

ANNALS OF ST ANNE DE BEAUPRÉ

With the approbation of His Eminence the Cardinal Archbishop of Quebec, of Their Graces the Archbishops of Montreal and Ottawa, and their Lordships the Bishops of Three Rivers, Rimouski, Sherbrooke, St. Hyacinthe, Nicolet and Charlottetown, and the Vicar Apostolic of Pontiac.



SANCTA ANNA, ORA PRO NOBIS.

ANNALS

OF

ST ANNE DE BEAUPRÉ

EDITORS AND PROPRIETORS.—THE DIRECTORS OF LEVIS COLLEGE.

CONTENTS.

Spiritual advantages.—A double favor.—Sainte Anne de Beaupré (poetry).—Pastoral letter : St Anne proclaimed by the Holy See Patroness of the Province of Quebec (*continued*) —The Feast of the Epiphany.—The worship and patronage of Saint Anne (*continued*) : We may apply to St. Anne what the Holy Ghost says of the valiant woman.—St. Joachim, spouse of St. Anne.—A miraculous cure and its sequel.—Pilgrimages to St. Anne during 1888.—Favours obtained through St. Anne.—Subscription-list for the altar of Our Lady of Perpetual Help.

Price of subscription : 35 cents ; all correspondence to be directed to Rev. C. E. CARRIER, Levis Collège, Levis, P. Q.

SPIRITUAL ADVANTAGES.

1^o Two masses are offered up every week, one on Monday, and the second, on Saturday, for subscribers and their families; 2^o another mass is said, on the first Friday of every month, for deceased subscribers.

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A DOUBLE FAVOR.

Last year, I invoked St Anne to obtain a perfect reconciliation between two persons whom I dearly love. One Sunday that they were to have a final interview, I was tempted to join them, so as to restore peace by kind entreaties. But, full of diffidence as to my ability, I preferred to confide the delicate task to my good mother St Anne. That day, I went on a pilgrimage to her sanctuary of Beaupré, to beg, at her feet, the grace I so earnestly wished to obtain. Good St Anne did not remain deaf to my prayers. On my return, I found the two persons I spoke of

enjoying a friendly *tête-à-tête*, and, since then, they love each other as of old. I leave you to guess my joy and gratefulness.

A few days ago, my patron apprized me of the disappearance of one of his sons and begged of me to enquire about him. I was bent upon helping him in such a trying moment, so as to show him my gratitude for his many acts of kindness. But, what was there to be done? I went into a church and addressed to St Anne the following short prayer: "O good St Anne! I ardently wish to assist my patron in the affliction that has befallen him; grant that I may be successful in my researches, and that I may obtain sufficient information to make him find his son. If you obtain me that grace, O good St Anne, I promise you to publish the fact in the *Annals*."

A few minutes later, some one gave me all the desired information. A CITIZEN OF QUEBEC.

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SAINTE ANNE DE BEAUPRÉ (1).

Night upon the great Saint Lawrence
When the angry winds were free,
And the waves beneath their fury
Seemed a tempest-trodden sea.

Night and storm upon the river,
Hopeless mariners were they,
Struggling 'gainst the whelming waters
While the midnight hour held sway.

But the stout hearts never faltered,
And the strong arms never failed,
Though they felt against such dangers
Mortal courage naught availed.

O they thought of home and kindred,
Memory turned with loving glance,
O'er the ocean's heaving bosom
To the sunny land of France.

(1) It is with unfeigned pleasure that we publish the accompanying poem—a choice flower culled in the sunny gardens of California for the altar of our dear Ste Anne. May she reward the gifted contributor for her tender devotion and generous zeal. Our readers may expect other lines from the same inspired pen.

And as oft' mid childhood's playmates
 When the Chapel bells rang free,
 Lo! they prayed Saint Anne d'Auray
 Patroness of Brittany.

Crying in their love imploring,
 "Mother of our Mother hear!
 Save thy children from the danger
 Drawing nearer, and more near,

Thou whose love has never failed us,
 Stretch thy helping hand to aid,
 Mother of our Mother, hear us,
 Be thy wondrous power displayed.

Then they vowed a vow to heaven.
 If they safely reached the land,
 There a Chapel to the honor
 Of the "Good Saint Anne" should stand.

Not in vain the prayer, the promise,
 Guided by an unseen power,
 Thro' the seething billows round it
 Sped the bark to shore that hour.

Morning dawned—the pious Bretons
 Reared in joy the humble shrine,
 Sowed the seed whose wondrous beauty
 Blossoms now in light divine.

Ever since thro' passing seasons
 As the centuries rolled away,
 Have the feet of pilgrims hastened
 To the Chapel of Beaupré.

There she rules a Queen whose kingdom
 Is the loyal human heart,
 There the Mother of our Mother
 Gives us in her love a part.

From the storms that sweep our spirits,
 From temptations that assail,
 From the countless ills oppressing
 Wanderers thro' life's dreary vale.

She has freed her pleading clients,
 She has heard each humble prayer,
 And has shown to all a Mother's
 Tender pity, loving care.

And her ever faithful children
 Tho' they wander far away,
 Fondly turn with loyal spirits
 To her loved shrine of Beaupré.

MARCELLA A. FITZGERALD

PASTORAL LETTER

OF THE BISHOPS OF THE ECCLESIASTICAL PROVINCE OF QUEBEC,
 PROMULGATING THE BRIEF WHICH CONSTITUTES ST. ANN
 PATRONESS OF THE SAID PROVINCE.

(Continued.)

III

INVOCATION OF SAINTS.

During the holy sacrifice of the Mass the priest bowing down asks of God that the Saints, whom we commemorate upon earth, vouchsafe to intercede for us in heaven: "Ut illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris." These short words contain the whole Catholic doctrine concerning the nature of the prayers we offer to the Saints. We do not invoke them as the primary source of the graces and blessings, which we expect through their intercession; they are not all-powerful in the absolute sense of this word: the Blessed Mother of Jesus herself has been styled the *all-powerful supplicant omnipotentia supplex*, but because her divine Son can refuse nothing to her prayers. Mary and all the Saints are our intercessors; they pray for us; we beseech them to supply what is wanting in the fervor of our prayer, and that is the object of the prayer we offer up to them. In the litany of the Saints we always repeat the invocation: "Pray for us; ora pro nobis

But how can the Saints know so many prayers offered up to them from all parts of the world?

What! O. D. B. B., is not God, who sees all things, powerful enough to make known to His elect the homage rendered to them upon earth, and the prayers offered up to them? The Archangel Raphael did see and offer up to God the prayers and good works of Tobias (Tobias, XII, 12). The prophet Zacharias (I, 12) shows us an angel who beholds the evils of Jerusalem, and intercedes for her. Our Lord expressly says that there is great joy in heaven upon the conversion of one sinner (Luc, XV, 7). The Angels and Saints in heaven know therefore what takes place upon earth. They see God *face to face* (I, Cor. XIII, 12), God enlightens them with His light (Ps XXXV, 10), bestows upon them His honor, crowns them with His justice, communicates to them His life, for, *He is Himself their reward exceeding great; ego ero merces tua magna nimis* (Gen. XXV, 1), and it is asked how can the Saints know our wishes and our prayers? According to the Apostle St. John (I, Epistle, III, 2...), by this clear and immediate vision of God, the soul of the Saints, like a faithful mirror, beams with God's perfections, and bears an ineffable resemblance to Him, which amply explains why and how the Saints know our prayers and our homage: *We know, he says, that we shall be like to Him, because we shall see Him as He is; Scimus quoniam similes ei erimus, quoniam videbimus eum secuti est.*

It will be perhaps objected that the invocation of Saints is injurious to God and to our Lord Jesus Christ, whom St. Paul declares to be the *one mediator of God and man* (I, Tim. II, 5).

No, O. D. B. B., the invocation of Saints is injurious neither to God nor to Jesus Christ.

Behold what takes place in the civil order. The sovereign does not regard as an insult to his majesty, the petitions sent to those who enjoy his favor: on the contrary, he is well pleased to have an occasion of proving to them his esteem and friendship by granting their requests. Whatever power may be attributed to the intercession of a Saint, it is but a secondary power,

subordinate to the power of God, on whom, as we must acknowledge, finally depends the granting of the grace asked for. The prayers of beings still invested with the ills of mortality are no insults offered to God; why shall they become injurious to Him, because we ask a Saint in heaven to present them, and to plead in our behalf before His throne?

St. Paul and St. James, in their epistles, recommend themselves to the prayers of the Christians; it is both an act of humility and a testimony of the charity which should unite together the members of the great Christian family; why then shall we be forbidden to ask the same favor from the Saints who reign in heaven? We were permitted to implore their assistance during their life, why should it be a crime after their death?

Undoubtedly, O. D. B. B., Jesus Christ is our sole mediator, because He alone has redeemed us; it is, says St. Peter, *by the grace of the lord Jesus Christ we believe to be saved; per gratiam Domini Jesu Christi credimuss alvari* (Acts, X^v, II.): and this is why in heaven He speaks with authority, and, before His Father's throne, *He hath an everlasting priesthood and He is always living to make intercession for us; semper vivens ad interpellandum pro nobis* (Heb. VII. 25.). But hence in no wise does it follow, that the intercession of Saints is injurious to this supreme and divine mediation. In heaven, as well as upon earth, the Saints are nothing of themselves; what they have upon earth in the order of grace, and what they are in the order of glory in heaven, they hold from Jesus Christ who has said: *without me you can do nothing, sine me nihil potestis facere* (John, XV. 5). We acknowledge that this divine Saviour is the sole and inexhaustible source of the graces which we ask; and when the Saints assist us in drawing from the treasures of the divine mercy, their intercession, far from being injurious to the mediation of Jesus Christ, is one of its most consoling and striking proofs.

(To be continued.)

THE FEAST OF THE EPIPHANY

On the feast of the Epiphany, the Church solemnizes the manifestation of our Lord. As, on the holy day of Christmas, Jesus manifested himself to the Jews, in the person of the shepherds who come to pay him the homage of their simple and confiding hearts, likewise, on this day, to the first-fruits of the Gentiles, to the wise Kings coming from the far East, he shows himself as the heir of the prophetic promises, as the true Desired one of the nations.

Our readers are too familiar with that sublime and consoling page of the Gospel narrative to allow of our recounting any of its details. Who has not read in Sacred History, or in the new Testament, the marvellous tale of our vocation to Faith? For we must not forget that we are not the descendants of the Jews, but of the Gentiles, of those nations once seated in the shadow of death, whose delegates, in the person of the Kings from the East, were happy enough, on this thrice holy day, to behold the features of Emmanuel, of God born among men to enlighten and save them. A star, of striking brilliancy, has led them to the grotto of Bethlehem. That star appeared to them shining as the sun in the cloudless sky of their country. Learned as they were, they knew the fragments of traditional truth that each people preserves more or less intact in the treasure of its religious belief.

A far-off echo of Balaam's prophecy awakens in their minds the memory of that star which is to come forth from Jacob, of him who, of the tribe of Juda, is to be the Ruler of nations. At the same time that the eyes of their body are enlightened by the rays of that star, the matchless radiancy of the Sun of Justice already commences to illumine the eyes of their soul.

Who can describe the eloquence of that star whose silent brilliancy leads away, far from home and country, our ancestors in the faith? Ah! its rays borrow their virtue from the God made man whose

birth they proclaim. That is the reason why St. Augustine cries out with admiration: "Who can this King be, so little, and yet so great, who speaks not yet on earth, and who already proclaims his laws in the heavens?"

Obedient to the call of the new-born Saviour inviting them to salvation, Caspar, Melchior and Balthassar have seen his star in the East and have come to adore him.

It was happy for them that they had hastened to come; a few days later, they would not have found him, for warned by an Angel of the persecution of Herod, the Holy Family had fled into Egypt. Every body remembers the closing circumstances of that sublime pilgrimage of all Christian generations to the cradle of their Saviour; how the star first led the wise men to Jerusalem, so that from the very lips of the Doctors of the Law they might learn the precise spot where the Redeemer was to be born. Foolish priests, they read in the Holy Books the sentence of their own condemnation. "The Saviour, say they, is to be born at Bethlehem, town of Juda," and they have not faith enough to go and adore him. "Unfortunate souls, exclaims St. Augustine, that die of thirst after having shown to others the fountain of life; they are like those mile-stones along the high road that point out the way to travellers, and yet remain insensible and motionless."

We also remember the anxiety which these tidings caused Herod, who feared to find a pretender to his ill-gotten throne in the newly born King of the Jews. Insane fear that suggested the massacre of the Innocents, and set the seal to his reprobation.

Listen to the touching address of a Father of the Church, St. Fulgentius. "O King, whence cometh thy trouble, and why fearest thou! That King, whose birth the Magi have announced, has not come to combat living, but to triumph by dying. If thou didst believe in Him, thou woldst one day reign with Him. Although the Kingdom of this Child is not of this

world, from Him alone nevertheless comes all power, it is by Him alone that Kings reign. This little Child is the Word of God. Judge for thyself whether it is possible for thee to struggle against God. No, I repeat it, fear Him not as the heir to thy throne, fear Him as the just and severe avenger of thy crimes."

But the Jews and Herod, the former with blind indifference, the latter with a diabolical intention, have placed the Magi on the way to Beth'lehem. After their leaving Jerusalem, the star reappears and leads them to the manger where the child God is reposing. Their lively faith, which has already overcome so many obstacles, does not abandon them at the end of their journey. Neither the poverty of the dwelling, nor the simplicity of Joseph and Mary, nor the weakness of the Divine Infant, can discourage their piety. It is he, the King of the prophecy and of the wonderful star, the King announced by the unbelieving priests and feared by Herod. And falling prostrate they adore him. And they offer unto him their presents of gold, of frankincense, of myrrh. "O lovely sight! O sublime mystery! O King of the Jews, King mysterious and sole of thy kind, because thou alone art at the same time rich and poor, humble and great! O King of the Jews, King of a new race, who whilst thou art still a child in thy Mother's arms, art adored as God! Little Child in the Manger, Almighty God in heaven, poor in the swaddling-clothes that cover thy limbs, rich and precious in the stars that herald thee." M. N. D.

(For the Annals)

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THE WORSHIP AND PATRONAGE OF SAINT ANNE.

(Continued.)

WE MAY APPLY TO ST. ANNE WHAT THE HOLY GHOST SAYS OF THE VALIANT WOMAN

The foregoing doctrine authorizes us to apply to St. Anne the portrait of the valiant woman drawn by Solo-

mon in the Book of *Proverbs*. Several Fathers, it is true, have variously interpreted it. St-Augustine sees in that same passage a picture of the Church ; St-Bernard recognizes therein the Virgin Mary, who, by her privileges, her virtues and her merits, has surpassed both angels and men ; according to others, the portrait belongs at the same time to the most illustrious women of the old Testament, to Mary and to the Church. All such interpretations are founded on the text that we quote ; but on a more attentive examination, it will be seen that the passage applies also very specially to St-Anne, and that this admirable page of Scripture contains, as it were, the abridgment of her life. Besides which, the Church, in proposing the sacred page to our meditation, in the office of the 26th of July, herself authorizes us to make such an application.

“ Who shall find a valiant woman ? far, and from the uttermost coasts is the price of her.”

Before the memorable definition of Pius IX, the great majority of the faithful believed in the Immaculate Conception, on reasons of simple propriety and under the impulse of an irresistible instinct, leaving to Theology the discussion of the more weighty motives on which the dogma rested. The same reasons of simple fitness, even neglecting the precise teachings of tradition, make us believe in the very great holiness of St-Anne, in her virtues of an uncommon order, in her incomparable merits surpassing by far the rarest. As for the mystery of the Incarnation, a creature no less perfect than Mary was required, to become the mother of the Word ; likewise Mary, the most accomplished of all creatures, supposes in her mother a woman who must be among saints of her sex what diamonds and precious stone are among the more common objects that every day meet our view.

“ The heart of her husband trusteth in her, and he shall have no need of spoils.”

Who can recount to us the unspeakable joys of that union, the perfect esteem of St-Joachim for St-Anne,

their mutual confidence, their emulation in procuring the glory of God, their sighings towards the Messial, the blessings that Heaven poured down upon their undertakings, their fields and their flocks? Who can tell us of their love in God, love a thousand-fold more sincere than the affections whose foundation lasts but a day, and how common trials, generously overcome, finished by purifying and transforming it into the most perfect charity.

"She will render him good, and not evil, all the days of her life." How glorious it is for St-Joachim to have deserved such a spouse! What riches has she not brought into his house! She has given him by her Daughter a real although indirect power over all creatures, and in a certain manner the command of heaven and earth. What a consolation to have spent many years with a spouse so accomplished and so kind, with Anne the *All-gracious*!

"She hath sought wool and flax, and hath wrought by the counsel of her hands."

This verse, as well as the others, agrees with tradition. Contemplative souls have never disdained manual labor; but St-Anne did not treat such work as a simple relaxation or an honest means of livelihood, a higher motive stimulated the activity of her hands, it was piety and charity; the price of her labor was destined to the Temple and to the poor. Her example, followed later by great queens and high born princesses, will always stand as a censure against idle women, or such as foolishly pride themselves in their inability to ply the needle or the spindle.

"She is like the merchant's ship, she bringeth her bread from afar."

With the noble end in view of being useful to others, she keeps her house in perfect order; she wisely multiplies her resources, and, thus becomes able to meet all wants, all afflictions that may visit the people of her tribe and of her neighborhood. But this active zeal and charitable forethought of the holy housewife, are

nothing in comparison to the spiritual riches with which she fills her great soul. Solely bent on pleasing God, with a disdainful foot she tramples the earth, and far elsewhere, in return for her alms, fasts and prayers, she seeks her true bread: an increase of desire and love.

“ And she hath risen in the night and given a prey to her household, and victuals to her maidens !

What attentiveness and what forgetfulness of self ! Where are the mistresses that become, after Our Lord Jesus Christ, the servants of their servants as St. Anne was ? What a tender preoccupation for their welfare, and how proper the conduct of that kind mother is to encourage our devotion ! That venerable woman did not limit her care to material wants, she was much more interested in the spiritual welfare of her dependants. She always acted towards them as she still does towards those who place their trust in her ; she works with marvellous efficacy for the sanctification of their souls, and treats them as a foster-mother treats her nurslings.

“ She hath considered a field and bought it, with the fruit of her hands she hath planted a vineyard.

In the eyes of attentive consideration what is that ground the entire possession of which she desires ? What is that vine-producing field ? Is it not herself ? She succeeded in clearing that rich land, in uprooting therefrom all useless plants, and in fertilizing it. By ceaseless watchfulness, by a persevering struggle, she succeeded in gaining a perfect mastery over herself, and upon the kingdom of Nature forever ruined, she placed the Kingdom of Grace ; by such marvellous husbandry she merited to behold, shooting from her own root, the Rod of Jesse, the hope of Israël, and in that field immaculate, to make the Vine thrive that yields the wine of virgins.

(From the Trench of Father Mermilloi, S. J.)

(To be continued.)

ST. JOACHIM

SPOUSE OF ST. ANNE

(First Sunday in the Octave of the Assumption.)

The name Joachim being interpreted signifieth "The preparation of the Lord" (Office of the Feast of St. Joachim.)

-Everything that in any way concerns St. Anne must necessarily be of the greatest interest to the readers of the "Annals", and we have therefore thought that relating what is known of St. Joachim, her beloved husband, would be most acceptable to them. Like St. Joseph, St. Joachim is a special patron of the hidden life, and like St. Joseph very little is related of him in the Holy Scriptures. From the office of the Feast appointed in his honor by the Church, from the Bollandists and from other approved sources we have therefore taken the following particulars of the life of the great Saint whom it pleased God to give to our great and beloved St. Anne as spouse, to our dear Lady as father, to our Saviour as sole grandfather. We should not forget that this patriarch has an equal right with St. Anne to our veneration, love and filial confidence, for, like her, he ardently desired and looked for the coming of our Lord and, like her, was chosen by God from among millions of others to give life to that beautiful and immaculate Virgin whence, in due time, sprang the Sun of Justice to illumine the world. St. Joachim was then one of those who more immediately prepared the "ways of the Lord" and was thus instrumental in the salvation of the world.

The sanctity of the blessed Virgin's immediate ancestors is beautifully and symbolically represented to us by Father Saintrain in "The Pilgrim's Manual of St. Anne." * He remarks: Have you ever atten-

* Translated from the French of a Redemptorist Father and on sale in the shop attached to the Church of Ste. Anne de Beaupré.

tively observed a lily? The leaves nearest to the ground are of dark green; they are large, thick and somewhat coarse. Nothing in them announces the glorious flower that will surmount them. But, in proportion as the leaves grow higher on the stem, they become smaller, finer and are of a lighter and more delicate hue, as if nature were striving to form that balmy masterpiece which, in the words of the Gospel, surpasses all the magnificence of Solomon. Even thus, on the royal stem of David, whence the Messiah was to spring, there were some disfiguring shoots, I mean to say some souls but little worthy of Him who is called the Lily of the valleys, there were sinners, such as Joram, Ozias, Manasses, Amon. But it was fitting that the more immediate ancestors of Jesus, should be Saints, especially the two last, Joachim and Anne. Otherwise, the Jews, who had known the parents of Mary, might have said to Jesus, what they said to the man who had been born blind: "Thou wast born in sins and dost thou teach us?" There is no doubt then that these two holy persons merited the eulogium pronounced by the Holy Spirit on Zacharias and Elizabeth, the parents of John the Baptist: "Both were just in the eyes of the Lord, and walked in all the commandments of the Lord without blame."

This eminent sanctity had also been fostered by the circumstances in which our Saint had found himself; for, though of royal race, his family had lost much of their former importance and wealth.

St-Joachim was of the root of Jesse and lineally descended from King David through that king's son Nathan. His position in life seems to have been that of an owner of flocks of sheep, and it is said of him that he served God in the simplicity and goodness of his heart. Occupied with the care of his flocks, he distributed large alms to the poor that feared God and were faithful to His law. He divided his wool, lambs, and other profits into three equal parts, of which he devoted one part to the widows and orphans, to the

poor and to travellers, a second part he devoted to the service of the Temple, and the third he reserved for himself and his household.

This prudent and benevolent distribution of his goods brought down heavenly blessings on his flocks, which multiplied so exceedingly as to have had no parallel in Israel.

At the age of twenty, St-Joachim was married to St-Anne, who, like himself, was of the tribe of Judah, and of the family of David. For the first twenty years, no child blessed their union, and this was naturally a great affliction to the pious couple, for, in those days, every Jewish woman contemplated the possibility of herself becoming the mother or ancestress of that Messiah, whom they so ardently desired and looked for. This childlessness having been publicly made a cause of reproach to St-Joachim, he withdrew into the mountains with his flocks, and for five months remained absent from his spouse St. Anne, who, during all that time, wept over his absence and wore mourning garments in token of her ignorance as to whether her husband still lived. At length, determined on making the greatest efforts to overcome her dejection, she threw aside her sad garb, clad herself in gayer (probably her nuptial) robes, and descending to her garden, was there taking recreation when she was honored by the apparition of an angel who made her the following announcement: "Fear not, Anne, for it is in God's designs that thou shalt give birth to a child who shall be the admiration of all ages even to the end of time."

We are told that, at the very moment when the holy Anne was being thus consoled by her heavenly visitor, another angel appeared to Joachim in the mountains where he was feeding his flocks, and in Heaven's name, gave him a like assurance: "Of thy blood, the angel said, shall be born a daughter; she will dwell in the Temple and the Holy Ghost will come down to her, so that her blessedness shall be greater than the blessedness of any other woman; that which is born

of her shall be Blessed, and she herself shall be Blessed and shall be called the mother of eternal blessing."

G. M. Ward. (Mde PENNÉE).

(To be continued.)

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A MIRACULOUS CURE AND ITS SEQUEL.

An item in the narratives of wonderful cures which is often absent but of considerable interest, is the after-history of the recipients. Were they better for the supernatural interposition, or much the same as before? Did the sickness return again soon, or ever? A recent number of the New York *Freeman's Journal* of October 6th, contains a long account of the cure of a young girl at the shrine of Our Lady of Perpetual Succour, in the Church of the Redemptorists, Boston, which took place five years ago. It is too interesting to be allowed to pass without being briefly recorded here. Miss Grace M. C. Hanley, a daughter of Colonel Hanley, "one of the most respected citizens of Boston," says the account, was born in 1867, and when four years old—having been a strong and healthy child—she met with an accident, which left her a cripple apparently for life. She was one day at play with some other children who were swinging up and down by the shafts of an old trap in which she was, and when she tried to step out she was jerked out and thrown violently to the ground, falling on a large stone. For about 12 years after she continued a cripple, and was tortured at periods with excruciating pains. All that medical science could do was tried, but in vain; as time went on she got worse. One specialist in spinal diseases had her under his care for some eight or nine years; he had a heavy corset of steel made for her, helped by which she could drag herself across the floor, "pushing a chair before her like an infant." But nothing he did alleviated her pains, and at length, when she got much worse and was quite confined to bed, he acknowledged his inability to do anything further. Another specialist then took her in hand, and

having had her in hospital under constant care for nine weeks, sent her home "helpless, with no hope on earth of relief from her terrible affliction." With the steel corset, and now a pair of crutches, she could move painfully along a level floor; but "kneeling, standing on her feet, or going up or down stairs was an utter impossibility." But in the darkest hour came the light; human help had failed, and confessed its failure, and then Our Lady stepped in. The girl had all through her pains and confinement been good, cheerful and uncomplaining; in the earlier years she used to be carried at times to school or church; she made her first communion, and was confirmed. We are not told whether she was in any marked way devout to the Blessed Virgin; probably as much as good Catholic girls often are. But one day in August, 1882, as she was praying before the shrine of Our Lady of Perpetual Help (or "Succour," as is usually said in England), the rector of the church recommended that a novena should be made entirely at the shrine for her. For nine days she was, therefore, carried before the miraculous picture—representations of which are so familiar to us. As the novena proceeded she grew worse. On the last morning she made an ineffectual effort to stand unaided, and had to be carried to the shrine, as usual, helpless, weak, and in wonted pain. The Redemptorist Father who said the Mass brought her Communion to her place, and after receiving she was suddenly "seized with a darkening, dizzy sensation, as if sight and sense were leaving her," and she turned as if for assistance, but when her crutches were offered to her she suddenly had recovered and was cured, and only said joyfully: "No I shall not need them; I can walk," and thereupon got up and did walk to the altar steps where she knelt long, praying—with what fervent gratitude can easily be imagined. That over, she walked home at her happy father's side, ran briskly up the door-steps and then upstairs to her mother's room, for her mother had been unable through illness to attend. She received her restored

child with heartfelt gratitude. From that time Miss Hanley has "enjoyed perfect health and immunity from the slightest effects of her former disease." She had made little progress in schooling, as may easily be imagined, yet as soon as she went to a convent-school in Canada, she began to out-distance her class-fellows, and to take the prizes and medals. "In 1887 she graduated," and then her fond parents, to whom she was sacredly precious, it need not be said, looked to her permanent presence among them at home. She, however, had received still another and better grace; she had resolved to give entirely to God the strength so wonderfully restored to her. The yearning parents kept her one year at home with them, during which they did not fail to put in her way every attraction that might be likely to woun her from her desire, and then, finding her constant to her vocation, they recognised the will of God. A few weeks ago, Miss Hanley was received and took the veil in the Convent of Jesus and Mary at Sillery, near Quebec, where with her sisters she had been educated, a fitting sequel to such a care. We are confident that many prayers, from those who have only heard of her, will be offered for her progress and happiness. It may be well to state that the account from which we have abridged our story of the illness and cure is an authentic one made by the father on affidavit before a justice of the peace, and preserved at the Redemptorist Church, among the most precious of the records kept there of favours granted at their shrine of Our Lady. There also are to be seen the crutches which the girl cast aside on the morning of her recovery. The *New York Freeman's Journal* gives with the account an excellent view of the church, dedicated to Our Lady of Perpetual Help, in Tremont street, Boston, as well as a portrait of Miss Hanley.

—From the *Tablet*.

The authenticity of the above miraculous cure and its permanence is still further corroborated by a letter kindly directed to us by the Chaplain of Sillery Convent, where Miss Hanley studied and is now undergoing her novitiate.

THE EDITOR.

PILGRIMAGES TO ST. ANNE DURING 1888.

The number of pilgrims who repair to the Shrine of St. Anne is increasing yearly, with the spread of her fame and the evidence of her intercessory power.

Of this our readers will be convinced by the two following lists in which names and statistics are separately given, so as to convey a more accurate idea of the comparative number of pilgrims during the several months of the year.

Besides the organized pilgrimages specially designated on the first list, thousands of pilgrims have come individually to invoke St. Anne and witness the wonderful operations of God through her intercession. Never before has there been such variety in the nationality and country of those who visited her sanctuary. All the Provinces of the Dominion have been represented, even far-off Manitoba, Vancouver's Island, and Labrador, to say nothing of New-Brunswick, Nova-Scotia, Prince-Edward's Island and Newfoundland. All the States in the American Union have been represented, especially by pilgrims from the different capitals. Pious visitors have even come from South America, Australia, England, Belgium and France.

LIST OF PILGRIMAGES.

- March 25—Parish of Sainte Famille, Island of Orleans
 Mai 21—"Cercle Catholique," Québec
 June 4—College of Levis
 " 4—Sisters of Charity, Quebec
 " 6—Sisters of Charity, Quebec (2nd pilgrimage)
 " 7—Sisters of the Good Stehend, St Charles' Hosp.(Queb.
 " 10—Tertiaries of St Francis, St Sauveur, Quebec
 " 11—Children of Mary, St Roch, Quebec
 " 13—Parish of St Guillaume, Upton
 " 14—Ladies of the Holy Family, Basilica of Quebec
 " 15—Northfield, Vermont
 " 17—Conferences of St Vincent of Paul
 " 18—Ladies of the Holy Family, St Sauveur, Quebec
 " 19—Deschambault
 " 21—St Ubalde
 " "—Academy of Jesus and Mary, Sillery
 " 25—Beaurivage
 " 26—Stanfold
 " 27—Joliette
 " "—Parish of St Peter, Montreal
 " "—Parish of St Anselme
 July 1—Congregation of the B. M. V.(men) Upper Town, Que.
 " 2—Portneuf

- July 3—Parish of St Luc, Champlain
 “ “ “ “ St Joseph, Beauce
 “ 5—Arthabaska
 “ “—“ The Living Rosary,” Quebec
 “ “—Parish of St Thomas de Pierreville
 “ 6—Château Richer
 “ 8—Parish of St Anne, Montreal
 “ “—Congregation of the Blessed Virgin (young men) U. T. Q
 “ “— “ “ “ “ “ (men) St Sauv. Q.
 “ 9—Parishes of St Augustin and Sainte Croix
 “ “—Louiseville
 “ 10—Rougemont
 “ “—Cap St Ignace
 “ “—Parish of the Sacred Heart of Mary
 “ 11—Lewiston, Maine, and Fall River, Mass.
 “ “—Deschambault (2nd pilgrimage)
 “ “—Memramcook, N. S.
 “ 12—Parish of St John the Baptist, Quebec
 “ “—Children, St Sauveur, Quebec
 “ 13—Boucherville
 “ 14—Ange-Gardien, Montmorency
 “ 15—Parish of St John the Baptist, Montreal
 “ “—St Joseph’s Union, St John the Baptist, Quebec
 “ “—Children of Mary, St Sauveur, Quebec
 “ 16—Parishes of St Vallier and St Nicolas
 “ “—Nicolet
 “ 17—Central Falls, R. I.
 “ “—Three Rivers
 “ “—Disraëli
 “ 18—Parish of St Lazare
 “ “—St Ferdinand, Megantic
 “ “—Parish of St Ubalde
 “ 19—Pointe-aux-Trembles
 “ 20—St Jacques de l’Achigan
 “ “—Redford, N. Y.
 “ 22—Parish of St James, Montreal
 “ “— “ of St Sauveur, Quebec
 “ “—Beauport
 “ 23—Parish of St Jean, Island of Orleans
 “ “— “ of St Alphonse, Thetford
 “ 25—Ottawa
 “ “—Rivière-Ouelle
 “ 27—Notre-Dame de Lévis
 “ 29—St Hyacinthe
 “ “—Congregation of the B. V. M. (men) St Roch, Quebec

- July 29—Association of the Sacred Heart, Québec
 " "—Charlesbourg
 " 30—Parish of St Ambroise, Jeune Lorette
 " "—Bay St Paul
 " 31—Chambly
 " "—L'Islet
 " "—Eboulements.
- August 2—Parish of St Pierre les-Becquets
 " "— " " St Narcisse, Champlain
 " "—Grosse Ile
 " 3—Parishes of St Joseph de Lévis and Ste Pétronille
 " 5—Parish of St Peter, Montreal
 " "—Parish of St Sauveur, Québec
 " "—St Joseph's Union, St Roch, Québec
 " "—Berthier
 " 6—Parish of St François, Beauce
 " "— " " St Michel, Bellechasse
 " 8— " " St Eugène, Grantham
 " "— " " St Thomas, Montmagny
 " "— " " St Jérôme, Lake St John
 " 9—Ile Verte
 " 10—Parish of St Tite des Caps
 " 12—Sillery
 " "—Parish of St David
 " "— " " St Romuald
 " 13— " " St Médard, Warwick
 " 14—Biddeford, Maine
 " 15—Ottawa (English speaking pilgrims)
 " 16—Parish of St Jean Deschaillons
 " 19— " " St Roch
 " "— " " Ste Marie, Beauce
 " 23—Laconia, N. H.
 " 25—Three Rivers
 " 26—St Joseph, Lévis
 " 29—Windsor Mills, Sherbrooke
 " 30—St Jean Deschaillons
 " "—Parishes of Ste Philomène, Cap Santé, &c
 " "—Sisters of Charity, Québec
- Sept. 2—Choir of the Congregation of the B. M. V., St Roch, Q.
 " 3—Parish of St Ferréol
 " 5— " " Ste Emélie
 " 7— " " St Jacques de l'Achigan
 " 11—Nicolet
 " 19—Augusta and Waterville, Maine
 " 23—St Joseph de Lévis

October 10—Ste Croix

Novemb. 4—Corporat'n of butchers, parish of St John the Bapt, Q.

Decemb. 17—Parish of St Joachim.

COMPARATIVE LIST OF THE NUMBER OF PILGRIMS DURING
EACH MONTH.

<i>Month.</i>	<i>Number of Pilgrims.</i>	<i>Organized pilgrimages</i>
January.....	102	
February.....	90	
March.....	420	r
April.....	85	
May.....	320	1
June.....	8,880	19
July.....	45,115	55
August.....	26,580	30
September.....	7,255	7
October.....	1,705	1
November.....	395	1
December.....	400	1
	<hr/>	<hr/>
Total.....	91,340	116

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SUBSCRIPTION

FOR THE ALTAR OF THE BLESSED VIRGIN HONORED UNDER THE
TITLE OF OUR LADY OF PERPETUAL HELP.

We are convinced that persons devoted to St. Anne would be happy to contribute to the erection of this monument to the glory of the Immaculate Daughter of the Protectress of Canada.

We, therefore, with the approval of His Eminence the Cardinal Archbishop of Quebec, have opened a subscription-list in the *Annals*.

Persons contributing at least 25 cents will have a share in the masses and prayers which are offered in the Basilica for benefactors.

N. B.—Offerings may be sent either to the Church of Ste. Anne de Beauré or to the editor of the *Annals*.

5th Subscription-list.

Mr. H. Bégin, Kamouraska, 25 cts. ; a subscriber, St. Jude, 25 cts. ; Mrs. Isidore J. Toussaint and family, St. Jean Port Joli, \$1 ; Mr. and Mrs. Marcel Leclerc, 50 cts. ; Mr. and Mrs. Fils. Leclerc, 50 cts. ; a child of Mary, Shediac, \$1 ; four persons of Malbaie, \$1 ; J. Veilleux, St. François, Beauce, 25 cts. ; Caroline Roy and others, St. Vallier, 80 cts. ; H. Coulombe, Taftville, 25 cts. ; Ida Lajeunesse, Mélina and Déla Bombarlier of Taftville, each 25 cts. ; anonymous, \$1 ; ditto, \$13 ; ditto of Nicolet, \$1 ; ditto, 25 cts. ; several anonymous contributors, \$17.96 ; Baie du Febvre, 25 cts. ; St. Thomas, Montmagny, \$1 ; Alex. Roy, 50 cts. ; E. Brodeur, \$1 ; St. Césaire, \$1 ; Chaudière Mills, 50 cts. ; St. Agathe, 50 cts. ; Mr. de Gaspé, 25 cts. ; M^r. Blanchet, \$1 ; N. Paré, St. Anne, 75 cts. ; Mr. Côté, 25 cts. ; St. Maurice, \$5 ; E. Grenon, \$1 ; R. Gauvin, \$1 ; Hél. Jean, \$1 ; anonymous, 65 cts. ; A. St. Anne, \$2 ; Eléon. Paré, St. Anne, 25 cts. ; A. P. Benoit, \$1 ; Laconia, N. H., \$28.50.

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FAVOURS OBTAINED THROUGH THE INTERCESSION
OF ST. ANNE.

My father suddenly fell ill. The doctors did all they could for him, but without any success ; he was expected not to live very long. A friend of mine who visited the shrine of St. Anne, had masses said there for my father's recovery, and brought back some of the blessed water from the fountain. As soon as he began to use it, there was a change for the better in his condition. He soon was able to come downstairs, and when a short time after, the devotion of the Forty Hours began in our parish, he could walk to mass every morning.

A sister of mine had broken a needle in her hand and had tried several remedies to make it come out. She finally made use of the blessed water and was soon rid of it.

N. A. A. Kingston.

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