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# ANNALS

OF

## ST ANNE DE BEAUPRE



ILLUSTRATED BULLETIN

OF

## Pilgrimages and Confraternities

PUBLISHED MONTHLY

BY THE REDEMPTORIST FATHERS

WITH THE APPROVAL OF THEIR

GRACES THE ARCHBISHOPS AND THEIR LORDSHIPS  
THE BISHOPS OF THE ECCLESIASTICAL  
PROVINCES OF QUEBEC, TORONTO,  
MONTREAL, OTTAWA AND  
SAINT BONIFACE



QUEBEC

1900

## DECLARATION

Being desirous of absolutely and fully conforming to the decree of Urbain VIII, we declare that we attach but a purely human faith to the extraordinary and supernatural facts related in the *Annals of Ste Anne de Beaupré*.

In like manner, when we make use of expressions of praise or veneration with respect to pious personages, we in no wise seek to forestall the judgement of the Holy Church to which we submit both in our mind and in our heart.

THE DIRECTOR

110098



Vol. 14 ..♦♦.. May 1900 ..♦♦.. No. 1

Annals of  
Saint Anne de Beaupré

### Notice by the Management



**S**ubscriptions. — The time has come for renewing subscriptions as the year begins with the month of May. We therefore ask those of our subscribers who desire to continue receiving the *Annals*, not to delay in notifying us of their desire, for after a silence of a few months, we consider them as having refused to renew

their subscriptions. While on this subject, we beg our subscribers not to send the amount of their subscriptions in **American stamps** for the very good reason that those stamps are not current in Canada and we cannot use them. There is nothing easier than to get a money-order at your post-office payable at the post-office of **Ste Anne de Beaupré**.

**Change of Residence.** — Subscribers leaving one place to reside in another are earnestly requested to let us know, as soon as possible both the residence they have left and the correct address of their new residence, indicating always the post-office of the place where they reside. By complying with the latter request we shall be saved much unnecessary expense and inconvenience.

**Thanksgivings.** — Some persons complain of delay in publishing favors they have obtained from St Anne after promising to publish the

same. We make it a *duty* to publish all the thanksgivings and recommendations sent to us, especially from our subscribers; nevertheless — and everybody will easily understand it — as the number of persons receiving favors from Good St. Anne continues to increase, it becomes impossible to satisfy their piety as promptly as we would wish. We are therefore compelled to put off what cannot be inserted in a number. When necessary, we add a supplement.

We beg all persons who are desirous of publishing favors or recommendations to be good enough to indicate clearly the name of the place where they reside with the date, in order to ensure more regularity in the publication.

**Premium.**—This year we offer as a premium to our subscribers another picture of Good St. Anne. Last year we gave a picture of the statue of the Saint, which is venerated in her shrine at Beaupré. It should have its place in the homes of Christian families. This time it is also a picture of our beloved Saint but under a more original form which makes her appear quite different and is all the more precious. It is a reproduction of the miraculous painting offered in 1666 to the church of Ste Anne de Beaupré by the marquis de Tracy and preserved in the old chapel. As everybody knows, this picture is from the brush of the celebrated French painter Lebrun. Our premium reproduces it but with some differences, however. We see St. Anne, and near her, the Blessed Virgin, her daughter, holding a book in her hand, no doubt the Holy Scriptures of the Old Testament. At the top of the picture appears, under the form of a venerable old man surrounded by angels, God the Father sending His divine Spirit upon the humble Virgin whom He destined to be the Mother of His Son. On either hand of St. Anne are pilgrims in an attitude of prayer. At the foot of the picture is the charming village of Ste Anne de Beaupré in the midst of which rises majestically the splendid Basilica dedicated to the great Thaumaturga of Canada. This picture from the establishment of the St. Augustine Society of Pruges, is remarkable for the finished character of the work and the harmonious tone of the coloring. It is a work of art and we know that it will be appreciated by all our readers.

A. RHÉAUME, C. SS. R.

## Chronicle of the Shrine

**P**ilgrims in March. — This month is not more favorable for pilgrimages than February. It is always the winter season with its snows, its violent winds, and its alternate fine and bad days. Nevertheless not a day passed without fifteen, twenty and as many as twenty five pilgrims coming to pray to St. Anne and receive communion in her shrine. Most of these devout servants of the Good Saint came from the Island of Orleans. The ice-bridge which for some weeks had joined the Island to the Côte de Beaupré, enabled them to come on foot and in sleighs to pay their homage to the Thaumaturga of Canada. We estimate the number of persons who visited the Shrine of Beau-pré, during the third month of the year 1900, at 500.



Electric railway. — The newspapers report that the electric railway between Quebec and Ste Anne de Beaupré will be inaugurated in the month of June next. This road will give pilgrims and visitors an hourly service during the open season. May the piety of pilgrims and the devotion to St. Anne derive but benefit from these new and easy means of communication between the city and the celebrated Canadian Shrine!



A pilgrimage that will count. — If success attends the efforts of Rev. Mr. Marcoux, pastor of Indian Orchard, Mass, the year 1900 will see the largest pilgrimage to Ste Anne that has yet come from the United States. The dioceses of Boston, Providence, Hartford and Springfield have made an arrangement with the Boston and Maine, the Boston and Albany and the C. P. R., to bring a pilgrimage of three or four thousand pilgrims to the Shrine at Beau-pré. Three or four special trains will follow one another, at proper intervals, as far as Quebec and will land the pilgrims at St. Anne on Tuesday the 17<sup>th</sup> July, between 5 and 6 in the morning. In view of the great number of the faithful all belonging to the same pilgrimage, there is some question of holding the offices in the park. The crowds that will fill the Shrine on the 17<sup>th</sup> July will not allow other pilgrimages on that day.

**A rumor.** — We are informed on good authority that ways and means are being discussed for the acquisition of a reliquary to receive St Anne's rich relic. We hope to be able to give details in a future number.



**The month of Saint Joseph.** — Among the twelve months of the year, the month of March dedicated to St Joseph, holds a high rank in the Basilica of Beaupré. The true devotees of St Joseph, parishioners and pilgrims, attended the evening exercises every day, that is: the reciting of the rosary, the instruction and benediction of the Blessed Sacrament. The preacher of the month, Rev. Father Wittebole, had taken for his theme, St Joseph in his relations with the most holy Trinity. He considered him as the image of the *Father*, by his *holiness, his authority* and his *kindness*; as the image of the *Son* by his *humility, his sorrows, his ardent charity* and by the homage paid him by the angels and Saints; finally as the image of the *Holy Ghost* with whom he shares the title of *spouse* of Mary, and the abundance of whose graces he possesses, that is to say the *seven gifts, the fruits and beatitudes* which are the appanage and crown of all just souls.

### CHRONICLE OF OUTSIDE EVENTS

**Devotion to St Anne in Manitoba.** — We have received the following information respecting Manitoba and Brandon in particular, which we think will interest our readers:

Good St Anne having been given to us by God as the Patroness of all Canada from the Atlantic to the Pacific, the readers of the *Annals* should not remain strangers to this interesting North West and Manitoba. Moreover, the Canadian settlers in removing further from Beaupré, have carried with them to this country their devotion to the good Saint; so much so that, from the Great Lakes to the Pacific coast there is not a diocese in which St. Anne has not a little shrine here and there.....

At Brandon, there are at present three Redemptorist Fathers in charge of the French, English and German Catholics; one of them devotes himself particularly to the Galicians and Poles with whose language he is acquainted. Besides their parochial ministry, extending over a district covering seventy to seventy five square miles, they preach retreats and missions in Manitoba, Assiniboia, Ontario and North Dakota. Needless to say that the sons of St. Alphonsus have established here the devotions that accompany them everywhere.

Brandon possesses an authentic copy of the miraculous picture of Our Lady of Perpetual Help. The devotion to B'essed Gerard Magella is beginning to spread ; the devotion to Good St. Anne also benefits by their zeal . . . . .

Since the month of August last, the Sisters of Our Lady of the missions have assumed charge of the school in Brandon. They have at present 80 pupils of both sexes, for in addition to the girl boarders and day-pupils, they teach boy day-pupils up to the age of fourteen years. These good Sisters display special tact in conducting everything with order, animation and gaiety . . . . .

At the voice of the priest, the friend and councillor of the Canadian people for ages, a happy reaction is being produced in Manitoba and, to a partial extent at least, the error committed in allowing strangers to take the best lands is being repaired. On his last pastoral visit, His Lordship Bi-hop Langevin, while passing the fine lands and farms occupied by Catholic settlers, exclaimed with admiration : « But how have they acquired these fine farms ? » His secretary, a native of Manitoba, replied : « It is the fruit of their labor, my Lord. »

A strong current of immigration has at present set in towards the southern confines of Manitoba and Assiniboia. Free grants of land are given. But whatever advantages these lands so given free present, they call for hard work at the beginning. As the best lands are taken, it is frequently more advantageous to purchase land already broken up than to break up new land even when granted free. Thus we see here what happened in the Eastern Townships : the first settlers sell off and go away. Near Brandon there are thus some fifty five farms for sale. Why should not our worthy Canadian settlers come and occupy them ? . . . . .

You who live so near St. Anne, pray for her children in Manitoba and join your voice to ours to say and repeat unceasingly : Good St. Anne, patroness of Canada, increase the number of Catholics in Manitoba.

(Communicated)

✻

Leo XIII a nonagenarian. — On the 2<sup>nd</sup> March last, His Holiness Leo XIII, reigning gloriously, celebrated the 90<sup>th</sup> anniversary of his birth and on the following day, the 3<sup>rd</sup> March, he accomplished the 22<sup>nd</sup> year of his pontificate. These are anniversaries precious to the hearts of all Catholics and we cannot fail in our duty of hailing their happy return with filial piety.

The venerable nonagenarian is at present the oldest of all the bishops of all Christendom, as also the oldest of the cardinals of Holy Church. Let us praise divine Providence for having prolonged the days of the illustrious and venerated Pontiff beyond the allotted span of human life and let us fervently pray heaven to long preserve to the world an existence so precious and so dear to all the faithful. Long live Leo XIII!



**Solicitude of Leo XIII for the restoration of peace.** — The restoration of peace between England and South Africa ever remains the object of the keenest solicitude and most ardent desires of Leo XIII. In his touching discourse on the occasion of his 90<sup>th</sup> birthday, His Holiness asked the members of the Sacred College to join their prayers to his to beg the Lord to be pleased to put an end to the sanguinary duel which has lasted for months on African soil. Here are the Sovereign Pontiff's words on the subject:

« You will not find foreign to the character of this ceremony the request We make you to join Us in the holy union of prayer, for an intention wholly in conformity with the rules of Christian charity which knows neither distance of locality nor difference of race. Let us all pray the Lord to deign to take pity on the sanguinary duel which has lasted for months on African soil; may His goodness put an end to it. They are all His sons and our brothers, they who suffer there in the terrible agony of the anguish and exterminations of war and too many victims have already fallen on both sides. May God deign to look upon them with a fatherly regard, extinguish anger, lead hearts to resolutions of mutual moderation and concord, so that all may as soon as possible return to loyal and solid friendship, consecrated in the union of peace and justice. »



**A monument to Jacques Cartier.** — Jacques Cartier who discovered Canada, will soon have a statue in his native town, St Malo, which was the birth place of so many great men. The monument of the intrepid French mariner will be executed by the Breton sculptor Ogé.

On a square column will stand the statue of Jacques Cartier, his finger pointing, with energetic and confident gesture, to the lands of which he had, as it were, a glimpse in the Northwest, beyond the Atlantic. At the foot of the column, four allegorical figures will be most appropriately placed: the town of St Malo awarding a palm of

glory to her illustrious son ; a *Canadian* lifting his eyes with a look of appeal and gratitude to the civilizer of his country ; *Faith* and *Geography*.



Favors granted by Leo XIII to the Holy Year pilgrims. — 1. By a rescript dated 30<sup>th</sup> October 1899, Leo XIII is pleased to grant the plenary indulgence for a *happy death* to all who go to Rome for the Holy Year as well, as to their relatives to the third degree inclusively.

2. The Holy Father has caused a bronze medal to be struck in remembrance of the opening of the Holy Door and of the solemn homage to Jesus-Christ the Redeemer, to be given to pilgrims as a memento.

3. His Holiness also proposes to receive pilgrimages and pilgrims in order to console them by his presence and his Apostolic Benediction.



A titled convert. — The Marquise Lanza de Mercato Bianco, whose husband, a representative of one of the oldest and most distinguished families of Italy, died five years ago, was received into the Catholic Church last month.

The Marquise Lanza is a daughter of the late Surgeon-general W. A. Hammond, and is well known as an author. She was married twenty-two years ago, and has three sons, the two eldest of whom are now in the American army, one stationed in Porto-Rico, the other at Manilla.

The Marquise is still a pretty young woman, noted for her beauty, wit and brilliancy of mind. She has been taking instructions for several months from Rev. John Hughes of the Paulist Fathers, in New-York, who is also a convert.

Cardinal Rampolla, the Papal Secretary of State, is a first cousin of the Marquise Lanza by marriage. He has sent her, appropriate to the occasion, an exquisite rosary of garnets and pearls, strung on gold, and specially blessed by Pope Leo. (*The Catholic Columbian.*)



Echoes from Kentucky. — A very interesting ceremony took place at Hopkinsville, Ky, on the twenty-first of January last. The occasion was the blessing and unveiling of a beautiful statue of St. Anne, three and a half feet high, handsomely decorated in delicate colors, and finished in gold. This handsome addition to the pretty church of Hopkinsville is the gift of the well known jeweller, Mr. M.

D. Kelly, in thanksgiving for the favor granted, through St. Ann's intercession, to his little son, eight years of age, who was suddenly cured of a deformity caused by hip disease and spinal trouble. An account of this remarkable cure appeared in the May number of the *Annals*.

The Rev. Father Hill, parish priest, after an eloquent discourse on the power and goodness of St. Anne, blessed the statue and the veil was taken off by Master Kelly, who is now entirely free from the last trace of his long and painful disease.

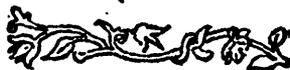
May the influence of Good St. Anne become still more widespread, among the good people of Kentucky, a good many of whom visit the Shrine every year to pay homage to the Thaumaturga of Beaupré.



The Pope and Ireland. — The Pope, after celebrating mass in his private chapel on Saturday morning, the 17<sup>th</sup> March, received the rector of the Irish college, to whom he said that his prayers and thoughts were always for Ireland, and especially on the feast of St. Patrick. The Pope expressed great satisfaction at the recognition of the Irish bravery by the Queen, and hoped Ireland's other merits would soon meet with equal recognition. He ended by giving his solemn apostolic blessing to Ireland and Irishmen all over the world.

JOS. SIMARD, C. SS. R.

How dear to our hearts  
 Is the cash on subscription,  
 When the generous subscribe,  
 Presents it to view ;  
 But the man who won't pay  
 We refrain from description,  
 For perhaps, gentle reader,  
 That man may be . . . you.





## Patrons of Parishes



### ST JAMES THE LESS

(Curing a paralytic)

**T**he call. — Jesus walks beside the sea of Galilee, followed by crowds eager to hear the holy word. Suddenly he stops before two fishermen's barks close to the shore. In one are Simon and Andrew. The two brothers have just cast their nets. Jesus says to them: *Follow me, ye shall be fishers of men.* They leave their nets and follow him. Then Jesus advances a little. He sees in the second

bark James and John, the two sons of Zebedee, busy mending their nets that had been uselessly damaged that day. Our Lord went up on Peter's ship to teach the crowds, on the shore. His sermon ended, he says to Simon: *Launch out into the deep and let down your nets for a draught.* Peter obeys and the draught is miraculous; so great is the multitude of fishes that James and John have to help them; both ships are filled so that they are almost sinking.

This wonder fills all four with respectful fear. But Jesus says to Simon; *Fear not; from henceforth thou shalt catch men.* And at that very hour Jesus called James and John and leaving all things they followed him.

And you, dear reader, hear you not the voice of grace calling you; calling you perhaps to a higher kind of life, to greater sacrifices, to a more serious and more Christian life; calling upon you to end that life of routine, of caprice, of amusement: that frivolous and wholly wordly life to follow each day the noble and austere path of duty? See how St. James gives himself up at once and without reservation. To give more he only needs to have more. Besides, we always give much when we give ourselves up wholly,

**The favors.**—The servant's generosity attracted the master's rewards. Jesus chose James with Peter and John to be the custodian of his secrets, the companion of his vigils and his prayers, the witness of his most striking miracles such as the resurrection of Jairus' daughter and of St. Peter's mother-in-law. He loved him sufficiently to show him His glory on Tabor. There the apostle contemplated the countenance of his master shining like the sun and His garments white as snow. He heard the voice of the eternal Father saying: *This is my beloved Son. Hear ye him!* The master felt himself sufficiently beloved by the disciple to let him witness the spectacle of His apparent weakness in the Garden of Olives. James is one of the Savior's three privileged ones.

Consequently the celestial fire of grateful love burns in the apostle's heart; all that injures the glory of his master at once inflicts a deep wound in it. The Samaritans refuse one day to allow Him, who comes to teach them the science of salvation, to

enter their town. James becomes indignant : it seems to him that God should instantly punish such an insult to His Son. « Lord wilt thou that we command the fire from heaven to burn up these people ! » Such impetuosity was contrary to the meekness of the new Law which breathed but indulgence and pardon. Jesus soon made him understand that He had come not to ruin souls but to save them. . . . James never forgot the lesson and, later on, his only weapons against sinners were meekness and patience. It is not by exterminating but by converting sinners that reparation is made to God's outraged honor.

The Apostolate. — To win men to God and procure their salvation, St. Denis says, is the most divine of occupations, for it was that of the Son of God. Such glory and such happiness fell to St. James' share. After St. Stephen's death he preached the faith for some time in Judaea, Samaria, Syria and the neighboring provinces ; then in his boundless zeal he resolved to carry the light of faith to the extremity of the European world, to Spain. St. James then left—not his family, his relatives, his country, for he had already sacrificed all earthly attachments for his master—but he left a land consecrated by the labor and sweat of Jesus-Christ and which ever kept Him in tender remembrance in his mind ; a land wherein the still smoking blood of God made man was such a powerful incentive to strength and courage in apostolic labors. He left the company of the other apostles whose discourse and examples were such an abundant source of mutual consolation. Here he was in a foreign country endeavoring to spread the kingdom of Jesus-Christ.

According to tradition, memorable things happened to him ; among others the apparition of the Blessed Virgin who was still alive at the time. St. James was then at Saragossa on the banks of the Ebro. While he was praying, one night, outside the city by the water side with his disciples, he heard the angels singing : *Hail Mary, full of grace*, and at the same time he saw, amidst this troop of heavenly spirits, their glorious Queen whom they carried on a pillar of white marble. She spoke to St. James with much love and kindness and ordered him to build an oratory on the spot under her name, assuring him that this

part of Spain would have a great devotion for her to the end of time and that she herself would favor it with her special protection. St James caused the celebrated church of Our Lady of the Pillar to be built, in which in the course of centuries he worked miracles without number.

After some years, St James had to return to Jerusalem in connection with the general affairs of the Church. He continued his laborious ministry in Judea. It was not in vain that Jesus-Christ had called him the « Son of Thunder » *Jesus named James and John Boanerges, which is the Sons of Thunder.* (Mark I. II (7.)

In his mouth the holy word was full of strength and efficacy. What salutary dread was aroused in guilty consciences by the noise of that thunder. He contributed to a considerable extent to the spread of the faith in Judea. The chief cause of this success lay in the holiness of his life. St. James observed continence and lived in the most austere mortification. Emulating the virginal purity of his brother, he opened with him the career of mighty combats and great victories to choice souls, and by his example, induced thousands of men to lead the life of angels in weak flesh. Let us, by good example, be the apostle of those around us.

**The martyrdom.**— To *zeal* that seeks for souls, to *holiness* that wins them, he added *courage* and *patience* that suffer all to save them. The first fury of the Jews was raised against St. James. They urged Hermodenes and Philetas, two celebrated magicians, to oppose his doctrine, to confound him by their arguments, if not to cause him to perish by their sorceries. But at the sight of the miracles worked by the holy apostle, of the blind and lepers cured, of dead men brought to life again, both of them opened their eyes to the truth and believed in Jesus-Christ. The Jews then arranged with Lysias and Theocritus, captains of the Roman garrison, to seize St. James as being seditious. In fact one day while the holy apostle was proving clearly by the evidence of Holy Writ that Jesus-Christ was the true Messiah promised by the Law, announced by the Prophets and expected by their Fathers, a tumult was excited in the meeting; Josias one of the scribes of the Pharisees, threw himself upon him, put a rope around his neck and the soldiers led him before

Herod Agrippa. The trial was soon over and James was sentenced to have his head cut off. While he was being led to execution, he cured a paralytic who presented himself to implore his aid. Struck by this miracle and touched in his heart, at the same time, by God's merciful goodness, Josias removed from his neck the cord by which he dragged him and, casting himself at his feet, he earnestly begged him to pardon him for causing his death and to purify him by baptism. The apostle asked him whether he truly believed that Jesus-Christ was the Son of living God. « I believe it, said Josias, and I wish to die in that belief. » At these words the high priest Abiathar caused him to be seized that he might suffer the same punishment as St. James, unless he consented at once to abandon the apostle and to curse Jesus-Christ. Josias called out in a loud voice. « Blessed to be the name of Jesus ! » and Abiathar commanded that he be struck on the mouth and his head cut off. When they reached the place of execution, St. James asked a lictor for a cup of water which was brought him ; and Josias having once more confessed the faith, he baptized him, gave him the kiss of peace and made the sign of the cross on his forehead. Then both, at the same hour and in the same place, struck by the executioner, gave up their lives for Jesus-Christ.

You see, dear readers, that St. James was above all a generous character. He answers at once to the call of Jesus ; he pursues his apostleship with burning zeal ; he is happy to be the first of the apostles to die for his master.

Our Saint has painted himself in very strong words. Following the aspirations of maternal love, the mother of James and John came with them one day to Jesus-Christ and said to him : « Master, say that these my two sons may sit the one on thy right hand, the other on thy left, in thy kingdom. » The Savior gave the following answer to the two disciples of whom the woman was but the mouthpiece. « *You know not what you ask. Then lifting his apostles' thoughts from earth to the kingdom of heaven, he said to them : To obtain my kingdom ye must drink of the chalice of suffering and bitterness that I myself shall drink. Can you drink of it ?* And both replied together *Possumus : we can.* These two words reveal to us the greatness of

soul and the generosity of our saint. We also must drink the bitter draught of suffering. Let us take the cup with a firm hand. *Possumus* : we can. *We can* suffer what we have to suffer. God is faithful to his promise never to try us beyond our strength and his grace. The cup he holds out to us never overflows. Let us therefore accept without murmuring the crosses, both little and great, that Divine Providence daily offers to us. We shall thus deserve favors from on high both during the brief span of our lives and the endless days of eternity.

LOUIS FORTIER, C.S.S.R.



## Mary and Canada

*Ecce Mater tua. — Behold thy Mother.*

THE heart of every true Christian lovingly retains those words that Jesus-Christ addressed to him from the cross in the person of St. John. More faithful than the echoes of Calvary his soul frequently hears once more, in the silence of prayer, the divine Agonizant repeating to him the touching recommendation. « Behold thy Mother. » Thus his heart turns of its own account towards Mary's image to say to her : « I am thy son. »

We desire, dear readers, to call your attention to these consoling words. Let us meditate them together ; we shall find in them the secret of the close bonds that unite the Virgin Immaculate to the Canadian nation. Never, as we shall see, has any people received with so much love and respect the precious inheritance that Jesus left to Christendom in the person of His beloved Mother. Moreover, this special love of Canada for Mary merely responds to a marked predilection of the Queen of heaven for our beloved country.

## I

Let us go in the spirit to Calvary. The passion of Jesus-Christ is about to enter its sublime crisis. Look . . . the Son of God is dying on the cross. In a few moments the sun of justice will set. Darkness falls upon the deicide city ; all nature shudders ; a deathlike silence pervades the ranks of the Roman cohort ; the blasphemies falter on the lips of the executioners and the populace ; one feels that divine justice hovers over Golgotha. But it is also the hour of mercy.

Mary and the well-beloved disciple approach more closely to the altar on which the victim of the world immolates himself. Standing erect the Mother of Sorrows contemplates her well beloved Son hung by three iron hooks on that bloody cross for which the lightning and the darkness seem to contend. Already Jesus abandons himself to death ; in the bitterness of his soul he thinks of each one of us, he thirsts for our love. . . *Sitio !* Yes from that throne of infamy the divine King looks into the far distant future ; the centuries unfold themselves before his dying eyes ; He sees the Christian nations arise one after another like shining stars in the firmament of history, He sees beyond the oceans the future nations of Canada : in a word all regenerated humanity files past the foot of His gibbet like a triumphal cortège and, in passing, utters this cry of gratitude and adoration. *O Crux, Ave !* O Cross, hail to thee !— At this sight His divine Heart is moved ; is there not another pledge He can offer to this beloved mankind ? Already He has given us the Church ; He has given us His body and His blood and has opened the treasury of His infinite merits and now, at this moment, He is dying on a cross ! . . . In truth, O Jesus, Thou has delivered Thyself up entirely for us : *Tradidit semetipsum pro nobis !*

Nevertheless, our good Lord has a last gift for us. He has reserved it for this so solemn hour of His sorrow, in order that this memento of adieu may never fade from our memory. He knows that the silence of death gives to a dying person's last words a mysterious echo that never dies away in the heart of man. Pressing His eyelids together to get rid of the blood that veils His gaze, Jesus sees at His feet John, His well beloved disciple and

Mary His tender Mother—His Mother! such is His love's supreme gift! Does not this word « mother, » dear readers, conjure up in your hearts the remembrance of all that has been most dear to you on earth? Nothing, no nothing, neither distance nor years efface the recollection of her who watched over your cradle and who perhaps, will also be the last to weep over your grave. The love of a good son for his mother is as deep as the ocean and as lasting as eternity. But when that Son is Jesus and that Mother. Mary, love assumes proportions before which man falls into silent admiration. One must have the heart of a God made Man to describe the affection Jesus had for Mary; He loved her as the most perfect of sons loves the tenderest of Mothers.

Mary! this is then the last pledge of the love of Jesus-Christ for men. He gives us His own Mother. Oh! how much love is manifested by this gift. Come, Christian peoples, come to the foot of the cross to receive as your Mother the very Mother of your God: « Woman, says Jesus to His afflicted Mother, behold thy Son... » And addressing Himself to St. John who at that moment represents the entire Church, He lets fall from His lips these words which have given us Mary: « Behold thy Mother! » All is consummated; Jesus enters upon His last agony; soon He utters a loud cry, hangs down His head and dies. It is all over. He is dead! Such is the end of the sublime tragedy that has closed hell and opened heaven to us. O my Jesus! Thou hast loved us to the end... And ye redeemed nations, proceed with confidence towards your eternal destinies for you can in future lift up your eyes to the Immaculate Virgin and say to her with Jesus these sweet words: My Mother!

From that hour, the Evangelist tells us, the disciple whom Jesus loved took Mary home to assist and love her as his own Mother. St. John, the *virgin* apostle, was there we say as the figure of the Catholic Church which, according to St. Paul, is the holy and immaculate spouse of Jesus-Christ. « Behold thy Mother » the divine Redeemer therefore then said to His beloved Church, showing Mary to her, and voices speaking from the four corners of the earth and from the depths of centuries to come replied: « Yes Mary, thou art our Mother; we are thy children. »

O! how beautiful, how sweet for the children of Mary is that hymn to the Blessed Virgin which baptized nations on their journey to eternity sing out to the echoes of history. Christian souls unite your voices to their chanting and say likewise: Hail, Queen and Mother of mercy! *Salve Regina, Mater misericordiae*; and may the last words of that sweet hymn never die away on your lips; sing therefore now and forever: O clement, O pious, O sweet Virgin Mary! *O clemens! O pia! O dulcis Virgo Maria!*

Let us however remark that the more a people resembles the *virgin* disciple through the purity of its faith and morals, and the more also it enters into the loving views of Jesus-Christ; the more particularly does it receive Mary as its Mother and does it give itself to Her as her Son. The peoples that are the truest believers and the most pure are also the most devoted and the most loving children of the Blessed Virgin. This leads us, dear readers, to speak of our dear country.

Canada possesses a glorious title of which we may be proud and jealous before all the nations; that is of having ever been a brilliant gem in the crown of our Mother, the Holy Church. Canada has ever been distinguished for its live'y faith, its docility to the teachings of Our Holy Father the Pope. Notwithstanding the breath of impiety which, during a century especially, sweeps backwards and forwards over the world, neither the flame of its faith nor the halo of its morals have paled.

Now in this virginity of our faith and morals lies the secret of this very special devotion among our people for the Immaculate Virgin. Mary is beloved and greatly beloved in Canada. Other people may surpass us in science, in the fine arts and in renown but in love for Mary we consider it to our honor that we are not inferior to any Christian nation. It would take too long to fully develop this assertion. It suffices to look through our history; Mary's name shines on every page. Do we not in fact see Jacques Cartier having recourse to our heavenly Mother in the first days of the nascent colony? Who can describe the tender devotion to the Mother of God, of Champlain, of Montmagny and of that man of immortal memory, François de LaVal Montmorency? Is not Montreal, the great metropolis of our

country, called *Marianopolis*, the city of Mary? On the feast of the Immaculate Conception the flag floated over Fort St. Louis in Quebec, and the cannon thundered in token of public rejoicing. Those heroic days are passed, it is true, but the devotion of our people to Mary has remained. How many parishes in our dioceses have claimed the privilege of having our heavenly Mother as protectress, employing all the titles she has to our confidence and affection. It seems to us that these words of Jesus : « Behold thy Mother » lift unceasingly to Mary's throne a powerful voice which, starting from the remotest depths of our secular forests, from the shores of our beautiful lakes and the banks of our great rivers, replies, « Yes, she is our Mother and we are her children. » Once more, in the emulation which leads baptized nations to rival one another in ardor and devotion to the Mother of God, Canada can easily claim an honorable place. Thus this filial love is, we think, surpassed only by the very special maternal tenderness and affection which the Most Blessed Virgin Mary has always had for our well-beloved country (as we will show in a future number.)

GEORGE DALY, C. SS. R.

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*Why do Catholics have their own schools?*

Catholics believe that they owe their children something more than a training in the rudiments of purely secular knowledge. They recognize that Heaven has laid a further obligation upon them, and they are convinced that this duty cannot be discharged without the aid of schools wherein the principles of the supernatural life are daily inculcated. As an evidence of good faith, they maintain, at their own expense, a system of education which conforms in all things to the profane curriculum of the public schools, superadds those branches which, in the opinion of those who look to the spiritual well being of their offspring, are necessary for the successful training of the future Christian man and woman.

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

**T**HE fifth Christian rule of life treats of the necessity of avoiding the occasions of sin.

It is necessary to be fully convinced, says St. Alphonsus, that in order to obtain eternal salvation, we must not only desire to be saved, but also adopt the means left us by Jesus-Christ. If we fall into sin, it will be of no avail, at the day of judgment, to excuse ourselves by saying that our temptations were very strong, and that we were very weak : because God, by His grace, gives us the means of overcoming all the assaults of our enemies. If, therefore, we do not avail ourselves of them, the fault is with us.

The first means is to avoid the occasions of sin. He who is not careful to fly from the occasions of sin, particularly such as allure him to sensual gratifications, cannot possibly avoid falling into sin. « Can a man walk upon hot coals, and his feet not be burnt? » (Prov. 6-28) Experience teems with facts of so many poor souls who are daily carried headlong into vice, because they will not fly from dangerous occasions. The first thing therefore, that we must do to save our souls, is *to keep away from the occasions of sin, because they increase our natural corruption.*

Consider that the occasions of sin renew and fortify our natural corruption, and add to it a weight which draws us down so violently that it is very difficult to keep from falling. The occasions of sin work upon our senses, and furnish our passions with objects which inflame and excite them, as the sight of a fine fruit makes us wish to taste it. In this deplorable state reason, seduced by the objects of our desire, perverted by the senses, obscured by the passions, becomes incapable of governing and directing us, and follows the whims of our senses and passions, « Do not complain, says St. Cyril, of the weakness of your flesh, Do not say : I wish I could, but I cannot ; you yourselves excite and spur up the lust of the flesh. » You run rashly into the occasions of sin, you give up your mind and heart to vanity,

riches, and whatever the world you seek after offers to your imagination. Death comes in by these windows, according to the holy man Job, and can you be astonished if such a continual multitude of objects divides your heart, wounds it, and destroys its life ?

We must *avoid the occasions of sin, because they render us unworthy of the grace of God.* As long as we persist in the occasion, we are in a state opposed to grace. God has His laws which it is not in our power to change. Now the laws of His providence consist in permitting the action of causes to be followed by the effects they naturally ought to produce. In the occasions of sin, all our passions are excited ; reason puts herself on their side ; all the circumstances which surround us contribute to overthrow and ruin us. God therefore suffers us to fall, since we deliberately, and of our own accord, do all we can to throw ourselves down. And it would be wishing for a miracle to expect Him to keep us innocent in such circumstances. It would be wishing Him to preserve a tree with its fruits and flowers, when we have set fire to it on all sides. He who aspires to lead a Christian life must therefore begin to merit the grace of God by avoiding the occasions of sin.

The great reason for which several of the Fathers conclude that Solomon was lost, is that he kept his idols and their altars standing. Indeed, if his repentance had been sincere, he would have begun by throwing down that which had caused his ruin, and which might make him fall back again into sin.

We must *shun the occasions of sin because they strengthen the temptations.* Would to God that we could view with open eyes the delusions and the snares of the devil. We should soon perceive that he laughs at us, when to the first object that presents itself we give away with such facility our heart and mind. Very often the devil suggests to us pretences of civility, necessity, and sometimes even virtue, in order to hide himself and draw us into the occasions of sin. For, when he once gets us there, everything does his work, and serves to bring about his ends. The holy man Job calls him « an ant, a lion. » For, as long as we keep out of the occasions of sin, he is a vile and despicable ant, more teasing than dangerous. But, if we get into the occa-

sions of sin, he is a roaring lion, attacking us, and tearing us to pieces without our being able to defend ourselves. All his strength, and all the snares he lays for us are derived from the occasions of sin. He inflames our hearts, and fills them with evil desires, whilst our senses are absorbed and flattered by surrounding objects.

Open the Scriptures, I do not care where, and see if these words do not come true everywhere. Take the very beginning : God had forbidden our first parents to eat the fruit of a certain tree. This was not anything hard, when they had thousands of other trees to eat of. But still, lest they might break the command by going into the occasion, Eve herself tells the serpent that she is forbidden to touch it. There was nothing wrong in touching it, but it was simply to go into the occasion of sin. The devil knew that if she could on'y go into the occasion of sin she was certain to fall. Watch how he manages the temptation. First he persuades her to come and look at the fruit. She yields, and sees, as the Scripture says, that it is fair to the eye. And this too is her first step into the occasion. Then she puts out her hand and touches it. And now she is fairly in the occasion. Then she pulls it off the tree. Still, with the apple in her hand, the great commandment is unbroken ; but another has been broken, she has gone into the occasion. Need I tell you the result ? — She sinned. And oh ! of how many of Eve's children is not this the history ? My friends, let us just examine ourselves.

O Good St. Anne, grant me the grace to keep my mind from listening to these suggestions of the devil : There is no such danger . . . I am strong enough . . . I am sure I hate sin . . . I would rather die than to sin again . . . How solemn were not the promises of St. Peter : « Though all be scandalized in thee, yet will not I. » And « though I should die with Thee, yet will I not deny Thee. » He was not then in the occasion. But a little after when exposed to it, how shamefully did his courage fail him. How basely did he deny his master, not only once but three times.

I may form the best resolutions, I may even make a vow, I may take on oath not to commit sin. If I expose myself with-

out necessity to the occasion of sin, the ground will be taken from under my feet, and fall I must, despite my resolutions, and vows, and oaths.— O Good St. Anne, make me never forget that word of God : « He that toucheth pitch shall be defiled with it, and he that hath fellowship with the proud shall put on pride. » ( Eccl. 13-1 )

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

Quotations from St. Alph. Vera sposa C. x§ 2 ; C. XVIII§ 1.  
St. Thos. 1-2 q. 80.

St. Franc. Sal. Traité de l'Am. D. L. IV C. 3 ; L. XII C. 3.  
Imit. J. C. L. I C. 13.

### EASTER

All hail ! the Easter dawn is here,  
Let Easter music fill our souls,  
And let us feel that each sweet note,  
A melody of thought unrolls.  
As Christ is risen from the dead  
So let our souls ascend to Him,  
And sweet communion with Him hold,  
While singing every Easter hymn.

Oh ! bring our lilies, pure and white,  
As emblems of His spotless soul,  
And though they seemed to us as dead,  
New life, their petals may unroll :  
They were not dead, but seeming so ;  
And thus, when death the soul shall bid,  
'Tis on y calling to new life,  
Which, from our mortal eye, was hid.

The spirit cannot ever die,  
But must arise, when Jesus calls,  
And enter the eternal life,  
When on this life, death's curtain falls.  
Oh ! let us all rejoice to-day,  
That Christ, from earth, is risen indeed ;  
His spirit e'er is beckoning on  
And glad to comfort, as we need

(The Weekly Bouquet)

## Solemn Homage

TO JESUS CHRIST THE REDEEMER



It is consoling to observe that Mary is no more separated from Jesus in the homages paid by Catholics to the Divine Redeemer, at the opening of a new century than she is in the designs of Divine Providence.

The third congress of Turin, held solely in honor of the Blessed Virgin, closed with enthusiastic cries of: « Hail Jesus! Hail Mary! »

More striking still, no doubt, will be the congress that His Eminence Cardinal Couillié, Archbishop of Lyons, intends to convene in that great city so devoted to *Notre Dame de Fourvière*. Leo XIII has written the following to the eminent prelate:

« No better city could have been selected for holding a congress in honor of Mary. »

Side by side with congresses, extraordinary pilgrimages are being organized to the famous shrines of the Immaculate Virgin, especially to Loretto and Lourdes.

And shall we, Catholics of the new world, do nothing in honor of our heavenly Mother? Pardon my boldness if I venture to propose that you should consecrate yourself or renew your act of consecration to the most pure Heart of Mary, the immortal Queen of ages.

Assuredly, whether we will or not, we belong to Mary. By grace and by privilege she is the Queen of the universe as Jesus is by nature its King. This is shown in a masterly manner by St. Alphonsus in his beautiful book on the *Glories of Mary*: « The august Virgin Mary, he says, having been raised to the dignity of mother of the *King* of kings, holy Church is right in honoring her and in requiring all to honor her with the glorious title of Queen. If the Son is King says St. Athanasius, the mother is entitled to be considered a queen, and to bear the name. When Mary consented to be the Mother of the Verb eternal, at the very instant and by the same consent, she earned and obtained the sovereignty of the earth, dominion over

« the world, the sceptre and quality of Queen of all creatures.  
 « And if, by her body, Mary is so closely united to Jesus, how  
 « could this divine Mother be separated from her Son as regards  
 « sovereign power?

« It must therefore be admitted that the royal dignity is not only common to the Son and to the Mother, but that they have but one and the same royalty.

« Now, if Jesus is King of the universe, it is of the universe also that Mary is Queen — « Queen of Heaven, says Abbé Rupert, she rightly reigns over the whole of her Son's kingdom.  
 « Hence this conclusion, expressed by St. Bernardino of Sienna:  
 « As many creatures serve God should likewise serve Mary; the  
 « angels, men, and all that exist in heaven and on earth being  
 « subject to God's empire, are equally subject to the domination  
 « of the glorious Virgin.

« It is therefore a duty for us, as for all men, to render unto  
 « the Immaculate Virgin the homage of our veneration and obedience. »

But Mary is not only a queen whose subjects we necessarily are; she is also a mother whose children we are. Now a mother, although entitled to the respect and love of her children, ever remains wholly sensitive to the cordial manifestations of such respect and love and accepts them with as much pleasure as if they were not due to her.

« Consequently the Queen of the universe in her maternal kindness, far from disdain to accept the offering of our goods and our persons which already belong to her, wishes it and asks for it in order to find a reason for loving, blessing, sanctifying, beatifying us still more.

In olden days Christian kingdoms acknowledged the rights of their sovereign Queen. France called herself Mary's kingdom: » *Regnum Galliae regnum Mariae*; England, the Virgin's dowry; Spain attributed to Her the victories over the Moors; Austria and Poland officially consecrated themselves to that Great Lady. Alas! how altered are the times! In our day Satan's devotees are more powerful than those of Mary, in councils of nations.

Amidst this defection of peoples and States, it is the day

of every courageous heart to compensate our august Sovereign for the revolt or indifference of her ungrateful subjects and to consecrate itself for ever to the service of Her Gracious Majesty, not only with the entire submission required by her rights, but also with the fervent love she deserves for her benefits, her virtues, her beauty and her affection for us.

And to honor at the same time St. Joseph formerly « the great governor of the very small King » as St. Francis de Sales says, why, dear readers, should you not renew your consecration to the Holy Family? If your house be not yet consecrated to that divine Family of Nazareth, make the ceremony still more solemn. Choose a feast of the Blessed Virgin, of the Holy Family or again the first day of January 1901, the first day of the twentieth century; place your image of the Holy Family on a small adorned and illuminated altar which your children will prepare in your own house; or proceed with your family before the altar of the Blessed Virgin in your parish church; then promise all together to say family prayers in the evening and to imitate the virtues of Jesus, Mary and Joseph.

To facilitate such renewal, we reproduce here the formula of consecration composed by His Holiness Leo XIII for the consecration of the Holy Family.

### ACT OF CONSECRATION

« O Jesus, our most amiable Redeemer, who being sent from heaven to enlighten the world by Thy doctrine and examples, didst spend the greater portion of Thy mortal life in the humble dwelling of Nazareth, submissive to Mary and to Joseph, and consecrated that Family which was to serve as a model for all Christian families, kindly deign to accept our household which wholly devotes itself to Thee. Protect it, keep it, strengthen it in that holy fear, with the peace and concord of Christian charity, in order that it may become like unto the divine model of Thy family, and that all its members without exception, may participate in its eternal happiness.

O Mary, most loving mother of Jesus-Christ and our Mother also, obtain through Thine affection and clemency, that Jesus accept this our consecration and shower his benefits and blessings upon us.

« O Joseph, most holy guardian of Jesus and of Mary, assist us by thy prayers in all the necessities of our soul and body, in order that with thee and the Blessed Virgin Mary we may forever praise Jesus-Christ our divine Redeemer. Amen.

## Bulletin of the Archconfraternity

**I. Affiliations.** On the 28<sup>th</sup> March was affiliated to the Archconfraternity of Ste Anne de Beaupré the *Society of the Ladies of St. Anne*, established in the parish of the Sacred Heart, at Brockton, Mass., United States. This new affiliation is due to the zeal of Rev. G.A. Rainville the pastor of the parish.

**II. Plenary Indulgences of the month for the members of the Arch-confraternity or of an affiliated confraternity.**

1. — *On the 1<sup>st</sup> May*, the feast of St. Philip and St. James, and on the 24<sup>th</sup> May, the feast of the Ascension, on the usual conditions, for every associate who carries on his person or keeps with respect in his dwelling a medal of St. Anne.

2. — *Four times a year*, on the usual conditions and on the days specified by the Bishop of the diocese.

3. — *Every time* communion is received in the Basilica of Beaupré and prayers are said for the Sovereign Pontiff's intention.

4. — *In articulo mortis*, on the conditions of confession and communion or, if this be impossible, on condition of sincere contrition and the invocation of the most holy name of Jesus if not by word of mouth, at least in one's heart.

*Note:* During the holy year, these indulgences, with the exception of that of happy death, can be gained only in favor of the souls in Purgatory.

**III. List of parishes or Confraternities affiliated to the Arch-confraternity of Ste Anne de Beaupré from its erection on the 26<sup>th</sup> April 1887.**

PARISHES	COUNTIES	DATE
37 St-Alban	Portneuf	June 1888
38 St-Casimir	"	" "
39 St-Raphaël	Bellechasse	" "
40 St-Michel	"	" "
41 St-Jean Port-Joli	L'Islet	" "
42 Hôpital-Général	Québec	" "

## Signal favors

### CURED OF A RUNNING SORE



ttawa, July 1899. — Please put in the *Annals*, for the glory of Good St. Anne, this singular favor granted to me through her intercession.

Last year I had a running sore on my back, which the doctors said could not be cured. This was after submitting to five operations which did me no good. But ever since my visit to the Holy Shrine, I have worked every day, and every sign of the sore has disappeared.

Thanks to our dear St. Anne.

MARY LOUISA HAY.



### CURE OF A YOUNG IRISH GIRL

Chicopee, Mass., Jan. 18<sup>th</sup> 1900. — I have been the witness of the cure of a young Irish girl through the intercession of Good St. Anne. This girl was very sick, so much so, that she became insane. Several doctors, who were called to see her, pronounced her so, and advised her removal to an asylum where she would be looked after.

Last March she was very much worse. One day I went to see her, and her people were then making preparations for her removal. I told them that before they did such a thing, they should pray to St. Anne. They did so, and I prayed with them, and promised, that I would have the cure published in the *Annals*. In about three weeks, the girl came back to her senses. During those three weeks, she had two bad spells. In another month from that time, she was completely cured, and now she prays fervently to St. Anne, because, she says, it was through her intercession that she was saved from the horrors of the insane asylum. She tells every body that is ailing, to pray to Good St. Anne.

Praise, honor, glory, and thanks be to the great Saint, Acaen.

MARY E. GABOURY.



## THANKSGIVINGS



**Dayton, Minn.,** February 6<sup>th</sup>: « Enclosed please find two dollars donated to the Sanctuary in thank-giving for two favors obtained through St. Anne. » Mrs Fr. Guimond.

**Quebec,** February 6<sup>th</sup>: « I want to thank St. Anne, with my whole heart and soul for the cure of a severe toothache after promising to send fifty cents to her Shrine, for a mass of thanksgiving for the poor suffering souls; I want also to thank her for the immediate recovery of my dear husband from a cold, also for the recovery of my dear little boy. And I now beg and implore her to pray for my little boy who may have to undergo an operation of his tonsils; and also for another special intention. » Mrs. J. B. Williams — March 14<sup>th</sup>: « I thank St. Anne that my good husband who was addicted to drink has now given it up. I also thank her for my little child who suffers from his nose and tonsils and is getting much better. Good St. Anne has also cured me of a severe illness. » A faithful subscriber.

**Coleman, Wis.,** February 8<sup>th</sup>: « Two masses of thanksgiving for favors obtained. I also implore of her the cure of my only child. » Mrs. Nelson Fortier.

**Warren, R. I.** February 8<sup>th</sup>: « A thanksgiving offering for the Shrine. » Off. \$1.00. Mrs. J. and C. McCusker.

**Amsterdam, N. Y.** February 12<sup>th</sup>: « I thank the Infant Jesus and Good St. Anne for a favor granted. » Mrs D. B. — March 4<sup>th</sup>: « I wish to thank St. Anne for having granted me my request after promising to have it published in the *Annals*. Many thanks to Good St. Anne for her kindness. » A. M. C.

**Pittsfield, Mass.,** February 13<sup>th</sup>: « Thanks to Good St. Anne for many favors obtained though her intercession. » A. F. C.

February 14<sup>th</sup>: « I wish to thank Good St. Anne for the cure of my mother's leg from a sore, and also for the cure of her stomach trouble.

I recommend to Good St. Anne, the return of a relative to the Catholic Faith, and the Baptism of his children.

I also ask of Good St. Anne, the restoration of my sister's eyesight, and the cure from sickness for another sister.

May it please Good St. Anne, to obtain for me the spiritual, and temporal blessing which I am in need of. A Subscriber of the *Annals*.

**Brandon,** February 15<sup>th</sup>: « Enclosed please find one dollar as an offering to St. Anne to obtain a special favor. — Many thanks to Good St. Anne for a favor obtained. » A Subscriber.

**Mobile, Alabama,** February 16<sup>th</sup>: « I promised St. Anne, if she would cure my son's throat, I would have it published in the *Annals*. Many thanks to Our Lord and to dear St. Anne for so doing. » Mrs. Jos Cormick.

**Spencer, Mass.,** February 17<sup>th</sup>: « My husband went away from me one morning, and for two weeks I did not know where he was gone. I promised St. Anne, if she would bring him back to me, I would have it published in the *Annals*. The next day after my promise my husband came back. Many thanks to Good St. Anne. » Mrs. C. Chouinard.

**Lansingburgh, N. Y.,** February 18<sup>th</sup>: « Many thanks to our good mother

St. Anne for several favors received through her intercession. » Off. \$1.00 Mary McCormick.

Stephenson, Mich., February 18<sup>th</sup> : « I am glad to thank St. Anne for the cure of my sprained foot. » Mr. Alcide Demers. — March 11<sup>th</sup> : « With great joy do I thank St. Anne for having cured my husband, and for many other favors. » Mrs N. C.

Pensacola, Florida : « Enclosed please find \$6 00, for masses for the souls in purgatory, in honor of St. Anne, in thanksgiving for favors received. » J. C. Larkin.

Montreal, Que., March 1<sup>st</sup> : « Enclosed please find \$ 1. 00 in thanksgiving for favors received from St. Anne after promising to have it published in *Annals*. » A Subscriber.

Lebanon, N. H. March 3<sup>th</sup> : « Many thanks to St. Anne for having granted me two favors. May she give me health ! » M. A. R. L.

White Bear, Minn., March 4<sup>th</sup> : « I wish to thank St. Anne for many favors received through her by a daughter and a son of mine and by myself. » A Subscriber.

East Grand Forks, Minn., March 4<sup>th</sup> : « Enclosed find one dollar for masses in honor of St. Anne, in thanksgiving for many favors obtained. » A Subscriber.

Charlont, Mass., March 6<sup>th</sup> : « Our brother was taken sick with typhoid fever and died. Two more in the same house were taken sick with the fever. So we made a promise, if Good St. Anne would keep us and our 5 year old boy from the fever, we would have it published in the *Annals*. Our request was granted. Thanks to Good St. Anne for it. and for another favor obtained. » A Subscriber.

Benson, Minn., March 9<sup>th</sup> : « Please find enclosed \$ 1. 00 for masses in honor of St. Anne, in thanksgivings for favors received, one by my daughter, the other by my husband. » Mrs J. E. — « I must thank St. Anne for having granted me my request. » Miss E. L. B.

Marquette, Wis., March 10<sup>th</sup> : « I wish to thank St. Anne for having relieved me instantly of an attack of dyspepsia and palpitation of the heart. » Alidia Demers.

Albany, N. Y., March 16<sup>th</sup> : « I was going to lose my sight, but I had recourse to St. Anne, and she obtained me relief. I also return thanks to her for having cured me of a sore breast. » A. servant of St. Anne.

Detroit, Mich., March 19<sup>th</sup> : « I promise \$ 2. 00 for masses in thanksgiving for a favor obtained through St. Anne. » A Subscriber.

Jacksonville, Fla., March 22<sup>th</sup> : « Please accept five dollars, as an offering to St. Anne for having cured me of a sore leg which caused me great pain, having lost all hopes ; also for many other favors received after a promise to have it published in her *Annals*. A thousand thanks to her. A Subscriber.

Fitchburg, Mass., March 23<sup>th</sup> : « My prayers to Good St. Anne were answered. » Off. \$ 1. 00. K. E. M.

Winsted, Conn., (or Minn.) March 23<sup>rd</sup> : « I cannot thank Good St. Anne too much for having cured me of a very sore throat and for many other favors obtained through her intercession. » A. L. Bibault.

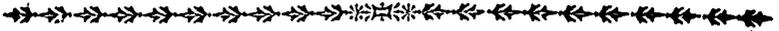
Waterville, Maine, March 26<sup>th</sup> : « Enclosed please find \$ 5. 00 in acknowledgment for a favor received. » A faithful Subscriber.

Sillery, Québec, March 29<sup>th</sup> : « Many thanks to St. Anne for favors obtained through her intercession. I promised to have them published in the *Annals*. » C. D.

Beaulieu, Minn., March 29<sup>th</sup> : « I wish to have published in the *Annals* that St. Anne was very good to me and brought my daughter through a very hard confinement safe. » Mrs S. St. P.



## RECOMMENDATIONS TO PRAYERS



### General Intentions

**T**HE 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

DUBUQUE, IOWA : Most Reverend John Hennessey, D. D. Archbishop of Dubuque.

ST DENIS : Rev. H. Gagnon.

LAWRENCE, MASS. : Cath. Létourneau.

GREEN BAY, WIS. : Ls Brousseau.

Quebec : Jos. Dery.

Montreal : Alfred Drolet.

All the deceased Subscribers, R. I. P.

### Special Intentions

PAIGRAVE, ONT. : « We appeal to St. Anne for the cure of my husband who suffers from stomach, heart, liver and other serious troubles. » Mrs J. Egan. — « The cure of my legs. » M. H. Dolan. — QUEBEC : « That my husband may get a good position to enable him to have enough to support his family. » A faithful Subscriber. — STE ANNE DE BEAUPRÉ : « A threefold intention » J. S. — SPALDING, MICH. : « The cure of a sore in my mouth, on my tongue very near to the throat, which frightened me quite a bit, not knowing what it might be. » Angeline Bouly. — CHIPPEWA FALLS, WIS. : « The conversion of my husband, who is a drunkard. »

Good St. Anne, pray for us.

