 20th Century, p. 265. — Chronicle of the Shrine, p. 267. — The inspiring character of the Holy year in Rome, p. 270. — The house of Nazareth, p. 271. — Heavenly happiness, p. 275. — A Christian Rule, p. 279. — St Alphonus and the laborer, p. 284. — Bulletin of the Archconfraternity, p. 288. — Signal Favors, 289. — Monthly confession a necessity for young men, p. 293. — Thanksgivings, p. 295. — Recommendations to prayers, p. 296.

The 20th Century.



Enter the XXth Century. Many a master-piece of art and poetry has been produced to celebrate the event. Our *Annals* could never pretend to soar that high. Yet it is our humble ambition to write something good for our faithful subscribers.

Dear Readers, there is written over the gate-way of the Century an inscription : « Thou hast not passed this way hitherto. » Whatever our experiences during the past years may have been, whatever progress we have made in life's journey, next century is a mystery to all. Duties will lead us over new and untried ways, and we need a guide.

It would be rash for a sailor to set out on a troubled sea without compass. It would be just as foolish for us to enter the new century without a guide. Life's journey is exceedingly perplexing : there is no road, or path, or dusty highway in this old earth, in which there are so many crossroads, so many forks ; — in which there are so many by-paths, so many curves and crooks, as in the path of life.

Well, dear Readers, who is to be your guide ? A guide of wisdom so that you may say : « I being in the way, the Lord

led me. » (Gen. 24-27.)— May Good St Anne be with you in all your ways, that you may give the first place to your own salvation, and excite in your soul a great desire to advance in virtue : and purify your heart by detesting mortal sin, cutting down all affection to venial sin, reforming bad habits, avoiding wilful occasions, restraining the lust of the flesh, banishing pride, repressing curiosity, dying to your own judgment and self-will, and shunning the careless and slothful way of the negligent Christian. All which things have been explained in Our Christian Rule of life. — That you may keep also the commandments in love of God and of your neighbor ; and practise the seven principal virtues of humility, obedience, patience, liberality, temperance, chastity, and zeal in what is good ; as will be explained this year in our Christian Rule of life under the guidance of Good St Anne.

“ White star above the ocean,
 “ Guide thou, St Anne, our bark ;
 “ Lead us, in pure devotion,
 “ Safe thro' the tempest dark.
 “ St Anne, in heaven shining,
 “ There in thy glorious home,
 “ To thee our hearts inclining,
 “ Bless us where'er we roam . . .

Hail! Good St Anne, mother of the Queen of Heaven, tenderly hasten to the aid of those who kneel before thy miraculous statue and holy relics, at the opening of this century.

Hail! Good St Anne, console the hearts of those who invoke thee. Procure for them the everlasting bliss of heaven, and grant happiness and comfort to their homes.

O Good St Anne, through thy intercession with Jesus, the Son of Mary, thy immaculate daughter, bless our homestead, health, daily work, and all our interests. In return we promise that we will serve God in our family, and keep from all evil.

O Good St Anne, bless the sick and poor invalids, — bless the children and the gray-old men, — bless our priests, our Bishops, and all Christian Rulers, — bless our Holy Father the Pope, until Thou takest us to thy glorious throne in heaven where we will sing and praise with thee the mercies of God through ages without end. A. M. BILLIAU, C. SS. R.

Chronicle of the Shrine

November. — I know not why this poor month is considered grim and morose. Every one to his taste ; for my part I find it as pleasant as the month of April for instance. Those who complain so bitterly of it would be the first to scoff at it, were it to come all bedecked like June. June is a fine young fellow of twenty ; November is grave and serious like an old man who can, however, unbend when necessary. Its first dawn is a flight towards the region where unmixed joy and happiness reign, a shaking of hands between earth and heaven. It is the day of the dogma, so consoling and so human, of the Communion of Saints. Then come the pleasing festival of the Presentation of Mary in the temple ; that of St Cecilia, with the waves of harmony she causes our musicians to send forth ; that of St Catherine, the joy of embryo philosophers ; that of St Andrew, the patron saint of the chivalrous Scotch... Can February, for instance, show as much ?

If in November the sky be cloudy and the sun sluggish, Holy Church takes the opportunity to remind us of our relatives who sleep in the silence of the tomb and calls us to the cemetery ; with us she prays for a place of refreshment, of light and of peace for our beloved dead. How the tears that death causes us to shed, lose their bitterness when seasoned with prayer and Christian hope !

On All Saints' day and All Souls' day hundreds of communions were distributed in the basilica. We chanted a funeral service for our deceased subscribers, and during the octave, three other services were chanted for our colleagues and benefactors.

✻

The evening of the 9th. — The River St Lawrence, drawn by the moon and driven by a heavy gale from the north east, forced its way into the cellars of our monastery. The giant might have done us considerable damage, but was satisfied with putting out one of our furnaces. Good St Anne would doubtless not have permitted more. But what a grand thing it would be if the river of Redemption, attracted by Mary and under the impulse of the Holy Ghost, were to invade

the bottom of our hearts and extinguish the fires of covetousness therein ! Then the tumultuous agitations of our passions being allayed, our will would, without any hindrance, follow the dictates of reason and of faith. This was the case with the saints and it depends upon us alone that it may be the same with us. Let us cease our resistance to grace.



Monday 12th — This was the patronal feast of our Reverend Father Rector, pastor of the parish of St Anne. At 8 a. m. we had high mass heralded by a peal from all the bells of the basilica. Several grateful persons presented the Reverend Father with a couple of fine albs, an altar-purse and some other church articles. May God fulfil in their favor the promises of the fourth commandment.

C. LECLERC, C. SS. R.

CHRONICLE OF OUTSIDE EVENTS

A fine episcopal document. — On the first of this month His Grace Archbishop Bégin of Quebec published a pastoral letter ordering a *triduum* of religious solemnities in honor of St Jean Baptiste de la Salle. We urge our readers, and especially heads of families, to read and meditate on the important teachings given by His Grace to his diocesans on the Christian education of children. After recalling the fact that in the canonization of saints, the Church affirms in a practical manner one of her essential and distinctive points, *holiness*, our beloved pontiff continues :

« But there is another of its prerogatives which she wished to proclaim in the canonization of the Blessed Jean Baptiste de la Salle : this is her supreme and universal mastership, the right to teach vested in her by her divine Head and Founder when He said to His apostles : *Go ye and teach all nations*, an inalienable and sacred right whereof the Church can never be deprived inasmuch as Jesus Christ is with her to the end of time.

« This mastership concerns, no doubt, faith and morals in the first place ; it also concerns, consequently, the whole Christian life at its outset, during its evolution and perfection. Now, education and instruction are the indispensable and inseparable instruments thereof Those who rear a child for Christian life, likewise rear him for his social duties ; for there are in him not two men : the Christian and the citizen, but a single one destined to be simultaneously a member of two

societies, both willed by God and equally obliged to obey and serve Him to attain their end. An education independent of God and of the Church would be a monstrosity, a fruit worthy of the Revolution, the mother of those errors that are the scourge of our age and the most redoubtable danger of modern times.

« Thus the Church has wished to do honor to Christian education in the person of the glorious Founder of Christian schools. It is sufficient to read his life to be convinced that, more than two centuries ago, he realized the most ardent dream of our so-called reformers of education. The emulator of his holy patron who is also the patron of our beloved country, he was truly a precursor in the noble and holy career of popular education. Who has understood better than he the problem of *free* instruction in the true sense of the word? Free education, this was precisely the pretext for the violent persecutions that filled him with bitterness pending the time when they were to serve as reasons for his beatification. *Practical* education, so extolled in our day by publicists who would sometimes be greatly at a loss to define it, was thought of and carried out by him as early as the seventeenth century, and his successors, in this as in all else, have, in order to succeed, had but to follow the shining path traced out by him. The greatest authorities as well as those least open to the charge of partiality have done homage to him for this, not only in France, the birthplace of the Institute, but in all parts of the earth.

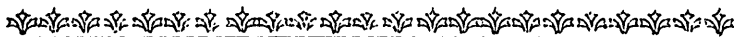
« There is not a country in the world wherein the Church has caused public instruction to make greater and more rapid progress than in Canada. Nowhere have the priests displayed greater devotedness in making your children honest citizens as well as solid and enlightened Christians. No country in the world counts as many — considering the limited numbers of our Catholic population — fine institutions devoted to the intellectual and moral training of the many children who constitute the blessing and joy of our honest and virtuous Canadian families. And all this, as you know — may you never forget it — is the fruit of the apostolic zeal, of the laboriously effected savings and of the boundless generosity of your pastors. They have, as a rule, lived in poverty and have imposed many sacrifices on themselves to found, in our rural parishes as well as in our cities, colleges and convents where Brothers and Nuns cultivate the minds and hearts of our youths with a self-sacrifice and an ability beyond all praise.

Christian parents, realize the greatness of your mission. It is you in the first place and above all whom divine Providence has appointed.

to bring up your children, to instruct them in the knowledge and love of God, to inculcate in them solid and Christian principles, to make of them sincere Catholics, excellent citizens, men truly virtuous and faithful to all their duties. Look upon those who will teach them in the future as your other selves appointed to continue and consummate the holy work begun by you in the bosom of your family. Lighten their task — often an ungrateful one — by seconding them with your authority, by respecting them, by supporting them, by praising their zeal and their devotedness in a work whereof your children and yourselves will be the first to benefit.

Hearken to the sublime words by which the Holy Ghost describes the dignity of their profession : « They that instruct many to justice shall shine as stars to all eternity (Dan. XII. 3.)

« This glory belongs already — the Church assures us — to the holy Founder of the Institute of the Brothers of Christian Schools. It is equally reserved to all those who, like him, serve God and the Church by consecrating their lives to the education and instruction of youth. »

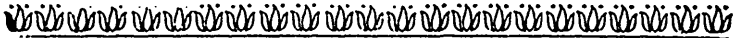


THE INSPIRING CHARACTER OF THE HOLY YEAR IN ROME.

AN old man of 90, who has been despoiled of his patrimony and is obliged to live as a prisoner in his own house, sends out an invitation to his children, and the echoes of his voice have hardly died away before thousands, tens of thousands, hundreds of thousands, begin to flock to the old man's prison from every quarter of the globe. Some of them are so poor that they sleep on the bare ground and live on starvation diet while here ; others ride in carriages through the streets of the Eternal City and dress themselves in their richest silks and satins — not out of vanity, but to show their respect for their spiritual father ; the Romans fill St Peter's as they kneel in silent prayer around the tombs of « their » apostles, the pilgrims fill St Peter's and grow pale with emotion when the whisper goes round, « He is coming ; » Catholic France sends her tens of thousands to prove that the faith of Peter is still her best treasure ; Protestant England sends her tens of hundreds as an earnest of her desire to become once more the « Dowry of Mary ; » the churches are thronged every morning with

priests of every tongue and nation, offering up the holy sacrifice in the universal language of the Church ; bishops from every land are here giving an account to Peter of their flocks ; missionaries who have escaped martyrdom in China are here to tell him of the heroism of their brethren in spreading the Kingdom of God ; the generals of the standing army of the Church are around him in the superiors of the religious orders ; the Roman congregations are transacting the great affairs of the Church within call of the Vatican ; nearly all the civilized countries in the world have their embassies to the Holy See ; the Cardinals, the Senators of the Catholic Church are to be seen hourly on their way to or from the Vatican. This is Papal Rome !

(Freeman's Journal.)



THE HOUSE OF NAZARETH

LET us go on a pilgrimage ; let us go in the spirit to Loretto under the beautiful sky of Italy ; let us visit the house of Nazareth in which the Holy Family, Jesus, Mary and Joseph, lived.

Time is a great sower of ruins. In the older-parts of Europe travelers and tourists love to give way to their melancholy in desolate spots where flourishing cities formerly stood. Of many of these opulent cities barely a few traces can be found ; time has overturned and destroyed everything. The splendid monuments of Babylon, Nineveh, Greece and Italy cumber the ground. But look at the humble dwelling in which the Holy Family lived ; Time has respected it and yet it is only the house of a carpenter, but the name of that carpenter is Jesus.

When the Turks, those implacable enemies of the Christians, invaded the land on which this modest dwelling stood, the Almighty sent His angels who removed the house from its foundations, leaving them there as evidence of the miracle, and transported it to Dalmatia, then to Loretto whither thousands of pilgrims now go to venerate it. This venerable relic is contained within the superb basilica that has been built above it and which protects it against the inclemency of the weather. When St Alphonsus of Liguori was consecrated in Rome as Bishop of St Agatha, he made a pilgrimage to Loretto. Prostrate on

the threshold of the *Santa Casa* he ceased not to repeat in the transports of his gratitude : « Here Mary lived ; here Jesus spent his youth to the age of thirty years ; here is the dwelling of the Holy Family ! »

Why did the Almighty thus miraculously preserve this modest house of Nazareth ? Doubtless it was not only because its walls witnessed the great mysteries of the Childhood of Jesus and the sublime virtues practised in the first place by the Word incarnate and also by the immaculate Mother of God and the just Joseph. It seems to us that it was God's will to teach Christians respect for the domestic hearth by leaving under their eyes the spectacle of the virtues that sanctify it.

May the Christian home therefore be a true shrine ! In fact what is the paternal home to man ? There he comes into the world ; there his childhood is spent in joyous play ; there he grows in wisdom and grace ; there he spends the greater part of his life as Jesus did in Nazareth. May the paternal home be sanctified ! There the Christian mother preaches to her children the first truths of salvation : one God in three persons ; a God infinitely good who is our Father and whose children we are ; a God of charity who has made himself our brother in the Incarnation and who has saved us from hell by dying for us on the Cross ; a mother of God who is likewise our mother and whom we call Mary, *our life, our sweetness, our hope.*

May the domestic hearth be sanctified ! It is usually the scene of our sweetest joys as also of our greatest sorrows. There we love to spend the days of our old age ; there we prepare for earth, receive communion for the last time and draw our last breath ; from thence we go to *the house of our eternity.* Yes the Christian home is a shrine wherein we should behave as in the house of God, as in a church. It is a holy place like Jacob's ladder, the foot whereof rested on earth while the top reached to heaven. The Christian prayers said in that home are the mysterious steps by which the angels bring us divine graces ; the virtues practised in it are the steps by which souls ascend to the heavenly home. The Pontiff of this domestic church is the father of the family who, in the midst of his children, should offer to God the incense of prayer and cause heavenly blessings to descend upon their heads.

Oh how very desirable it is that the head of the family should be the owner of his home ! An old adage says that to possess a home is to possess a golden treasure. Attach yourselves to the soil, ye fathers of families, become property-owners. In Canada farmers on wages are

few ; they work on their own farms. When once settled down a man does not wander about and a wandering life has serious drawbacks. A nomad family is generally ignorant of its religion and consequently not very fervent. Neither the parents nor the children are very keen about hearing God's word and attending Catechism.

Leo XIII, the Pontiff of workingmen, once observed : « If the workingman's industry be stimulated by the hope of gaining something that will attach him to the soil, the two classes of rich and poor will gradually be drawn together ; the gulf between extreme opulence and extreme poverty will be filled up. Another advantage is that the earth's products will be more abundant, for a man who knows that he is working on his own property, works more heartily and carefully. » He becomes attached to that soil cultivated by his hands and rendered fruitful by his sweat. This legitimate attachment gives birth to the patriotic feeling that ties him to his native land. Who would exchange his country for a foreign land when in the former he can find means to live comfortably ?

May the home be sanctified, above all, by the integrity of its head. The power of the father of the family, Leo XIII also says, retains the impression and is, as it were, the image of the authority that lies in God *from whom all paternity in heaven and on earth receives its name.* The prosperity of the state depends in a great measure on good order in the family. The deeper virtue shall have struck its roots in it, the better the children are instructed in the precepts of religion by the example and voice of the parents, the greater will be the abundance of fruits that society will gather. Let the family therefore be holily constituted, be governed by holy laws, maintained in a strong religious spirit. To this end our infinitely merciful God who decreed the redemption of man, determined the order of that great work in such manner as to show us at its very beginning a family divinely constituted, destined to be the type and pattern of Christian families throughout all ages. Such was the Holy Family of Nazareth.

Let everything in the home be Christian. In the principal room a large mirror is usually to be found in which one can at all times see . . . a person sentenced to death. Above this hangs a picture of Her whom the Church calls « Mirror of justice » or again the image of the divine Crucified in order that He may prevail in the domestic shrine as in the Church. Banish from your house profane pictures or pictures lacking in modesty ; hang up only pictures of the saints or of pious subjects the sight of which uplifts the soul. Keep far from your dwell-

ing everything connected with the pomps of Satan. Avoid impious newspapers, indecent statues and people who speak words of double meaning etc. Never fail to have holy water ; carefully keep blessed tapers and palms from one year to another. Another excellent custom consists in entering in a souvenir-book the anniversaries of the parents' marriage, of the children's birth, of the death of members of the family ; the chief facts, such for instance, as the ordination of a son to the priesthood or the religious profession of a daughter but always with a pious note, according to the tradition of our ancestors.

It is of the highest importance that the father himself should say the evening prayers and at their conclusion give his blessing to the children. From the beginning of the world down to the time of Aaron the high priest, the exercise of the priesthood was vested in the head of the family. This patriarchal priesthood has not been entirely abrogated ; at least, God, in leaving to the father the power to bless his children, left the paternal blessing its admirable efficacy. The father—or, in his absence, the mother — will therefore bless the children every evening and this blessing will bring them happiness. A very Christian widow, when her son behaved badly, said to him : « I will not bless you to-night. » This was such an unbearable privation to him that before the other children he wept and begged his mother to bless him ; but she persisted in her refusal so long as the son's conduct did not improve. How many erring ones have been brought back to the God of their youth owing to the sweet recollection of the evening family prayers, and of the paternal blessing ! Practise all this, fathers of families. Follow also those Christian customs encouraged by Holy Church, such for instance as having the house, the marriage-bed, the children, the sick, blessed by the priest. All this is sound piety, the piety whereof St Paul said that it was useful for all things, with promises for the present and the future life. Practise therefore this home piety and you will see blossoming on your hearth all the virtues practised at Nazareth by the Holy Family, Jesus, Mary and Joseph.

(Communicated)



Heavenly Happiness

ST Francis de Sales while visiting his diocese was called by a dying man who was desirous of receiving his blessing. « My Lord, said the sick man, shall I die of this ? » « I have seen some recover who were worse, replied the bishop. Confide in God, the master of life and death. » « But, in your opinion, shall I die ? » « A physician would tell you better than I can ; do not worry about it ; leave it to God's providence, and what He will do will be the best for you. » « O, my Lord, I am not afraid to die. I can hardly resign myself to the idea of being cured. » « Are your sorrows so great that life should be a burden to you ? » « No, my Lord, I have every thing that one can wish to satisfy me but I have so often heard in sermons of the joys of paradise that this world seems to me a prison. »

May all who read this attentively be able to say the same !

We will, therefore, with the aid of Holy Writ, depict a portion of the happiness enjoyed in heaven. Let us enter in the spirit the land of the living, taking for our guide and star the most blessed Virgin Mary.

We do not understand heavenly happiness because our ideas are limited to the things of the earth. If, for instance, a horse possessed reason and learned that his master had prepared a great feast for his wedding day, he would imagine that the food consisted of good hay and excellent oats and this would be paradise for him because those animals have no idea of other food. Such also is our way of looking at the good things of the other world ; we compare them only with what we have in this. Observe the partisans of the world : they have only the earth in view and attach themselves solely to its false riches ; they imagine that supreme happiness consists in the enjoyment of wealth, honors and pleasure ; this is a paradise to them.

Dear readers, were we to tell you that God has promised to give you a city whose streets would be paved with crystal, wherein the palaces would be built of solid silver with columns

of gold ; were we to tell you also that God has prepared for you, in heaven, great wealth, honors, pleasure, crowns and empires ; you would assuredly soon forget all that you have seen on earth and you would gladly listen to us.

Open therefore for a few moments the eyes of your intelligence ; cast your glances on God's throne and on the palaces of the celestial city ; a much more imposing spectacle awaits us. Come and contemplate the heavenly Jerusalem, the reward prepared by a God : Heaven, Paradise ; and in that beautiful Paradise, God who gives himself as a reward. These are riches, these are pleasures quite different from those of earth. This is a glory, a happiness of which we have no idea. Therefore, the Apostle St Paul, after having been ravished to the third heaven, can find no words to describe what he has seen. « No, he exclaims, the eye of man has never seen, his ear has never heard, his mind has never conceived what God prepares for those who love him. » And yet what has the eye of man not seen ? Everything that is most beautiful in the world : the splendor of the stars, the wealth of nature, the magnificence of men ; it has seen all things ; *but it has not seen a God.* What has the ear of man not heard ? Harmonious voices, ravishing concerts, the charms of poetry and eloquence ; it has heard all things ; *but it has not heard the secrets of a God.* What has the mind of man not conceived ? That mind whose thoughts know no limits, ever fruitful in inventions and discoveries ; it has conceived all things ; *but it has not conceived Heaven ;* all that it knows or can say of it, is that it cannot conceive it.

Thus Jesus Christ, the most just appraiser in this matter, has not hesitated to give himself to us in order to secure the happiness of heaven for us. He has purchased heaven for us at the price of a l His blood. Has he paid too dear for happiness in common ? No, the victim He sacrificed for our redemption is one of infinite merit, therefore the salvation He has bought for us must likewise be of infinite value.

Judge the greatness of the reward by the greatness of the pains and the labor ; if He punish so terribly those whom He hates, He must reward magnificently those whom He loves, for mercy overcomes justice.

; You ask in what this so great happiness consists that God has prepared for us in Heaven? The happiness of the elect consists in seeing God and in possessing Him. « I shall be thy reward, » said the Lord to Abraham. *Ego ero merces tua magna nimis.*

In heaven, says St Augustine, we shall see God and see Him for ever with fresh pleasure. « *Videbimus.* » We shall love Him and love Him *for ever* with fresh ardor: « *Amabimus;* » we shall praise Him and praise Him *for ever* with fresh charms: « *Laudabimus.* » We shall deliciously repose in him as in our centre because we shall have *nothing* more to hope for, *nothing* to desire: « *Vacabimus.* »

This in four words is what will constitute *the most perfect happiness of a faithful soul* for ever in heaven.

« *Videbimus.* » We shall see God in whom are contained all riches, all beauties, all pleasures. Here below we see Him not; we see but the work of His hands; we see Him only through the veils of faith. Let us console ourselves; in heaven we shall see our God and we shall see Him closely; we shall see Him uncovered; we shall see him face to face, says St John, and as He is in Himself: « *Videbimus eum sicuti est.* »

Ah, if an idol of clay sometimes exerts such a fascination over our hearts, what will it be when we find ourselves in God's presence!

We shall see Jesus Christ, the fairest of the children of men, the adorable object of God's complacency; we shall see Him seated on the first of all thrones: we shall see that well-beloved Savior of mankind, that divine Spouse of our souls. Jesus Christ one day appeared to St Theresa; He showed but His hand, and so greatly was she struck with it that she nearly died of joy.

We shall see the Holy Ghost, the eternal love of the Father and of the Son, that Spirit of grace and light, the author of so many marvels in souls.

Not only shall we see God as He is in Himself but shall likewise see all that is in Him. Those mysteries of a God in three persons and of the three persons in one God; the Incarnation of the Word or the union of divine with human nature

in the person of the Son of God ; the Redemption of mankind ; the chain of all the graces and of all the means He has employed to attract us to Him ; all the secrets of nature and grace ; all the marvels that are mysteries to us ; all shall be uncovered before our eyes. We shall see everything in God as in a faithful mirror.

Near God's throne we shall see the Blessed Virgin, the brightest ornament of the heavenly court, the august Mary who, after God, will surpass all heaven in splendor and in beauty.


Around God we shall see the finest, the holiest, the choicest the most magnificent of all assemblies, composed of Angels, Archangels, Cherubim, Seraphim, Thrones, Dominations, Principalities, Powers, and lastly all the good people of all ages, all the elect chosen by the hand of God.

We shall see and recognize our relatives and friends, some time separated from us by death, henceforth re-united for ever. What joy to see one another again in the heavenly country ! Sisters will recognize brothers and congratulate one another upon having followed the wise counsel, the good advice of their virtuous parents. Sons will recognize their fathers and daughters their mothers. « Happy father and happy mother, they will exclaim, your counsel and good example have brought us to this delightful abode. »

Ah ! if this sole idea of Heaven does not inflame our hearts ; if at the sight of this blessed place, if at the thought of seeing God closely in all His beauty and all things in Him, our exile does not seem *long and hard to bear*, it is because we love not or, at least, we love but little ; but in heaven we shall love.

O. BISCHOFF, C. SS. R.





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

WHAT we have explained till now shows us clearly enough that, after having purified our hearts by removing everything that was capable of tarnishing their purity, by uprooting the cruel thorns that tore them, or by dispelling the darkness that obscured them, it is time to pass on to the beauties and lights of faith, and to cultivate in our hearts the blossoms of virtue.

No builder leaves an edifice half-finished. If he has begun to construct a house, he does not rest until it is completed. An artist does not hand in the portrait he has painted until every feature is faithfully delineated. Let the Christian do likewise ; when once he has undertaken the work of his own sanctification, and is in a state of grace, let him strive to bring the edifice of virtue to completion, and form himself to a true image of God. « Blessèd is the man whose help is from Thee ; in his heart he hath disposed to ascend by steps, in the vale of tears. » (PS. 83.) Reason, grace, and sanctity are the steps by which we can reach consummate perfection ; and we should ever rise higher and higher, till we arrive at that happy state in which we shall acquire the most perfect likeness to God that we can hope for in this life.

Since the Christian religion obliges us to become like God by the holiness of our actions, and « to be perfect as our heavenly Father is perfect ; » (MATT. V. 48.) there is no state or calling of life in which Christian perfection is not possible, or goes beyond the duties and obligations of a Christian. — What do you imagine Christianity to be, says St Gregory, if not the imitation of God, as far as the capacity of human nature can reach ? This notion is not overdrawn, it is proportioned to our weakness. For man, at the beginning of his creation, was made according to the image and likeness of God, not only by the gifts of nature, but still more by the gifts of grace, and by the virtues which made him a work of sanctity. Now, the end of Christia-

nity is the restoration of that first happiness, and of Adam's original innocence. It is therefore certain that Christianity is the imitation of God, and that Christians ought to reproduce in themselves that most perfect likeness of the divinity which God impressed upon their souls in the creation ; and restore, to the best of their power, by following the inspirations of grace, those features which have been effaced by sin.

To make then the first step, we must lay down, as a rule of life, that great principle of *never doing anything for which we have not some good reason*. — The Ancients believed that these four expressions : « to follow nature, to be guided by reason, to embrace virtue, to be subject to God, » had one and the same meaning. Philo, the most learned among the Hebrews, gives the following explanation of this opinion : it has often been said by those who excelled in reasoning, that the best of all states is that of living conformably to nature ; that is, to the innocent inclinations of nature, which are the remains of its primitive integrity. For our good inclinations are not completely destroyed, and we still have some remains of them ; just as in an old picture, we can still see a few strokes of a fine painting that has not been entirely blotted out. Thus when the soul follows those inclinations which lead her to virtuous enjoyment, she enters upon the path of virtue, and is governed by reason, so that we can say with truth that she obeys the orders of God. This is the widest principle found in morality. Among the three different elements of good : the useful, the agreeable, and the pure ; or in other words, interest, pleasure, and virtue, we are not allowed to act from any but reasonable motives. And if reason does not command it, we should never let ourselves be drawn by interest or pleasure. However those acts are the most ordinary of all, and such as a man could not neglect without forfeiting his claim to being either an honest man or a Christian. St. Thomas teaches us, upon the same principle, that if we wish to live according to virtue, we should never do anything for which we cannot give a reason.

This is assuredly the rock on which we are most likely to split. For, if we examine our conscience faithfully and impartially, we shall see that we hardly ever act from any other mo-

tive but that of pleasure. We desire it, we give ourselves up to it without heed, and we regret it when it is over. In a word, all the resources of our intelligence are employed in the service of pleasure and in studying how we can increase its duration and vivacity. So that we find that almost all men are led by the law of passion, to the exclusion of reason; whereas the law by which man ought to be governed is that of reason alone, to the exclusion of passion.

It is at this stage that, to speak correctly, the virtues begin to look like Christian virtues. The highest point, to which nature and the morality of the ancients were able to rise, was that of living according to reason. And yet it is inferior to that point at which Christian virtue begins, enlightened and purified as it is by religion and faith. He who only seeks his own interest and what may be useful to himself, leads the life of a plant. He who follows only the inclinations of nature and the impulses of those passions which lead him to sensual pleasures, leads the life of an animal. He who, rising above interest and passion, lives according to reason, and considers only the beauty, pleasure, and happiness he finds in virtue, leads the life of a man; but there is not as yet in his conduct anything Christian. Man must therefore rise above reason, and, by a motive of charity, refer all to God, the possession of whom can alone make him happy; and then alone does he really begin to lead the life of a Christian.

Hence we must take courage, go forward, and make the second step, by which grace commands and reason obeys, and all Christian virtues are formed. To arrive at this, *it is necessary to do all we have to do from a motive of love and charity.* For, without this motive and distinguishing mark, those virtues which the world looks upon as the most praiseworthy become useless and barren, and are nothing but beautiful bodies without souls. Charity alone gives life to the soul, as the soul gives life to the body. « If I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. » (1 COR. 13 - 3.)

It follows from the rules which we have just explained, that he alone is a true Christian, who by supernatural prudence, not

only prefers what is just to what is useful and agreeable; but also despises this miserable world and all its greatness, out of a desire of possessing God. He is a true Christian, who, not falling into any excesses, and avoiding all forbidden or superfluous pleasures, which reason itself obliges us to avoid, makes use of things only out of necessity and to sustain nature; which is the practice of Christian temperance. I call him a Christian who receives adversity, prosperity, and the ups and downs of life with a calm mind, and who, animated with truly Christian fortitude, despises death and looks upon it only as the very threshold of Paradise. . . . Lastly, a true Christian gives to every one his due, which is the first claim of justice, but above all its other duties, Christian justice gathers together all the powers of the soul, the mind, the heart and the will, in order to unite itself to God, and to preserve that union inviolate. There are a great many Christians, if we only consider the name, the profession, and the common practices and exterior works of religion; but how few there are when we come to consider the actions which ought to result from the sanctity of that vocation!

The third step, which I simply mention and should be constantly studied in the lives of the saints, is attained by those souls who, completely transformed in God, as far as a mere creature is able to be in this world, *practise, in a nobler and more heroic manner, the virtues* of which we have already spoken.

St Thomas having thus explained the distinction existing between the moral virtues, the different ways of practising them, and the empire they give us over our passions, answers a complaint frequently made by persons living in the world. They do not blame the saints, who attract men's admiration. But they complain of those who, having neglected at first their soul, begin to lead Christian lives. For when it is seen that they cease to frequent society, that they withdraw, as far as their state of life will admit, from all commerce with men, and set aside the things of this world, in order to think of heaven alone, they are looked upon as useless and idle persons. They are people of the other world, it is said, whose devotion has turned their brain.

St Paul said long ago that it is impossible to please the world and to be followers of Christ. Such is the opposition between the maxims of the world and the laws of Jesus Christ. The spirit of God inclines those Christians who are sincerely converted to lead a retired life, in order to meditate at leisure, and to work out their salvation with all possible care and diligence. They withdraw, as far as they can, into their own hearts; they look upon temporal things only as vain amusements, as snares and hindrances in the way of salvation. They would rather give up everything or lose everything, than run the risk of being lost themselves, under pretence of keeping up with the world and mix in the society of the great. — Let us imitate those holy souls, so happy even in this life, who build themselves solitudes, where banishing from the heart the tumult caused by earthly desires, in silence and repose, they sigh after the calm of eternal felicity.

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

The Infant Jesus.

Dear Little One ! how sweet Thou art,
Thine eyes how bright they Shine,
So bright they almost seem to speak
When Mary's look meets Thine !

When Mary bids Thee sleep Thou sleepst,
Thou wakest when she calls ;
Thou art content upon her lap,
Or in the rugged Stalls.

When Joseph takes Thee in his arms,
And smooths Thy little cheek,
Thou lookest up into his face
So helpless and so meek.

Yes ! Thou art what Thou seemst to be,
A thing of smiles and tears ;
Yet Thou art God, and heaven and earth
Adore Thee with their fears.

W. FABER, D. D.

ST ALPHONSUS AND THE LABORER,

IN the course of my work as a missionary, I have been brought in contact with many thousands of all classes of the community. Among them all, none have interested and encouraged me more than the laborers, who earn their living by their own hard labor. — I have often admired the beautiful examples of Christian virtue and character I have found among them; their heroic patience and contentment with their lot; the innocence and purity of their lives; their noble self-denial and the sagacity of mind with which they look above this world and aspire to perfect themselves in the love of God.

This has led me to wish to do something for them. St Alphonsus in his popular instructions on the commandments and the sacraments, gives many a counsel which may contribute what little I could to lay solid foundation in some, and to increase in others what has been already well begun.

A good laborer has reason to be satisfied with his condition in life. « Why was I not born rich? » says the poor man who has to work hard for a living. » There are the rich, with little or nothing to do, amusing themselves all day, and enjoying all the good things of life, while poor I must drudge the whole blessed day, from early morning till late at night, for a living and a scant one at that. I wish the Almighty had placed me in some better condition of life than the one I am in. — My friend, you who talk in that way, you do not think what you are saying. Instead of complaining of the good God, if your eyes could only be opened to see things as they really are, your heart would leap for joy, and your tongue would praise Him that you have not been made rich, or anything, but just what you are. For the truth is, your condition of life is one of the very best in which God could place you, and it is a great privilege for you to be in it rather than in any other.

Let us look into it, and see how this is. I dare say you remember that among almost the first words of the little catechism,

the question is asked : « For what were we created ? » The answer to it is : « To learn to serve and love God in this world in order that we may be happy forever with Him in the next. » Ah, this lets us into the whole secret. We were not created to be rich, to live without work, to live in fine houses, and wear fine clothes, and ride in elegant coaches, and have, what folks are apt to call, a fine time of it. No, it was for nothing of all this, but to learn to love and serve God during this life, in order to earn heaven, and prepare ourselves to be happy forever with God.

This is the reason why the rich are so often unhappy, in spite of all their money and splendor. They are just living for riches and pleasure, instead of to please God, and they cannot find any real satisfaction in such a life. God will never let us have any happiness unless we live in order to please and love Him. — It is true, a rich man or woman can serve God and be happy ; but it is difficult, for riches and honors and pleasures steal away the heart, and cause Him to be forgotten. And when God is forgotten, what enjoyment can there be of life ? what is over and above our necessary and suitable clothing will bring but little satisfaction. It only feeds an idle vanity, destroys contentment, and fills us with desires for a thousand things that never satisfy us when they are supplied. — We are always the worse for it when we eat or drink much more than is necessary for us ; we lose our appetite, our health and our strength, so that the body becomes a burden, and life a misery. — All the money or honor in the world cannot ensure health or contentment of mind. Then there is death, in the midst of our earthly enjoyments, always staring us in the face. Our friends are cut down around us, and we know not the day or the hour when our turn will come. But we know very well that when it does come, we must be torn away, whether we will or no, from everything in this world which we have set our hearts upon. Can we find any enjoyment in such a life as we have here, unless it be grounded on peace with God ? unless we carry out the blessed intentions which God had in creating us, namely, that we should love and serve Him ? and then, think of that vast eternity which stretches away beyond, after this life is over. How small and mean every-

thing here is in comparison with it. What difference will it make to us when we are once in the presence of God, clothed with glory and honor, with white garments, and the palm of victory in our hands, with no sorrows, sighs, or tears to be feared any more forever; — what difference will it make whether we had a little more or a little less on this earth? why, this whole life will seem a small speck in the grand ocean of eternity.

In short, in considering any state or condition, the principal thing is, to take into account the advantages it holds out for securing a holy and pious life, so that we may come safe through all the trials and temptations of this world to our only true haven in heaven. In this view, I do not know any among the ordinary conditions of life so good and desirable as that of a life of daily labor.

Advantages of a life of labor. A life of labor has always been considered, in the Church, most favorable to the soul. To have nothing which we are obliged to do may seem very fine to our wordliness and love of ease, but it is most dangerous. You know the old saying: « The devil finds work enough for idle hands to do. » It is most true. Idleness opens the door for the worst temptations. Suppose you had pretty much all your time to do what you pleased with, how likely it is that a great part of it would be mis-used. Habits of idleness would be formed, your time would hang heavy on your hands, and you would not know what to do. You would seek for amusement; you would soon be altogether taken up with it, and your whole life would become one given up to the world and to wickedness; you would indeed stand a great chance of going straight down to perdition.

The labor of the hands is, then, a source of blessing. It furnishes a great help to spending life in innocence. It fills up our time with honest industry, while it leaves the soul free to raise itself from time to time to God. The labor of the hands is not like that of the head. Head-work fills the mind, and takes up its attention, but handwork leaves the mind in a great measure free. St Anthony was taught this by an angel from heaven. One day when he felt tired by uninterrupted prayer, and unable to continue it, he grieved over it before the Lord, and begged to

be instructed how to get over this trouble, which was a hindrance to his salvation. After his prayer he went out to his cell, and saw a person, the exact image of himself, seated at work making mats out of palm leaves. The saint perceived it was an angel who took this form, and acted in this manner to make him understand how, by going from work to prayer, and from prayer to work, he could cheerfully and surely work out his salvation. The old hermits of the desert all understood this. They did not dare to be idle, but made baskets, cultivated the ground, spent all their time in labor or prayer, and so worked out their salvation in the utmost security.

We cannot have the life of those old hermits of the desert over again nowadays; but, outside the walls of the convent, whose life is most like theirs? That of the good laborer, who earns his own living at service, or at some other honest employment. He it is who enjoys, more than any others that I know of, the advantages which these old saints coveted so much -- who can spend his days in work and prayer, and thus keep off the evil one, and work out his salvation with comparative ease. Do not then complain of labor, but rejoice, and thank God that He has given you not a life of idleness, but honest and continual labor. It is a very great favor of His love, as you will see, when this body of the flesh falls away, and you stand on the other side of eternity.

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



Bulletin of the Archconfraternity

I. Affiliations. — The following have been affiliated to the Archconfraternity of Ste Anne de Beaupré: 1 The confraternity of the Ladies of St Anne in the parish church of *St Peter*, diocese of St Boniface, Man., through Rev. J. M. A. Jolys, pastor. — 2 The confraternity of the Ladies of St Anne, erected in the parish of *L'Assomption*, diocese of Montreal, through Rvd Mr Giguère, pastor. — 3 The confraternity of St Anne canonically erected in the church of *St Jacques de Clarenceville*, diocese of St Hyacinthe, through Rvd J. A. Bonin, pastor. — 4 The confraternity of the Ladies o' St Anne erected in the church of *St Joseph, Erié, Mich.*, diocese of Detroit, through Rvd Em. Wolfstyn, pastor. — 5 The confraternity of St Anne, erected in the church of the *Sacred Heart of Jesus*, Toronto, Ont., diocese of Toronto, through Rvd P. Lamarche, pastor.

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


1. On the feast of the *Epiphany*, on the usual conditions for associates who wear a medal of St Anne or keep one with respect in their dwelling.

2 Four times a year, on the usual conditions and on the days specified by the bishop of the diocese. In the diocese of Quebec these days are: the *feast of St Anne*, 26th July; the feast of *St Joachim*, the Sunday in the octave of the Assumption; the feast of the *Immaculate Conception*, 8th December; the feast of *St Joseph*, 19th March. — In the diocese of St Hyacinthe these days are: The feast of the *Seven Sorrows* of the Blessed Virgin; the feast of St Monica, 4th May; the feast of *St Anne*; the feast of *St Elizabeth of Hungary*, 19th November.

Note. During the Jubilee year, these indulgences can be gained only in favor of the dead.

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

PARISHES	COUNTIES	DATES
68 St-Piopolis	Compton	Août 1888
69 St-Venant d'Hereford	"	" "
70 Ste-Philomène de Stoke	Richmond	" "
71 Magog	Stanstead	" "
72 St-Augustin de Woburn	Sherbrooke	" "



Signal Favors

POISON WITHOUT EFFECT.

St Pierre de Montmagny, 28th March, 1900. — Kindly publish the following in your interesting and pious *Annals*.

A thousand thanks to the great Thaumaturga of Canada for the signal favor she has obtained for me. Last week I was washing and accidentally left a spoonful of caustic soda on the table. My children were playing in an adjoining room; one of my little girls, two and a half years old, came near the table on which the poison lay. Being busy with my work I did not notice the danger she ran. She suddenly took up the spoon and drank the contents. On hearing the child's cries I ran to her and found her almost suffocated. I was terrified but had the holy inspiration to invoke Ste Anne; I promised to make a pilgrimage to her shrine at Beaupré and to have the miracle published in the *Annals* if my child was saved.

I had barely made my promise when my little girl's pains disappeared almost at once. She is now quite cured and I am happy to make this fact known to the public in order that, if possible, confidence in the great Saint may increase.

MRS NAZAIRE BEAUMONT.

A DOUBLE CURE.

Montreal, July 1900. — God, in His great mercy, deigned to grant us the graces we asked of Him through Ste Anne. From that time we have not ceased to pray to her, but to-day we wish to publish our thanks and the glory of Ste Anne according to the promise we made.

During the year 1896, Mrs Philip Wiseman dislocated her right shoulder. She suffered great pain and grieved at being completely unable to use the injured arm. She was attended

by physicians for several months without obtaining any relief. Her advanced age (72 years) doubtless rendered the physicians' aid of no avail. Mrs Wiseman prayed to Ste Anne with great confidence and soon felt the effects of her prayers. *The injured shoulder soon mended of itself*; all pain disappeared and she could use and work with her right arm as well as with the left.

The other favor was granted to a little girl called Helene Wiseman who had an attack of inflammatory rheumatism when a few months old and remained a cripple. Three abscesses made their appearance on the spinal column and compelled her to remain quite bent. Her legs were twisted and could barely support her for a few moments. The physician ordered her to wear special shoes with splints to straighten her legs; but the suffering caused by these appliances led the parents to discontinue putting them on.

The father then resolved to send his child to Ste Anne de Beaupre with a relative who willingly undertook to take charge of the little cripple on the pilgrimage. The journey was accomplished without too much fatigue and, on arriving at Ste Anne, the person who had charge of the little Helene brought her to the spring, made her drink some of the water and wash her feet in the basin, saying: « Pray Ste Anne to cure not only your feet but your whole body for you are very sick. » The child repeated all that her guardian made her say.

In church she prayed still more fervently. « Do you see those crutches, her companion said to her; they belong to people who have been cured by Ste Anne. » The child said her beads as piously as could be done by one of her tender age. She venerated the relics with great devotion and when the pilgrimage was over she returned to her family without any perceptible improvement being observed.

Gradually, however, her strength returned; the abscesses in her back disappeared, her figure straightened, her legs became stronger and at present she has no deformity. The little Helene is now 8 years old; her health is perfect and she thanks Ste Anne for her cure.

Glory and thanks to God and Ste Anne.

MISS A. WISEMAN, MONTREAL.

SUDDEN CURE OF A TUMOUR

MRS. Florence Ingram, from North Sidney, N. S., is a living proof that St. Anne extends her protection to the far off maritime provinces. An internal tumour, from which she had been ailing the five last years, had finally obliged her to undergo two operations. The first one was successful, but the second proved a failure. Six months of sufferings, growing more painful every day, had weakened her so much that the doctor declared her unable to stand a third operation. As all hope from earth was gone, Father Gillis, the pastor of the congregation, proposed to her a pilgrimage to the miraculous shrine of Beaupré. So the 25th of August, St. Anne saw her at her feet imploring help in her sufferings. Her prayers were not offered up in vain, for on the 28th, while assisting at a mass said for her at the altar of the Blessed Virgin, she felt that the tumour was disappearing. After mass all her sufferings had ceased ; she was completely cured.

In thanksgiving she had mass said in honor of her celestial Patroness and subscribed to the *Annals*.

Mrs. Florence Ingram had the happiness of being converted to the Catholic religion last year.



TWICE CURED BY ST ANNE

L'Islet, 15th April 1900. —Please allow me to express in your *Annals* my deep gratitude to St Anne for the favors she has obtained for me. I am fulfilling a promise I made in earnest and afterwards forgot.

Some time ago I suffered horribly from a very painful neuralgia in the face and many other things. For several weeks my sufferings were so great that I could not sleep at night and lived only on liquid food. As the physicians could give me no relief, I prayed with confidence to St Anne, begging her to cure me and I promised, among other things to publish the favor, if, notwithstanding my unworthiness, she deigned to obtain it for me.

I at once felt considerable relief; my sufferings became intermittent but were still very painful.

I redoubled my prayers and solicitations and finally my pains disappeared. But I was ungrateful enough to defer the carrying out of my promises, partly through timidity and partly also through cowardice.

Latterly Good St Anne punished me. She ceased to watch over me, and my sufferings again became horrible. I asked her pardon; I renewed my promises; I prayed with all the fervor within my power and once more asked to be freed from pain.

I know I did not deserve it. And yet St Anne is so good that she deigned once more to listen to me and once more obtained my cure.

Dear Father, I know not what to do. This short narration is not sufficient. Please help me to thank her who has deigned to be my physician and my consoler and to give me relief.

I beg the many subscribers and the still more numerous readers of the *Annals* to assist me also in fulfilling the duty imposed on me by gratitude to my august benefactress, by having unbounded confidence in the most blessed Mother of Mary, by loving her still more and endeavoring with all their might to have her loved more and more by all over whom they have any influence.

A subscriber.



A SEVERE BURN CURED

Manville, R. I. 27th June 1900.—Reverend Father, Will you kindly publish in your *Annals* the miraculous cure I obtained through the intercession of Good St Anne.

In the month of December last I accidentally burned my left arm and a portion of my body. The burn was so severe that the physicians said it would be fatal. The flesh fell off in shreds and the affected parts were threatened with gangrene; it was thought that my arm would have to be amputated. Notwithstanding all the efforts of science, I suffered horribly and there seemed but little prospect of a cure.

I had suffered dreadfully for seven weeks ; I could not use my left arm and thought I should never use it for the remainder of my life, when, turning to St Anne, I begged her to cure me. I promised at the same time to publish my cure in the *Annals* and to make a pilgrimage to her shrine of Beaupré. St Anne granted my prayer ; I am now completely cured and can use my arm as before.

I am happy to fulfill my promises and I will thank my benefactress all my life.

MRS TELESPHORE RAINVILLE.

MONTHLY CONFESSION A NECESSITY FOR YOUNG MEN

IT is a very bad sign when a young man begins to shirk the duty of monthly confession and Communion which, as a boy, he fulfilled as a matter of course. This generally happens when, having left school, he secures a position in some store, shop or factory, and begins to rub elbows with the various kinds and conditions of man and women who go to make up the work-a-day world. Though he does not suspect it, he is influenced by the atmosphere of carelessness in matters of religion that is characteristic of places where men and women work. He is worse influenced still, if his lot be cast among those who are hostile to Catholicism, or to all religion, and who revile or ridicule the things that he has been taught to hold sacred.

To a young Catholic thus placed there is nothing so strengthening to heart and soul as frequency in the reception of the sacraments. Assailed as he is, day after day, by temptation in all forms, it is absolutely necessary for him to renew and repair the bulwark of his spiritual defences. But it is at this most critical period, when his faith and morality are hanging in the balance, that the spirit of the world weans him from the observance of his religious duties which are his only safeguard ; and he begins to neglect or avoid the monthly confession and Communion that kept him loyal and undefiled as a boy.

The most insidious form of attack upon the faith and morality of Catholic youth is ridicule. The covert sneer of a non-Catholic fellow workman or companion has too often a most deplorable effect upon a Catholic young man ; and it is generally found to do more damage to his convictions than an open and undisguised tirade against the teachings and practices of the Church. A well informed Catholic will

recognize in this ridicule only a sign of ignorance or malice, but an impressionable and imperfectly instructed young man almost unconsciously begins to apologize mentally for being a member of a Church of which such things may be said ; and instead of seeking information to offset them from the proper source, he allows himself to be assailed by doubts ; and already the thought suggests itself that perhaps, after all, the Church is wrong, and this shallow-pated carper beside him is right. This is the time for that young man to turn to the Church for help and guidance ; and many a one has developed into a well-read and highly intelligent Catholic by the studies which were prompted by attacks upon his faith. Constancy in religious duties, frequent reception of the sacraments, together with heartfelt prayer, are the sovereign means to enable him to hold the faith unweakened and unwavering. Using those preservatives he soon recognizes how foolish it is to allow even a shadow of suspicion concerning the divine mission of the Catholic Church, and the truth of her teachings, to darken the mind.

But before a Catholic begins to doubt the faith wherein he was baptized and reared, there is generally a preliminary stage. And that is unfortunately the defilement of the mind which comes from contact with evil. The language of ordinary intercourse has become so corrupted with obscenity and blasphemy that there are few occupations wherein one's ears are not assailed almost continually with vile expressions ; even the schoolboys on our streets are often heard using the most disgusting language. And this has the effect of an ever present evil suggestion which in too many cases succeeds in deadening the mind and conscience to all good influences. So many hours every day are spent in such surroundings that one gradually falls into the evil habit of saying and doing things which the conscience condemns as wrong. The high standard of personal life and conduct that the Church holds up becomes, after a while, irksome, and then comes the temptation to disbelieve in the teachings which were formerly part of the young man's nature itself. We have heard of many apostates from the Church who boasted that their intelligence would not allow them any longer to subscribe to its doctrines, but, were their cases examined, it would appear in almost every instance that they were carried beyond the confines of faith not by intelligence, but by unbridled passion.

The remedy for all this lies in the sacraments of Penance and the Holy Eucharist, frequent reception of which will lead to a greater loyalty to God and the Church, and a consequent strengthening of the heart and will against the attack, open or covert, of the enemies of the soul.



THANKSGIVINGS



Quebec, Cacouna : « Many thanks to Good St Anne for favors obtained. »
Off. 1.00 P. D.

Frampton : « Thanks to Good St Anne for a special favor. » M. D.

St John, Nfld : « I enclose one dollar as an offering to St Anne for favors received. » M. J.

Ontario, Cardinal : « Thanks to Good St Anne for my little boy's recovery. »
E. Drome.

Douglas : « Many thanks to Good St Anne for a favor received. » Mrs Mc
Eachin.

Mass. North Adams : « Thanks to Good St Anne for many favors received. »
Mrs E. D. B.

Michigan, Detroit : « I promised to send three dollars for a favor obtained. »
A faithful subscriber.

Stephenson : « Many thanks to Good St Anne for the cure of my little boy
and of my wife. » Off. 1.00. A. Demers.

Michigan, Worth : « My most sincere thanks for many favors received. » A
Subscriber.

New York, Troy : « Many thanks to St Anne for favors received. » Off.
1.00. A friend of St Anne.

Oswego : « Glory and praise to Good St Anne for a great favor obtained. »
Mrs H. Brady.

Ohio, Toledo : « Many thanks to Good St Anne for a favor obtained. »

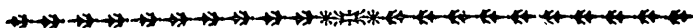
Wis. Fond du Lac : Please find enclosed one dollar promised to Good St
Anne for many favors received. »

Chippewa Falls : « Thanks to St. Anne for favors obtained. » A Subscriber,
H. G.

Fond du Lac : « Thanks to Good St. Anne for a spiritual favor received. »—
« Please publish my thanks to St. Anne for many favors received. » L. King.



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

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

The Benefactors of St. Anne's Basilica.

Persons already recommended and whose prayers have not been granted.

DECEASED

MEXICO: Douglas Claude O'Brien.

SEATTLE, WASH.: Sr St Geneviève, Josephine Welland.

LACKTON, ONT.: James Egan.

All the deceased subscribers.

Special Intentions

LOCKTON, ONT.: « I appeal to St Anne to grant me a particular favor. » Mrs J. E. — HELENA, N. Y.: « For the conversion of a brother. » — SAN FRANCISCO, CAL.: « For a very sick person. » — PALGRAVE, ONT.: « For the cure of sore hand. » — PHILADELPHIA, PA.: « For a sick person and a happy death. » — HARRISVILLE, N. H.: « For work. » Off. 25 cts. — OTTAWA, ONT.: « For the cure of a sister and her husband who both are addicted to drunkenness. » A Subscriber.

(De profundis)





GOOD ST ANNE

her Immaculate Daughter

her adorable Grandson.