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Annals of Saint Anne de Beaupré

Vol. 14 July 1900 No. 3

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Chronicle of the Shrine

The pilgrimage season. — The pilgrimage season promises to be very favorable. We have every reason to believe that the shrine of Good St Anne will be visited this year again by a very large number of pilgrims. We are in a holy year and the special graces of this privileged year should flow from Beaupré as well as from Rome, Montmartre, Lourdes and many other places whither pilgrimages are made. Yes, beyond a doubt, they will, and our pious Canadians seem to understand and to be desirous of profiting by it for we are notified of many pilgrimages from all parts of Canada and the United States.



The first pilgrimages. — In addition to private pilgrims whose numbers increase daily, the railway brought us four fine pilgrimages in the last week of May, all from Quebec :

1. The first came on the 20th May and was the yearly pilgrimage of the *Tertiaries of the Upper Town* under the direction of Rev. L. H. Pâquet, the Chaplain of the Franciscan Nuns in Quebec. These fervent disciples of St Francis came, to the number of 300, to lay at St Anne's feet their resolution to live a truly Christian life conformable in all things to the teaching of the Gospel.

2. On Ascension day, the 24th, Rev. Father Bernèche O. M. I. of St Sauveur, brought to the shrine of the glorious Thaumaturga a portion

of his flourishing *congregation of young men*, to the number of at least 200.

3. On Sunday, the 27th May, St Anne observed with pleasure the re-appearance of the *Children of Mary of St Roch* to the number of 1,000 having at their head their zealous director Rev. L. Fiset. Forty three among them, who were as yet only candidates, pronounced their act of Consecration to Mary Immaculate, Queen of Angels, at the very foot of Good St Anne's altar.

4. Finally on the last day of the month the *Pupils of the Minor Seminary of Quebec* came to ask St Anne to bless their labors, their approaching examinations and the holidays that are to follow.

The usual order of ceremonies was observed for each of these pilgrimages, viz: hymns, mass and general communion on arriving; previous to the departure, blessing of articles of devotion, sermon, Benediction and veneration of the holy relic. Glory to St Anne.



Pilgrimage of four Oblate Fathers on the occasion of their golden Jubilee. — After three days of Jubilee festival in St Sauveur, Quebec, Reverend Fathers Grenier, Royer, Arnaud and Babel, Oblates of Mary Immaculate, made a pilgrimage of love and gratitude to Ste Anne de Beaupré. On Saturday the 5th May the train brought us the venerable priests whose Jubilee had been celebrated. They were received with peals from all the bells and led to the basilica by the Very Reverend Father Lemieux, the Vice-Provincial of the Redemptorists, and Rev. Father Allard, pastor of Ste Anne de Beaupré. Three *prie-dieu* awaited the pilgrims and were occupied by Rev. Fathers Royer, Arnaud and Babel while Rev. Father Grenier celebrated holy mass during which the organ accompanied the singing of hymns of joy and gratitude. At the close of the ceremony Rev. Father Allard presented the great relic of St Anne for the veneration of the four priests and of all present.

Nothing could be more touching than the sight of these four religious celebrating the fiftieth anniversary of their priesthood and religious profession.

Nothing could be more edifying than to see them lay at the feet of the glorious patroness of Canada the humble and sincere homage of fifty years apostleship, abnegation, sacrifice and devotedness. Moreover not a single one of them was a stranger to St Anne. Rev. Father Grenier who was born in Brittany, had learnt from his childhood to venerate this Saint who is so beloved by all Breton hearts.

Rev. Father Royer, who wears a military medal given by Queen Victoria, had preached a retreat at Ste Anne de Beaupré forty years ago. Rev. Father Arnaud and Babel had seen their missions on the North Shore and at Lake St John prosper under St Anne's special protection. There is no doubt that St Anne was pleased to accept the filial homage of these four apostles whose long life had been exclusively devoted to the salvation of souls in a Congregation dedicated to the service of her immaculate Daughter.

Two pilgrim bishops. — Two bishops also came during the month to pay homage to the glorious Thaumaturga of Canada. The bishop of Chicoutimi who arrived in the evening of the 8th, said mass the next morning at St Anne's altar and proceeded to Quebec to be present at the meeting of the Council of Public Instruction. The bishop of Rimouski was not satisfied with an ordinary pilgrimage. He spent an entire week at the shrine of his favorite Saint. During those days of rest and tranquillity he made his annual retreat in the community of the Redemptorist Fathers.

CHRONICLE OF OUTSIDE EVENTS

Precious encouragement for the Annals. — The *Annals* of Good St Anne have just received precious encouragement from the archbishops and bishops of the province of Quebec. Many of them have been good enough to say kind words to the director with reference to the pious work under his management. We take the liberty of printing two of these valuable testimonials, convinced as we are that our subscribers will appreciate their importance.

Archbishop's Palace, Quebec 14th May 1900. — Reverend Father, I have just received the bound volume of the *Annals* of Ste Anne de Beaupré which you were good enough to send to His Grace the Archbishop and, in his absence, I hasten to acknowledge its receipt and to thank you with all my heart.

If these *Annals* be rich and precious in view of the doctrinal instruction they contain, they are none the less so through the constant testimony they bear to the liveliness of faith among our people and through the marvellous encouragement they procure for souls by raising them to God through the devotion to Good St Anne. *Bonum opus efficit. Perge et Dominus sit tecum.* Your most devoted in Our Lord.

C. A. MAROIS, V. G.

Bishop's Palace, Rimouski 16th May 1900. — Reverend Father, I have just received bound volume of the *Annals* of Ste Anne de Beaupré XXVIIth year, which you have been good enough to send me. Pray accept my sincere thanks therefor.

The work of publishing these *Annals* which you carry on so zealously, is esteemed and useful through the attraction they possess for and the edification they produce in the reader. May your work therefore continue to increase and to be strengthened for the glory of God, the honor of St Anne, the welfare of souls and the encouragement of your religious collaborators. With this hope I also wish you every personal prosperity and I remain your most devoted in Our Lord.

† ANDRÉ ALBERT,

Bishop of St. Germain de Rimouski.



A fine example of Christian charity. — A generous Catholic of Baltimore has just bequeathed the handsome amount of \$30,000 to various charitable institutions of that city. His legacy was accompanied by the following declaration :

« God has blessed my undertakings and I recognize that the possession of wealth is a sacred trust. Therefore I wish in the first place to give to the poor people who are cared for by the holy nuns in charge of charitable institutions. They devote their time and I deem it a special privilege to give my money to facilitate the continuation of their good work.

« So that nobody may cast a doubt upon my right to thus dispose of my money I declare that my fortune is the result of a laborious and frugal life and my pleasure lies in disposing of it where it will do the most good by sharing it firstly with God's poor and secondly with His suffering and afflicted children in the hospitals.

« Finally I wish to give freely and not the least share to institutions wherein young men are brought up and trained for the priesthood, being convinced that the dearest interests of our moral and social life are bound up the priest's ministry. My pleasure consists in disposing of my fortune where it will do most good. »



Letter from the Emperor of China to the Sovereign Pontiff. — The following letter written by the Emperor of China himself was handed to Monseigneur Favier, Vicar Apostolic of Peking with a request to send it to His Holiness, Leo XIII :

« Emperor of the great Religion of the great kingdom of Rome: During the 12th moon of this year occurs the 90th anniversary of your birth. Such a long life, spring of the kingdoms of Europe, is an extraordinary fact. We consider that, during the twenty years of your reign, you exhorted men to do good; the whole world enjoys the benefit of this and is grateful to you for it. Wherefore on the occasion of this auspicious event, we desire especially to convey our best wishes to you. In the first place we wish you good and robust health to celebrate the happy anniversary and afterwards that you may reach the hundredth year of your age. Then we desire that Christians and non-Christians, both in China and elsewhere may live in mutual harmony and that all may enjoy the blessings of prosperous peace. In truth we firmly hope for this. »

This document is all the more remarkable from the fact that it is the first instance in which a Chinese monarch has made advances of the kind to a foreign sovereign.



A new indulgenced prayer.—Our pious readers are no doubt in the habit of reciting, as frequently recommended in our missions, three *Aves* night and morning in honor of the Immaculate Virgin, to obtain the grace of final perseverance. To this short prayer, whose fruits of salvation are numerous, St Alphonsus advises the addition of this ejaculatory prayer. « *Mater mea, libera me hodie a peccato mortali* My Mother, preserve me today from mortal sin. » We are happy to be able to announce that, by a recent rescript, His Holiness Leo XIII grants 200 days indulgence to the faithful every time they recite this ejaculatory prayer, in any language, with three *Ave Marias*.



Echoes of the Missions.—1. Between the 29th April and the 6th May a retreat was preached by Rev. Father Rhéaume of our house of Ste Anne de Beaupré, to the Ladies of St Anne and Children of Mary of the parish of St Augustine, in Manchester N. H. The society of the Ladies of St Anne of that parish is very flourishing. It was affiliated to the Arch-confraternity of Ste Anne de Beaupré in December 1890 and has continued to progress ever since thanks to the zeal of its devoted director, Rev. J. A. Chevalier, the pastor and founder of the parish. It now consists of over 500 members. Fifty mothers of families gave in their names to the association during the retreat which concluded with the consecration of the new associates. May a great many Chris-

tian mothers imitate this fine example and place themselves under the powerful protection of Good St Anne.

II The flourishing parish of Brunswick, Maine, one of the leading if not the chief Canadian centre of that section of the United States, was recently evangelized by Rev. Fathers Billiau and Géna C. SS. R.

The zeal displayed by the pastor who had carefully prepared his parishioners for the missionaries' arrival, favorable weather and the grace of God caused this retreat to be a complete success and everything leads to the hope that its results will be lasting.

III The pastor of Frenchtown, Montana, writes to us as follows :
 « We have had a fine retreat, attended by large numbers and preached by Rev. Father Marsile C. S. V. director of the College of Bourbonnais, Ill. This retreat has done an immense amount of good. We took advantage of the opportunity to expose to the piety of the faithful the picture of affiliation to the Arch-confraternity of Ste Anne de Beaupré.

A BROTHER OF CHARITY

BY HENRY COYLE.

He does not seek to gain great wealth,
 He covets no man's store.
 Grateful to God for strength and health,
 He asks for nothing more.
 What others do he does not ask,
 His work he does not shun ;
 Enough for him to do his task
 Until this life is done.

When in the orphan's eye shall start
 A flood of bitter tears ;
 When no'ght within the breaking heart
 Like hope or joy appears,
 It is a bliss for which to live,
 To calm the orphan's fear ;
 A joy that gold can never give,
 To wipe away the tear.

When in the gloom of dark despair
 The mind and brain are lost ;
 When on the tempest-wave of care
 The poor, wrecked soul is tost,
 Oh, then there is a holy charm,
 A joy — a sacred bliss —
 In Charity's relieving arm,
 In her sweet, soothing kiss !

HYMN TO ST. ANNE

White star above the o - cean, Guide

thou St Ann, our bark: Lead us in pure de -

vo - tion, Safe thro' the tempest dark!

CHORUS:

St. Ann in heav-en shin - ing, There

in thy glorious home, To thee our hearts in-



I

White star above the ocean,
 Guide thou, St. Ann, our bark ;
 Lead us in pure devotion,
 Safe thro' the tempest dark.

II

To wounded soldiers lying
 Lone on the battle-field
 And sailors storm defying
 Thy help and comfort yield.

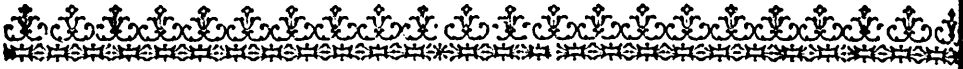
III

Sweet mother with thy healing,
 Thou dost the lame restore :
 The blind before thee kneeling
 Enjoy the light once more.

IV

Awake our spirits halting
 To our poor hearts give light,
 Thro' Mary's love exalting
 Bring us to Jesus' sight.

CHORUS : { St. Ann in Heaven shining,
 There in thy glorious home,
 To thee our hearts inclining
 Bless us where'er we roam.



Patrons of Parishes



SAINT MARC EVANGELIST

delivering a slave

ST Mark was one of the first conquests of the apostles after the resurrection of Jesus Christ. He owed his conversion to St Peter whose faithful disciple, interpreter and companion he became. The Prince of the Apostles had a most paternal affection for him ; he never called him anything but *his son : Marcus, filius meus.*

The beloved disciple followed his master to Rome and shared with him the labor and sufferings he had to endure to establish the faith of Jesus Christ in that city which was then the citadel of error and the centre of pagan corruption. St. Peter sowed the

divine seed ; St Mark watered it and God caused the number of the faithful to grow abundantly.

Compelled to leave Rome in the performance of the duties of his apostolate, the Chief of the Apostles left there his beloved disciple who cultivated that vine zealously and successfully.

It was at the request of the Roman Christians that St Mark composed his Gospel, a faithful summary of his master's teachings. Peter approved the Evangelist's work, ordered it to be read in the churches and the faithful enthusiastically welcomed this new recital of the mysteries of the world's salvation. Thenceforth the name of Mark became celebrated throughout the earth.

The apostle's career was opened to St Mark when he had written his Gospel. St Peter first sent him to Aquilæa, a very large and famous town. He founded there a very flourishing Christendom, remarkable for its religious knowledge no less than for the firmness of its faith.

But this field was not sufficiently vast for the zeal of an Evangelist. The time had come when Egypt, the mother of all errors and every superstition, was to receive the doctrine of salvation and St Mark was the instrument chosen by God for carrying the light of the faith to that country.

During twelve years he evangelized that vast African region, going from city to city, from province to province, sowing the divine seed every where and leaving disciples to complete the work begun by him. God poured the most abundant blessings on the labors of the Evangelist apostle. The curse inflicted on Egypt was removed ; it received the blessing predicted by the prophets which it had deserved as a return for the hospitality formerly given to the child Savior. This country, wherein error and superstition had reigned for so many ages, became a fortunate land, the dwelling place of many anchorites and, according to the evidence of ecclesiastical writers, the country in the world where the seed of the Gospel produced most fruit.

Who does not know the history of the Church of Alexandria founded by this saint and whereof he was the first bishop? So prosperous was it that many of its faithful would have been taken for religious, so sincere was their piety and so holy their life.

Such were the happy results of St Mark's preaching ; it everywhere effected marvels of conversion, of salvation and sanctification. At the voice of the Evangelist apostle, the worshippers of the devil became worshippers of God ; vice replaced virtue ; hearts and minds were transformed ; deserts were peopled by Christians desirous of perfecting themselves.

And, dear readers, what effect does the preaching of the divine word produce on your hearts ? The mission and duty of your pastor, like those of St Mark, are to preach the Gospel of Jesus Christ. To him also is said : « *Prædica verbum* ; preach the divine word without fear. » He does preach it but how do ye receive it ? Do ye not refuse to hear it and to put it into practice ? Are ye not of those who consider the time spent in religious instruction as so much time lost ?

To him also is said : « *Argue*, reprove. » He reproves vice and bad conduct, but alas ! how few among the Christians of our day, can endure a reprimand however just and deserved it may be.

To him also is said : « *Obsecra*, supplicate. » He does so in the pulpit and confessional ; but how often do not his zealous appeals remain fruitless ?

To him also is said : « *Increpa*, threaten. » He threatens lukewarm, negligent Christians and hardened sinners with God's justice and the punishments of the next world. And still there are yet a great many careless Christians, enemies of religion, scandalous sinners, corrupters of innocence, workers of iniquity. This is because of their refusing to hear the living and effective voice of divine truth or, if they hear it, they refuse to shape their conduct in accordance with its teachings ; they sin against the Holy Ghost by contemning the known truth and thus damn themselves eternally, notwithstanding the holy words meant to save them.

II. It frequently happens that a good priest and zealous pastor has many enemies ; the very success of his ministry or the holy liberty with which he performs its duties, irritates those who refuse to benefit by it. This was the case with St Mark. The Apostle's glory would have been incomplete had it not been crowned with the halo of martyrdom.

The astonishing success of the holy Evangelist's preaching soon caused a violent storm to arise against him. The pagans could no longer endure the many conquests daily won by his zeal and they resolved to kill him. « Death to the Galilean who comes to overthrow our gods, » cried the riotous crowds.

On an Easter Sunday, while he was celebrating the holy mysteries, his enemies seized him at the altar, tied a rope around his neck and dragged him to the seashore to a place called Bucoles, crying out : « Let us drag this buffalo to Bucoles. » While doing so, his torn flesh dyed the sands and rocks with blood while his heart and lips praised the Lord for having deemed him worthy to suffer for His name.

When night came, as he still breathed he was cast into prison. About midnight a great noise was heard and the prison shook. The angel of the Lord had come down from heaven. He greeted the martyr and said to him : « Mark, servant of God, and chief of Christ's ministers who make God's most holy decrees known to Egypt, thy name is entered in heaven in the book of life and thy memory shall never die in this world. Thou art associated with the celestial Powers who will conduct thy soul to heaven where thou wilt enter into the enjoyment of eternal rest and the imperishable light of God's kingdom. »

This angelic vision filled the blessed Mark's soul with joy ineffable. « Lord Jesus Christ, he exclaimed lifting his hands to heaven, I thank Thee for not having abandoned me and for deigning to count me among the number of Thy saints. I beg Thee, O gracious and merciful Savior, to receive my soul in Thy peace as soon as possible. »

Hardly had he uttered this prayer than he saw the resuscitated Lord with the same appearance as during his mortal life, while with his disciples. The blessed Mark at once recognized Him whose life he had written : « Peace be with thee, Mark, my Evangelist. » « My Lord Jesus Christ, » the martyr exclaimed, and Jesus disappeared.

These two visions gave the Christian athlete sufficient strength to fight the battle of the faith to the end.

On the following day the pagans took him from prison, bound him a second time and dragged him as before to the rocks of

Bucoles, crying out : « Let us drag the buffalo to Bucoles. » During this dreadful torture, the Martyr prayed for his executioners and begged the Lord to receive his soul in the abode of peace « Lord Jesus Christ he said, into thy hands I commend my soul. » After pronouncing these words his soul left his body and soared to heaven with the triple halo of Evangelist, Apostle and Martyr. This was on the 25th April in the year 68.

Such were the life and death of St Mark, the illustrious, disciple of the Prince of the Apostles, the founder of the African Church, the second of the Evangelists in chronological order.

At the present day the names of his obscure and odious persecutors are unknown : God has judged them and has effaced them from heaven and earth. But it was different with the persecuted one. For eighteen centuries the words of the Angel to Mark have been carried out : « Mark servant of God, thy name is entered in heaven in the book of life and thy memory shall never die in this world. » For eighteen centuries the glorious Evangelist, apostle and martyr occupies at the foot of the throne of God the honorable place in which the prophet of Patmos saw him in his mysterious vision ; for eighteen centuries also he has received on earth the praises of the world and the honors of the Church.

The dust of his executioners is lost in the remembrance of mankind, but the relics of their victim still receive the homage of the faithful of Venice. To that city the mortal remains of St Mark were transported in 815 and they now lie under the main altar of the imposing and sumptuous church that bears his name.

Venice has chosen St Mark for its chief patron ; its arms bear a lion, the Evangelist's emblem, with the words : « *Pax tibi Marce, Evangelista mi!* Peace be with thee, Mark, my Evangelist. »

The solemn procession that takes place on the 25th April to pray God's blessing on the fruits of the earth, has no connection with the festival of St Mark. This procession had already taken place and been fixed for that day even before the institution of the festival of the holy Evangelist which was first celebrated in the Roman Church only in the ninth century.

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

THE seventh Christian rule of life treats of the necessity of banishing pride from our hearts.

The most violent of all our desires, and the sad inheritance of Adam, is pride — the very desire of being admired or esteemed by men. It is a disorderly and restless longing, which is ever exciting those whom it governs to show themselves off to advantage. A proud man meddles with everything, wishes to command everybody, and to make every one believe that his support and advice are indispensable. But what makes this the most dangerous of all passions is, that it gains strength from what weakens the other passions ; so that virtue which destroys the other vices, seems to beget and nourish pride. All the vices, says St Augustine, separate us from God, but pride is the only vice that sets itself up against God. On that account God is said to resist the proud, because He is as it were obliged to defend Himself against pride, which has the imprudence to attack Him. In order to put yourself on your guard against this deadly passion, consider that nothing is more unreasonable than to wish to exalt ourselves above others.

First, because *we are sinners, and sin deserves nothing but confusion.*

The wise man says that there is nothing that God hateth more than a poor man who is proud in the midst of his poverty and wretchedness. (Eccles. 25-4) But can anything in the world make us poorer and more miserable than sin ? It deserves all possible confusion and contempt. Its proper dwelling-place, says St. Thomas, is in the bowels of the earth, beneath every other being, and so far from God as it is possible for us to imagine. When we remember that we have been sinners, and that we are still capable of committing the most grievous sins, we should not even dare to raise our eyes. In ancient times God commanded that the leper should « have his clothes hanging loose, his head bare, his mouth covered with a cloth, . . . and

that he should dwell alone without the camp.» (Lev. 13.45)

This was but a figure intended to show us the confusion in which a sinner should live, his sins having reduced him to a state far more deplorable than the most dreadful leprosy with which the body can be covered. He should walk « bareheaded » that is to say, he should be constantly humble, abject, submissive to all, looking upon himself as the most unworthy creature under heaven. He must keep his « mouth covered, » because he should not even dare to speak. He must « keep apart » as much as possible, not from an affectation of solitude, but out of a mean opinion of himself, thinking he carries infection about him, and that there is great danger of his giving his disease to all those who come near him. Alas ! whence comes that audacity with which we seek to shine in the world, to be esteemed by our fellow-men, and to obtain the command over them ; whilst our sins, and this very desire of display, render us abominable in the sight of God !

Second, because *we are Christians, and the whole system of our religion is founded on abasement*

The whole system of the Christian religion is founded on humility, and God, who is the author of that religion, annihilated Himself in order to found it. Consider, says St. Gregory, how great is the difference between Jesus-Christ, the chief of the pre-destinate, and the rebel angel, the chief of the reprobate. The angel said he would ascend to heaven, and God says He will go down to the very depths of the earth. The angel said he would raise his throne above the stars of heaven, and God says He has become a worm, the scorn of men, and the outcast of the people. The angel said he would be like the Most High, and God says that he has emptied Himself, taking the form of a servant. — Which of the two ought we to follow ? Be sure, if we feel any pleasure in exalting ourselves, that the devil suggested it, and is going before us, to show us the way in which he walked, and make us follow him. Alas ! vain and proud men who seek after the esteem and praise of the world, do you not tremble, at seeing yourselves in a state of opposition to every thing contained in the religion of Jesus-Christ, in opposition to His mysteries, His example, His teaching, and His promises.

which are for the humble alone? And if you have any wish for your salvation remaining in you, how great must your fear be! For since Jesus-Christ reigns in the hearts of the humble, whilst the devil is the king of the proud, he who is agitated by this love of display, bears an evident mark of reprobation; whereas he who loves humility, abasement, and contempt, bears a very clear mark of predestination.

Third, because *the conduct of the saints was far different from yours.*

It is my continual practice, says St. Alphonsus, to exhort all to read, for their spiritual reading, the lives of the saints. The great labors and exertions of the saints for God's glory will humble our pride, and make us ashamed of the little we do or have done for Him. Indeed, the ways of the saints are hidden. « God Himself taketh care to hide his elect. » (Ps. 30) He embraces them, and covers them in a certain way with His face, by fondling them, so that they may not see the world, nor be seen by the world, for its very glance is enough to destroy their life. Yet, St. Teresa justly observes, that it is not incompatible with humility to acknowledge the special graces that God has given more abundantly to us than to others. Such acknowledgment is not pride; on the contrary, by making us feel that we are unworthy, and at the same time more favored, it assists our humility and stimulates our gratitude. The Saint adds, that a Christian who does not reflect with gratitude on the sublime graces that he has received, will never resolve to do great things for God (Life, ch. 10.) But in contemplating the gifts that God has bestowed upon us, we must always distinguish between what belongs to Him and what belongs to us. St. Paul asserts that for the glory of the Lord Jesus he has done more than all the other apostles. « I have labored more abundantly than all they. » (1 Cor 15-10) But he immediately confessed that his labors were not his own works, but the fruit of the divine grace by which he was assisted. « Yet not I, but the grace of God with me. » (ibid.)

O Good St. Anne, make me feel that the whole world, however great and vast it may be, is not a stage worthy of a Christian soul. Should we not be, each one according to his capacity

and to the decrees of God, « a spectacle to the world, and to the angels, and to men » (1 Cor. 4-9) by the humiliations, the sufferings, and the holy folly of the Gospel ? What is there in men that makes it worth while to wish for their esteem ? Should I not rather live in the deepest confusion, after having so often and so grievously offended my God. «Pride maketh us hateful before God and men. » (Eccles. 10-7) and I will never forget it. I will meditate upon it, in order that it may fill me with fear, and may hinder me from exalting myself, or desiring any honor in this world. I will repeat once more these dreadful words : that since Jesus-Christ reigns in the heart of the humble, and the devil in the heart of the proud, we must necessarily conclude that pride is the clearest mark of reprobation, as humility is the clearest mark of predestination.

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

Quotations from St. Alph. Vera Sposa C. XI § 2.

St. Thos. 2-2 q. 162 A. 5 et A. 6.

St. Franc. Sal. Traité de l'Am. D. L. IV C. 3.

Imit. J. C. L. I C. 7.



Mary and Canada

Ecce Mater tua. — Behold thy Mother.

COULD not Mary address to us, the people of Canada, these words that we have heard fall from the lips of Jesus the Redeemer, and, pointing to the image of St Anne her mother, say to us : *Ecce mater tua. — Behold thy mother !* Yes, the Blessed Virgin has given us this striking proof of her marked predilection ; she has bequeathed us this treasure of her heart : St Anne, the mother of Mary, has also become our mother. What Calvary was for Mary and for mankind, Beaupré has been for St Anne and Canada. The same words : *Behold thy mother* seem to reecho on this humble strand of the St Laurence as

over Golgotha. There Jesus said them to all mankind, giving them Mary as their mother; here Mary repeats them to the people of Canada, giving them St Anne as theirs.

The colony had barely cast off its swaddling clothes when, one night, some Breton mariners overtaken by a storm made a vow to St Anne to build her a chapel at the first point reached by their vessel which the angry waves then threatened to burl upon the rocks. Suddenly the storm calmed down; the sun rose radiant; a light breeze filled the sails and before long anchor was cast at Beaupré with blessings addressed to St Anne the new «star of the sea.»

In the persons of these humble sons of Brittany the entire Canadian nation landed at that spot; the Blessed Virgin awaited us there to place us under St Anne's mantle. Thus, from that day, the august ancestress of Jesus Christ could, on beholding Canada, intone her *Magnificat* and with her well-beloved daughter repeat these words: «Behold, from henceforth all generations shall call me blessed. — *Ecce enim ex hoc beatam me dicent omnes generationes.*» From that day St Anne was to share with Mary the honors of the special devotion which our religious population, have vowed unto their heavenly protectresses. From her throne at Beaupré, the holy mother of Mary has never ceased to behold generations coming to offer her their homage and their prayers. The noble vice-roys of New-France consecrated their labors to her; bishops and priests commended our nascent Church to her; following the example of the valiant hero d'Iberville, all the defenders of holy causes have sought ardor and strength for the fray at the feet of St Anne; in a word, from that day when the Hurons and Algonquins left their forests to come from afar and visit her of whom the «black gown» had told them so many marvels, from that time, I say, who can count the number of pious pilgrims who have visited Good St Anne in her shrine of Beaupré? But instead of the humble chapel erected by the Bretons, a splendid basilica welcomes St Anne's children and when from the St Lawrence we espy at the foot of the hills of Beaupré the great towers rising majestically in the air, we say to ourselves: «A people has passed there!» When, some years ago, the first Cardinal of the Canadian Church, the late lamented

Cardinal Taschereau, crowned the statue of good St Anne in the name of Leo XIII, was it not the whole nation crowning its Queen and Mother? Yes, in the eyes of our population of believers, St Anne wears the diadem of a Queen and the crown of a Mother. A *Queen* through her power, she made of her shrine of Beaupré « a land of miracles. » There the blind see, the deaf hear and the lame walk ; there the just man strengthens himself in the path of virtue and the sinner returns to God ; there faith seems to lose its obscurities for, on setting foot on this privileged soil, the naive words of a pilgrim come to our lips : « Here one feels as if at heaven's gates. »

A *Mother* through her goodness, St Anne exercises a sweet influence on the hearts of the faithful who come by thousands every year from all points of Canada and also of the United States to visit her as the *Consoler of the afflicted*. This name, which the mother of the Blessed Virgin bears among us, would suffice to prove the confidence we place in her motherly assistance. What do the people call her? The name is ever *Good St Anne*. Now Bossuet says : *The people give names and they always give them in accordance with what strikes them most*. It is chiefly on the days of large pilgrimages that one understands and feels to what extent Good St Anne is the mother of Canada. Recall your remembrances, ye dear readers who have made a pilgrimage to Beaupré. Did ye not hear in the depths of your heart a mysterious voice saying : « Ye are here in your mother's house. » And when the shrine is deserted, the great statue of St Anne dominating the majestic St Lawrence seems to say to the waves rolling by. « Go and tell all the shores of Canada that I, with Mary, am Mother of this country. » And when, with the rising tide, the foaming billows break upon the beach, they seem to reply in their sonorous language : « O Good St Anne, the Canadians say they are thy children »

Let us therefore dear readers, thank the Blessed Virgin for this token of her love for our nation. And when we see on the brow of Good St Anne the Mother's crown and the Queen's diadem, let us remember that they borrow their brilliancy and splendor from Mary our tender mother in heaven.

! We have just seen what close bonds unite Mary to Canada

and Canada to Mary. We have shown but imperfectly the outline of this great picture but your heart, as the heart of a child of Mary, will easily fill in what is wanting. Let us therefore continue, dear readers, to be deserving, by an ever-increasing love, of this marked predilection of Mary for our beloved country. Yes, let us love Mary! Let us love her as a child loves its mother. We shall know only in eternity what it is to have Mary for a mother. Let us never forget this consoling truth: « A child of Mary is a child of Paradise. »

Let us also commend to our good mother in heaven the Church of Canada and let us above all pray for those who strive to maintain among us the dominion of Jesus Christ over intellects and hearts. Let us frequently carry our thoughts to those distant countries still closed to civilization and to the Gospel; look at those peoples who ask for priests and missionaries; you will feel, if you be true children of Mary, this prayer rising from your hearts to your lips: *Adveniat regnum tuum. Thy kingdom come!* Finally engrave this truth on your inmost hearts: So long as you show yourselves the devoted sons of Mary, the Blessed Virgin will remain your most tender mother. And if Mary be with us, who will be against us? Let us love Mary, and faith, that precious inheritance from our forefathers, will not see those sad desertions from our ranks which draw tears of blood from the heart of our mother, the holy Church. Let us love Mary and our holy father the Pope will not have cause to weep over us as unnatural children and we shall thus spare the Vicar of Jesus Christ the sorrow of having one day to search the horizon to see whether the new prodigal son is coming back to the paternal home.

It is related that one day two holy anchorites had been reading together the beautiful parable of the prodigal son. « Nothing is wanting in this divine family picture, said one. I find the youngest son with his foolish presumption, the father with his merciful tenderness, the elder brother with his jealous pretensions. But still there is some one wanting. I look for the mother and I find her not. » « But, my brother, said the other who was an old man, if the prodigal son had had a mother would he have left the paternal roof? »

Geo. Daly, C. SS, R.

Devotion to the Sacred-Heart

ITS OBJECT

THAT love never tends towards the unknown is a truth which reason and experience attest with a common accord. It is a law of the human heart to give its affection only to what it has learned to know and esteem. Moreover, in order that our hearts may love, it is usually necessary that the object of its love should be something sentient and human and this is so true that to be loved by us God had to become man and offer Himself to our love in the person of His only Son, Jesus Christ.

Thus all devotions, the object whereof is to honor the sacred humanity of our divine Savior, have this special characteristic that they are made up of a dual element : one *material* and visible which is felt by the senses and usually gives its name to the devotion ; the other *spiritual* and *invisible* which impresses upon the same devotion its own special stamp of greatness and dignity and thereby confers its measure of excellence upon it. An example will make this doctrine thoroughly understood.

Thus, for instance, in the devotion to the sacred wounds of the Redeemer which has its festival in the Church, the wounds whereof the holy humanity of the divine Savior ever bears the glorious imprint, constitute the visible element of this devotion which on this account is called the devotion of the Five Wounds ; while the mystery of the indescribable sufferings of which these wounds sorrowfully remind us, constitutes the spiritual and invisible element thereof. And this second element confers upon the devotion of the Five Wounds, the character of greatness and dignity which is proper to it ; for that which makes these wounds most worthy objects of our veneration is the fact that in them we honor the mystery of sufferings whereof they are in our eyes a striking proof as well as a touching symbol.

All this brings us to the conclusion that the devotion to the Sacred Heart must also contain a dual element proper to every

devotion affecting the sacred humanity of Jesus Christ. And surely it is not difficult to discover this dual element ; besides the fact of its being clearly indicated in the first words of the revelation : « Behold this Heart which has so loved man, » it is also clearly perceptible in the various images of the Sacred Heart exposed to our eyes. In fact what do we observe in them ? On one hand we see that adorable part of the humanity of Jesus Christ which we call the heart while on the other hand, both on account of the natural meaning of the heart and of the emblems by which it is surrounded, our thoughts at once and of their own accord revert to the charity full of love and affliction of the divine Savior for mankind.

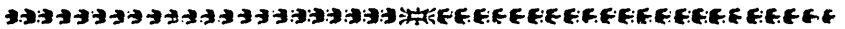
The *adorable Heart* of Jesus is thus the visible element of the devotion to the Sacred Heart ; the *great love* for mankind with which that Heart is inflamed is the spiritual and invisible element. Hence it follows that the *one* and *indivisible* object offered by the Holy Church to our worship in the devotion of which we speak, is nothing but the divine Heart of Jesus considered as a symbol of the great and excessive love he has shown for us on so many occasions but above all by delivering himself up for us to the ignominious death of the Cross and by choosing to dwell with us until the end of time in the most Holy Sacrament of the Altar.

Now, I ask, is not this, after the Holy Eucharist, the most worthy, the most perfect, the most holy and at the same time the sweetest and most lovable object that can be offered to our homage and our adoration ? If all nations consider the heart as the noblest part of the human body and consequently agree to pay it, in the person of benefactors of humanity, a special honor which is not paid to the remainder of the body, what honors are not deserved by the Heart of Jesus ? That Heart, the shining centre of all that is venerable in the humanity of the Savior ; that Heart, the source of the precious blood that has redeemed the world ; that Heart which beat in the bosom of the Child of Bethlehem and of the Crucified of Calvary ; that Heart which ever remains open to serve as an asylum and refuge for us amidst the anguish and tribulations of this valley of tears ; that Heart, in fine, on which, throughout eternity, we shall read,

written in letters of fire, these divine words : *Sic Deus dilexit mundum. So greatly did God love us !*

In truth Holy Church could not offer to our worship an object more divinely great or more worthy of our homage than the sacred Heart of our divine Savior and on reflecting seriously upon the doctrine I have just set forth and which is the true doctrine inasmuch as it is that of our mother the holy Church, it is impossible to avoid acknowledging that the devotion to the Sacred Heart possesses a character of greatness, perfection and sublime beauty which makes of it, after the holy Eucharist, the devotion most glorious to God, most honorable to Jesus Christ and the sweetest in itself ; in a word the most admirable and excellent of devotions.

Jos. Simard, C. SS. R.



INSURANCE AGAINST HELL FIRE

A discussion arose in an insurance office between a customer and the clerk in charge.

The customer. I have come to claim two thousand dollars insurance on my house that was burned down last week.

The clerk. Sir, I do not know you ; assuredly our company owes you nothing.

The customer. How ! you do not know me ? My name is N For twenty years I have come every year to this office to pay my premium on an insurance of two thousand dollars. I see ! It is the same old story. When one has money to offer, he is received as a great personage ; but when he is unlucky enough to have to claim a cent, he receives this cool answer : I do not know you ; I owe you nothing.

The clerk. I am very sorry for you, Mr — but your name was struck off our books a fortnight ago.

The customer (in a fury). What extortioners ! My neighbor was right in telling me not to give any money to these insurance companies. I have paid five hundred dollars to this office and now that my house is in ashes, I shall not get assistance to the extent of one cent.

The clerk. My dear sir, the fault is your own. The rules of the company should have been followed and you would have been entitled to your two thousand dollars. Our company never refuses to settle its accounts honestly with its customers who stick to it.

The customer. You want to pay me off with fine words? Not a bit of it. I will go and see my lawyer and the courts will see that my rights are respected.

The clerk. Come now, Mr — if you will take my word you will not incur fresh and unnecessary expense. Listen to me, I beg, and I will explain the whole thing in a few words.

The customer. Weil!

The clerk. When you took out your insurance with our company were you not told about the rules and did you not state that you understood what the consequences of a single act of neglect would be?

The customer. Of course; I did not go into it blindly.

The clerk. You were told, among other things, of this strict rule: that if you neglected to pay your yearly premium for one or several days after the specified date and if, in the interval, your house burned down you would lose your right to the insurance. You accepted this rule with all its consequences. Nobody compelled you to do so. There is therefore not the shadow of a fraud on our part. You delayed paying for a fortnight and unfortunately your house was burned just when your negligence compelled us to strike your name from our books. Whose fault is it? You wished to run the risk and it was fatal to you. Our company can do nothing. It must stick to its rules.

Thereupon the unfortunate customer opened his eyes, admitted that he was wrong and turned his anger against himself, protesting, though too late, that he would not be caught again.

Dear readers, do you wish to know the moral of the above? Here it is.

The Catholic church is the great insurance association against the eternal fires of hell. The Son of God, Our Lord Jesus Christ came down on earth for the express purpose of founding and of endowing the Church with a capital of graces which assure a prosperous existence to the end of time. The Catholic church is

the only association which can efficiently protect its customers against the attacks of eternal fire ; the only one rich enough to provide its customers with an amount of supernatural merits amply sufficient to purchase a fine residence in the kingdom of heaven. All other religious societies founded by man are but wretched imitations of the divine work inaugurated by Jesus Christ. They serve but to deceive man without providing him with the necessary resources for escaping hell-fire.

What then must be done to belong to the great Catholic association and to enjoy the abundant benefits it promises — which it promises infallibly — for eternity ? Of course, as in the case of all other associations, one must become a member. For us Catholics, this was done at the moment of holy Baptism. The priest, in the name of the great Catholic society, after regenerating us in the blessed water, entered our names on the list of the children of the Church, of the heirs to heaven. Afterward, we willingly ratified this enrolment by freely submitting to all the consequences resulting therefrom. And then there are rules in the society and officers appointed to see that they are observed. This is necessary for its existence and that it may attain the end in view. The rules of the Catholic society are the commandments of God and of the Church and the precepts of the Gospel generally. The officers appointed to see to the observance of these rules are the Pope, the Bishops and the pastors of parishes. The present organization of the Catholic association of for insurance against hell-fire is nothing but the logical development of the constitution given it by its divine Founder. There are details of discipline which necessarily vary with the times but the essential constitution of the Church to-day is what it was on the day of Pentecost and what it will be to the end of the world. We may also say, in all truthfulness, that no society respects the liberty of its members to such an extent as the Catholic Church. The Church has never drawn a sword to compel men to enrol themselves under her standard. She proceeds by persuasion. She preaches the Gospel to all creatures. He who believes in her and accepts her laws will escape hell-fire ; he who will not allow himself to be convinced and who refuses to submit to her laws will, of necessity, perish. Thus has Jesus Christ decided.

I am a Catholic and I am one of my own free will. I also obey the laws of the Church willingly. My obedience is not slavery : the slave works for his master without deriving any benefit, while the Catholic submits to the Church in order that he may derive thereby eternal benefits for himself. Religion has no need of man but man needs Religion to secure his happiness in the future life. In truth, God has every right to dictate the manner in which He wishes to be served and it is just that we should submit thereto. Jesus Christ our Redeemer, has every right to our grateful love and it is an act of legitimate gratitude to pay him the homage He expects from us. But even if we were unfortunate enough not to understand this twofold right of justice and gratitude, our own interest should make us love our religion and generously practise all its duties since our eternal happiness is at stake. « Man is offered life or death, good or evil, and he shall be given what he may have chosen. » So says the Holy Ghost.

Thus, how unreasonable it is for a Catholic to complain of the obligations imposed on us by the association for insurance against hell-fire, namely : religion ; to criticize its moral or disciplinary laws, to rebel against the directions given by our pastors. To these discontented ones I would willingly say : « My dear friend, you are not satisfied with religion ? That association for insurance against hell-fire does not give you satisfaction ? You complain of its rules or of the officers appointed to carry them out ? You call it tyranny ? To hear you, one would think you were wiser than Jesus Christ, the Founder of the Church ! But, my worthy citizen, nobody has compelled you to become a member ; you are perfectly free to leave. Be a Protestant, a Mahometan, a Jew, a Buddhist as you choose. Once more, you are free ; but take care ! God holds you responsible before His tribunal for the step you are about to take. You choose death and death you shall have ; you choose hell and hell shall be your portion.

But you will answer that you have never intended to abandon your religion ; that you do not wish to renounce your share of paradise. You would merely like, you say, to amend certain

rules because they fetter your spirit of independence, your petty ambitions or your sensuality. And if the Church will not give in to your caprice or evil passions you cry out that this is intolerance. Cry out still louder if you will but I assure you that the Church will not change one *iota*. If any one wish to follow me, says our Lord, let him renounce himself, let him take up his cross and follow me. If any one refuse to hearken to the Church, let him be looked upon as a pagan.»

The practical conclusion is this: If you who are discontented persist in breaking a single one of the essential rules of the association for insurance against hell-fire, your fate will be that of the customer mentioned at the beginning of this article; that is to say that you will forfeit your rights to heaven and be irremediably damned. Thus has God ordered. All, whether great personages or obscure peasants, must abide by it.

As for us, dear readers, let us never cease to thank God for having given us Catholic parents and for having called us to the great grace of baptism. Let us love religion and take advantage of all the means it offers us for escaping hell. Let us pay respect and submit to the pastors whom the Church appoints to lead our souls in the path of salvation. Finally let us live in the firm hope that the joys of the next world will more than amply reward our faithfulness in living according to the precepts of the holy Catholic Church.

C. LECLERC, C. SS. R.


Prayer to St. Anne.

To obtain some special favor.

Glorious St. Anne, filled with compassion for those who invoke thee, and with love for those who suffer, heavily laden with the weight of my trouble, I cast myself at thy feet and humbly beg of thee to take the present affair which I recommend to thee, under thy special protection.

Vouchsafe to recommend it to thy daughter, the Blessed Virgin Mary, and lay it before the throne of Jesus, so that He may bring it to a happy issue. Cease not to intercede for me until my request is granted. Above all obtain for me the grace of one day beholding my God face to face, and with thee and Mary and all the saints praising and blessing Him to all Eternity. Amen.

Good St. Anne, Mother of her who is our Life, our Sweetness and our Hope, pray to her for us and obtain our request. (3 times.)



← **Signal favors** *←*

CURED OF CONSUMPTION



win Mountain, N. H. February 5th 1900. — I beg to be allowed to make known, through the *Annals* the following great favors which Good St. Anne obtained for me, and which I promised to have published in the *Annals*.

In October of 1898, I contracted a slight cold which soon developed a bad cough. My lungs had been weakened by several previous attacks of the grip so that, despite all the attending physician's efforts, the cough rapidly grew worse accompanied by severe pains in my lungs. Then I was confined to my bed for several days, the doctor said it was the grip; meanwhile he advised me to leave the convent in which I was a postulant, as soon as possible, and return to my home in the country, for he said I could not live three months longer in the city, coughing as I then was. The Rev. Mother, finding that I grew worse despite the kind attentions and thorough treatment which I received, and having learned the physician's verdict, at once informed my parents of my true condition.

When my mother learned how very ill I was, she promised that, if Good St. Anne would obtain for me the strength to come home alive, I would make a pilgrimage to her shrine as soon as I would be strong enough. Thank God and Good St. Anne, I was up and able to return home with my mother, in a few days, much to the surprise of the doctor who had thought it would be impossible for me to journey so far for at least a week longer.

I made the pilgrimage the 21st of last June, although some of my friends thought it a very unwise undertaking, as I was then in a very weak state.

I felt very much stronger when I left the shrine of Good St. Anne a few days later, but I promised to make another visit in the summer, which I did.

It was the last day of July when I came to the shrine again. One of the Fathers, applied the sacred relics again to my lungs, as he also did when I was there in June, and as I kissed the relics I felt myself grow stronger and the pain left my lungs. When I came home in September the doctor who had attended me while I was at home, previous to going to Ste Anne, pronounced my lungs perfectly cured, and they feel better than they have for over five years, since I first had the grip. Honor and glory to Good St. Anne! May she be as good to other poor sufferers as she has been to me, I now beg of her to enable me to return to my chosen vocation and become a good religious, if such be God's Holy Will.

MARY E. MONAHAN.



THANKSGIVINGS



Chesterville, Ont., : « I wish to return many thanks to St. Anne for favors obtained after promising to have them published in the *Annals*. » A Subscriber.
 Port Credit, Ont., April 29th: « It is through St. Anne that I have been cured. » A Subscriber.

St. Albert, . Alta. : « We wish to offer our thanks to St Anne for several cures and favors obtained. »

Detroit, Mich., April 30th : « I wish to thank Good St. Anne for all the spiritual and temporal favors she has granted me. » G. E. Cannelle. — May 1st : « Many thanks to St Anne for favors received by making the offering of one Mass every month for a year. » A Subscriber.

Murdock, Minn., May 2nd : « I beg to have published in the *Annals* of St. Anne a great favor she granted me some months ago. I also beg of her to spare my health, and make my husband a better Catholic. » A grateful Subscriber.

Hoosick Falls, N. H., May 2nd 1900 : « Sometime ago, I promised Good St. Anne, if I would obtain good work, I would have it published in the *Annals*. I now fulfil my promise. Enclosed one dollar for two masses for the souls of purgatory in honor of the Blessed Virgin Mary and Good St Anne, because my work is steady. Thanks be to St. Anne. » A Subscriber.

Little Falls, Minn. : May 3rd : « Bonne Sainte Anne, the favor which I asked of you is granted. I offer you many thanks. » Mrs Phoebe Boynton.

Sackett Harbour, N. Y. : « I thank St. Anne for the cure of my little boy. He had a broken arm, but is better now. » Mrs S. O'Connor.

Oswego, N. Y. : « I return my heartfelt thanks to Good St. Anne for a favor asked and granted. » W. J. F.

Malone, N. Y., May 6 : « I wish to thank St. Anne for a favor obtained through her intercession. » A Subscriber. — « My most sincere thanks to Good St. Anne for the many favors I have obtained through her intercession. » A Subscriber.

New-Haven, Vt. : « I cannot thank Good St. Anne too much for having cured me of heart trouble and for many other favors obtained through her intercession. » A Subscriber. — Many thanks to Good St. Anne for favors obtained. May she give me health. A Subscriber. Mrs Fr. A.

East, Savignan, May « Thanks be to Good St. Anne and to the B. Virgin for my cure, and for other favors which I have received. » Thom. Feigh.

Dubuque, Iowa, : « Please find enclosed 50 cts in thank-giving for a wish I have obtained. » Mrs Marg. Gagné.

Wyandotte, Mich., : « I wish to thank Good St. Anne for the cure of my little boy and for many more favors. » A Subscriber.

Lockton, May 14th : « St. Anne cured me of a painful disease and granted me a good favor which I asked her for. I ask our powerful Lady to grant me three more favors which I know I cannot obtain unless through her intercession. » C. W.

Newbury, Mich., : « I promised to have my cure published in the *Annals*, if I obtained. Thanks to Good St. Anne, I am now cured. Mrs Sarah Brousseau.

Levis, Q. May 15th : « I had been suffering from neuralgie, and for three nights got no sleep. Finally, I promised that, if St. Anne cured me, I would publish the favor in the *Annals*. No sooner had I made the promise than I experienced immediate relief in my sufferings Thanks to Good St. Anne. » W. E. Walsh.

Spalding, Mich., May 15 : « I thank Good St. Anne a thousand times for cured me of the sore I had in my mouth. » A. B.

Winsted, Conn., May 20th : « I wish to thank St. Anne for having cured me of locked jaw, after promising to have it published in the *Annals*. » A. L. Bibault.

St-Agathe, Q., May 20th : « I have been cured of a headache after making a novena to Good St. Anne and to May St. Anne continue to protect me. » A. J. Egan.

St-Raymond, Q. May 22nd : « Cured of a cancer through the intercession of Good St. Anne. Thanks be to God. » A Subscriber. — « Good St. Anne has granted me the cure of a painful sore hand. » A Subscriber.

Springhill, N. S. May 28th : « I fulfill a promise made to St. Anne by sending \$1.00 for the Sanctuary. » John Mc Donald.

Eau Claire, Wis., May 31st : « Enclosed please find \$5.00 as an offering to St. Anne. My husband and I visited the Shrine last July, and my health has been good since. My husband was in hopes he would be cured of a rheumatism, but it troubles him a great deal yet ; but I trust he will not get worse, that he may be able to provide for his family. » Mrs R. Harrison.



RECOMMENDATIONS TO PRAYERS



General Intentions

THE triumph of the Holy Catholic Church and of His Holiness Leo XIII.

The Catholic Hierarchy of Canada and the United States.

The canonization of the Venerable François de Laval, Marie de l'Incarnation, Marguerite Bourgeois, Mother d'Youville, John Nepomucene Neumann, and others who have died in odor of sanctity in North America.

The Canonization of the Saints of Ireland and a speedy restoration of her rights. The Benefactors of St. Anne's Basilica.

Persons already recommended and whose prayers have not been granted.

DECEASED

AMSTERDAM, N. Y. : John Harrigan and Mrs Haley.

ASHTON, S. DAK. : Mrs Marcelline STREEVE, Mrs J. Granpré.

BOSTON, MASS. : Sister Innocence, Addie Maloney, Mary Brennam, Mary Nagle, Gert. Shea, Peter Farren.

MALONE, N. Y. : Peter and Rosa and Maria Timmons.

HENSDALE, N. H. : Mrs Lamontagne.

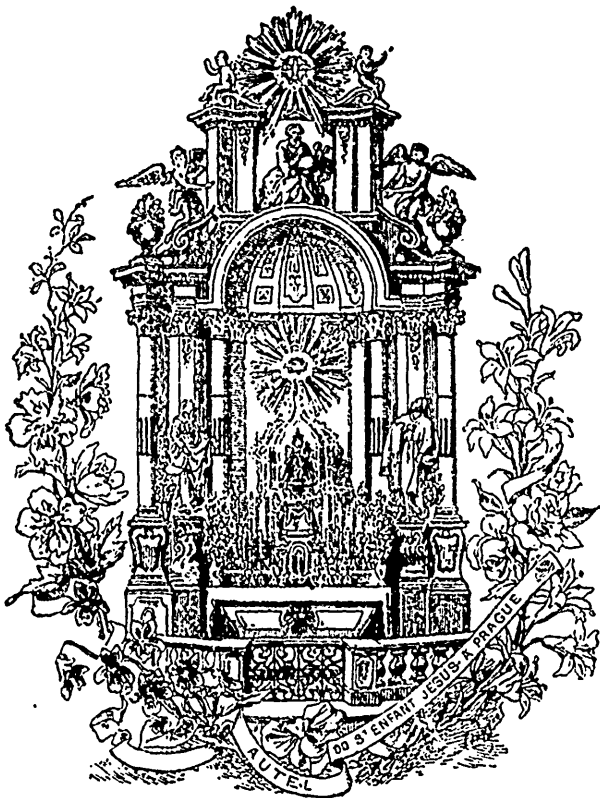
ST-LOUIS, MO. : Mrs Ellen Jane Duross.

All the deceased Subscribers, R. I. P.

Special Intentions

PORT CREDIT, ONT. : « The prayers of the Subscribers are requested for the cure of a brother, and the father of a family unable to work. » A Subscriber. — SPRINGFIELD, MASS. : « Prayers for Mr and Mrs Peter Dumont who are both unwell. » — ASHTON, SOUTH DAKOTA : « The conversion of a young man and several other intentions. » A Subscriber. — CAMBRIDGEPORT, MASS. : « The cure of excitement and heart trouble. » Julia Poirier. — RYE, N. Y. : « My cure and many other intentions. » A Subscriber. — PITTSFIELD, MASS. : « A low mass for my son who wishes to obtain success in undertakings. » Mrs B Beaulieu. — BRANDON, MAN. « Enclosed please find \$ 1.00 as an offering to Good St. Anne to obtain a special favor » A Subscriber. — HENSDALE, N. H. : « An offering in behalf of the Shrine of St. Anne. » 50 cts. Miss M. A. Corliss. — KERNAY, PA : « The cure of a nervous sickness for my daughter, and other intentions. » A Subscriber. — WULU, IND. : « We appeal to Good St Anne for the cure of a sick person, and for myself. » A Subscriber. — BOSTON, MASS. : « My nephew addicted to drink » Mrs J. O. F. — ROCHESTER, MINN. : « Our chapel is too small even for accommodating the Sisters. We have to build, but our community is so deeply in debt that it is impossible to build unless charitable hands come to our aid. St. Anne help us! St Mary's Hospital. — WHITE EARTH, MINN. : « The cure of my sister. » Emma Bisson. — ROCHESTER, MINN. : « The cure of my eyes; success in my undertakings » A Subscriber.

Good St. Anne, pray for us !



THE ALTAR OF THE MIRACULOUS HOLY INFANT JESUS

In Prague, Bohemia.

Visitors, on entering the church of our Lady of Victory in Frague, Bohemia, are at once struck by the elegance and richness of an altar constantly surrounded by burning tapers and by the faithful engaged in prayer. On approaching the Sanctuary, one observes that all eyes are turned towards a small statue standing on the altar. It is of wax, one foot and a half in height, and represents the Infant Jesus. The divine Child is standing, clothed with a rich royal mantle, and crowned with a sparkling diadem of precious stones; His right hand is raised in the act of blessing while, His left holds a golden globe. The face of the little King is full of grace, and of sweet majesty, and has a truly divine expression. *This is the miraculous Holy Infant Jesus of Prague.*