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ANNALS OF ST ANNE DE BEAUPRÉ

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



SANCTA ANNA, ORA PRO NOBIS.

ANNALS
OF
ST ANNE DE BEAUPRÉ

EDITORS AND PROPRIETORS.—THE DIRECTORS OF LEVIS COLLEGE.

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All correspondence to be directed to Rev. C. E. CARRIER,
Levis College, Levis, P. Q.

SPIRITUAL ADVANTAGES.

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

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THE WORSHIP AND PATRONAGE OF SAINT ANNE.

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(*Continued.*)

SAINT ANNE HAS MERITED TO BECOME THE MOTHER OF MARY IMMACULATE.

If we read, in the Roman Breviary, the office for the 26th of July, the day on which the Church celebrates feast of Saint Anne, we shall meet with the following prayer :

“ O God, Who hast deigned to bestow Thy grace on the blessed Anne, so that she might merit to give birth to the mother of Thine only Son, grant us in Thy goodness, to be assisted before Thy throne, by the patronage of Her whose solemnity we celebrate. ”

We may therefore say it, since the Church uses the very word, Saint Anne has *merited* (1) her ma'ernity, as much as a creature could render itself worthy of so great a privilege, by a faithful correspondence to grace, and she obtained it. But what has she done to draw such a blessing upon herself ? By what scale of virtues and perfections has she raised herself before rendering such an honor possible ? In order to conceive a faint idea of a like attainment, let us remember what Mary was from the very first instant of her creation, and we may be able to have a glimpse of what her mother should be. Must not the stem be worthy of the flower, and the vessel, of the perfume confided to its keeping ?

On leaving the hands of God, under the action of the creative breath, Mary's soul was united to a body most chaste, for ever virginal and immaculate as she was herself. So that this slender Virgin's body might not come into contact with any stain, so that nothing contrary to order might, by its nearness, produce the least trouble therein, was it not befitting that her parents should have obtained, if not by privilege, yet by concurring with grace, a spotless purity ? That Saint Anne, the sacred receptacle of this Ark of the Covenant, should have acquired by humble watchfulness and by the persevering efforts of her whole life, an absolute control over all the movements of her being ? Oh ! how the Immaculate Conception of Mary raises up her parents, and glorifies Saint Anne !

(1) The author uses the word in the sense prescribed by Catholic theology. The Saints evidently do not merit by themselves, as Our Lord Jesus Christ.

Several Fathers of the Church have written admirable things concerning the glorious Mother of the Virgin, and pious souls have no trouble in believing them. According to their writings and to respectable traditions, she must have succeeded, in union with her holy partner, in regaining the primitive state of innocence of Adam and Eve before their fall, in extinguishing irrevocably all the revolts and lustful desires which were its punishment; she must have led for many years with Joachim a life more angelic than human, proportionally devoted to the labors of a pastoral life, the assistance of the poor, and the meditation of divine truths. During many a long year, she must have begged by her prayers and tears the fulfilment of the prophecies and of the promises made to her nation, bearing with admirable patience the shame that her sterility had brought upon her house, for such was the prejudice of Israel, and she must, likewise, never have ceased entreating for the redemption of mankind. At last, God took pity on her tears, and after so long a preparation, granted to her a miraculous fecundity. The Archangel Gabriel came to announce unto her the Immaculate Conception of Mary.

Oh! who may tell us now of the angelic joys of Saint Anne, of the heart-felt thanksgiving of Saint Joachim, of the threefold concert of praise and blessing which, from the midst of that family, thenceforth consoled, will ascend to the Most High! Hail, worthy Daughter of such parents, reward of their holy desires! Hail, miraculous Daughter of old age fertilized by the influence of the Ho'y Ghost! Hail, o Mary Immaculate!

O Saint Anne! O all-gracious! to-day at last thy credit with the heavenly Father has been revealed unto us: what mayest thou not obtain for us, since thou hast obtained Mary from His infinite bounty?

Thus, dear reader, when heaven differs the fulfilment of our wishes, it is often for the purpose of rendering

us worthy of greater benefits. Is not Saint Anne a striking proof of this assertion? Had she been heard sooner, she might perhaps not have become the mother of the Virgin holy among all others, because the proper degree of perfection might have been wanting in her. For, indeed, how great was the perfection and dignity of Mary, at the very moment when she was created! Mary knew herself, and none of the heavenly spirits surpassed her in the knowledge of God and His works; all the Doctors of the Church agree on this point. She therefore clearly beheld the soul of her mother, and held with it the most frequent and intimate relations; inasmuch as her captivity allowed of it, she performed towards her mother the duties of the most perfect filial piety. Was it not eminently befitting that she should perceive in her nothing that might sadden her, alter the fullness of her respect, or diminish her veneration? On the other hand, would not Saint Anne have died of confusion and regret, if she had had the least reproach to address herself, if she had seen herself condemned to bear unworthily the Queen of heaven and earth, to recognise in herself even unwillingly a cause of sorrow for her Immaculate Daughter.

So that, not only may we conjecture, but we must hold for certain, that Anne, as soon as she became a mother, had overpassed the limits attained by all other Saints of her sex: *Procul et de ultimis finibus prctium ejus*, "Far, and from the uttermost coasts is the price of her." (1)

She had bid an eternal farewell to the slightest imperfections, inevitable to souls less humble than she, less vigilant, less generous; no cloud could henceforth trouble the serenity of her beautiful soul, nor tarnish the purity of her heart; she had received the gift of confirmation in grace and of the reign of justice.

(1) Proverbs, XXXI.

By her faith and hope, she had left far behind her the just of the Old Testament, she had believed and hoped all her life, without ever allowing her heart to doubt God's faithfulness. As to the love of God, it is shown outwardly, by the interest one takes in holy things, by precious gifts destined to increase the pomp of sacred ceremonies, and especially, according to St. John, by the works of mercy and the many practices of brotherly charity. None surpassed Saint Anne in love. Urged, in her tender heart, by the interior law of that love at once double and single of God and neighbor, she preceded the time, she divined the distinctive character of the law of grace: the worship of the house of God, the worship of the poor. With Saint Joachim, as we have already said in the narrative of her life, she divided her revenue into three shares: one destined to the temple, another to the unfortunate, and the third to the wants of her household.

Saint Anne has thus merited her maternity by the practice of faith, of hope and of charity: she had reached the perfect maturity of these essential virtues. She could therefore perform towards Mary the same offices that Mary was herself to perform later on towards the child Jesus. Mary could, indeed, have a holy pride of her mother and thank God for having given her a mother so pure and so perfect. Mary could not be ashamed of her in presence of the angels, and during nine months she could rest within her as on a bed of lilies and roses; her prison-house was like a temple fragrant with the odor of all the virtues, and no dwelling-place, save the Heart of Jesus, was ever more worthy of her!

(From the French of Father Mermillod, S. J.)

(To be continued.)

SIGHT RESTORED TO A CHILD.

The following letter, lately received by the Fathers of St. Anne de Beaupré, was read out from the pulpit to several bands of pilgrims, and greatly served to stimulate their confidence in our holy Patroness.

N. D. de Portnouf, July 7, 1888.

Reverend Father,

I hasten to acquaint you with the result of our pilgrimage to the shrine of Good Saint Anne.

Several of our sick and infirm parishioners have obtained, through the intercession of the great Saint, much relief from their sufferings.

Among the numerous favors granted to us, there is one that deserves a special mention

A child nine years old, deprived for the last seven years of the use of one of his eyes, with which he could not even distinguish the light of a lamp, has been completely cured. His diseased eye, the right one, is now as healthy as the left one, which never was affected.

The miracle began to take place when they applied to the child's eye water from the fountain, and was perfected by the contact of the relic. An opacity which covered the pupil of the sore eye completely disappeared.

One of our Doctors who had attended the sick child when the affection began, about seven years ago, without obtaining any satisfactory result, declared, after having examined the child, that his eye had become once more perfectly healthy.

All honor to Saint Anne! Please help us to thank her.

N. CINQMARS, P. P.

SAINT ANNE.

O Anne ! thou hast lived through those long dreary years,
 When childlessness hung o'er thy home like a blight ;
 But angels, dear mother, were counting thy tears,
 And thy patience, like Job's, had been dear in God's sight.

Thou wert meek when they scorned thee, thy rest was in prayer ;
 Thy sorrow was sharp, yet its sharpness was sweet ;
 When those that were round thee gave way to despair,
 Thy faith was more certain, thy trust more complete.

Oh ! the vision of thee, in thy lone mountain home,
 With thy calm broken heart, so heart-breaking to see,
 In those dark after-years to thy Daughter might come,
 And the great Queen of sorrows learn something from thee.

But joy comes at length to all hearts that believed,
 And the sighs of the saints must at last end in song ;
 The best gifts of God fall to those who have grieved,
 And His love is the stronger for waiting so long.

Oh blest be the day when old earth bore its fruit,
 The fairest of daughters it ever had seen,
 In the village that lies at the white mountain-foot,
 And the angels sang songs to the young Nazarene !

Mid the carols of shepherds, the bleating of sheep,
 The joy of that birth, blessed Anne, came to thee,
 When the fruits were grown golden, the grapes blushing deep,
 In the fields and the orchards of green Galilee.

Since creation, was ever such gladness as thine,
 To whom God's chosen Mother as daughter was given ?
 O her beautiful eyes, dearest Anne, how they shine,
 And the sound of her voice is like music from Heaven !

Why was it thy heart did not break with excess
 Of a joy that was harder than sorrow to bear ?
 Perchance had thine earlier sorrows been less,
 Thou couldst not have lived with a vision so fair.

Like a presence of God, in thy home's hallowed bound,
 Like a pageant of Heaven, all day was she seen ;
 And didst thou not see how the angels thronged round,
 All amazed at she sight of their infantine Queen ?

She was crowned even then, like a creature apart,
The child God had called to be Mother and Maid ;
Didst thou watch how the fountains of blood in her heart,
Like the fountains in Sion, incessantly played ?

O Anne ! from that blood the Creator will take
The Flesh that shall save the lost tribes of our race ;
And His Wonderful love the Eternal will slake
At thy child's sinless heart, at those fountains of grace.

O Anne ! joyous Saint ! what a life didst thou live,
What an unbroken brightness of innocent bliss !
Ev'ry touch of thy child a fresh rapture could give,
Yet didst thou not kneel ere thou daredst to kiss ?

And we too, glad mother ! are gay with thy mirth,
For he who loves Mary in mirth ever lives ;
There is brightness and goodness all over the earth,
For the souls Mary welcomes and Jesus forgives.

Yes ! gladness makes holy the poor heart of man ;
It lightens life's sorrows, it softens its smarts ;
Oh ! be with thy children, then, dearest Saint Anne,
For Mary thy child is the joy of our hearts.

REV. F. W. FABER.

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THE ACADIANS AT ST. ANNE DE BEAUPRÉ.

This year again, we have witnessed the faith of the Acadians, and their confidence in good Saint Anne. They come from their distant parishes, from Memramcook, Port Mulgrave and Miscouche, from Prince Edward's Island, from Arichat and other parts, some from two hundred leagues, others from two hundred and fifty, and, for the first time, a little group coming from a distance of three hundred leagues, to visit the sanctuary of St. Anne and behold the effects of her powerful intercession. These are the Acadians from Arichat, Cap Breton, headed by their worthy pastor, an old acquaintance of St. Anne.

We have seen these humble and fervent pilgrims, seven hundred and more, led by their zealous director, Reverend Father Cormier, organizer of this long and arduous pilgrimage, accompanied by the Father Superior of the college of Memramcook with his complete staff of professors and lay-brothers, and also by a certain number of parish priests from the Maritime Provinces. We have seen them piously wending their way towards the basilica, the women preceded by the banner of Saint Anne, the men, by that of Saint Joseph. They were marching in order, notwithstanding the fatigue of the journey, and the two days and nights they had spent in the cars, devoutly saying their rosary and singing the litanies. After a short meeting in the basilica, they went to seek for a lodging wherever they could find one. In the evening, there was a sermon, with benediction of the Blessed Sacrament, and confessions were heard until a late hour.

The following morning, grand mass was celebrated at 6 o'clock; and, at 9.30, it was time to leave. It was very premature for the devotion of the pilgrims, and yet, they had not lost their time. They had prayed to Saint Anne with fervor, and she had not turned a deaf ear to their supplications, for their faith was rewarded by remarkable favors.

Gratifications of the natural order had been refused them. The fatigue of the journey, tedious delays, scarcity of lodgings owing to the unexpected arrival of another pilgrimage, the inclemency of the weather, everything united to give their pilgrimage a character of penance. But, like true Christians, they patiently bore all these annoyances, and God and Saint Anne rewarded them for it.

Several astonishing cures were the fruit of their resignation. We have ascertained the following, and we feel happy in bringing them to the notice of our readers.

Mrs. P. Doucet, of Baie Ste Marie, N. S., had suffered for six months from a painful affection of the knee.

Before leaving for St. Anne's she began a novena, and already felt some relief. At St. Anne's, she felt sufficiently well to dispense with her hitherto indispensable crutches, and notwithstanding a slight weakness in the knee, she was able to go to the sacristy and move about with the other pilgrims.

Mary Margaret Daigle, affected with consumption, had received the last sacraments. St. Anne had cured her after her first pilgrimage, and she has come to-day to thank her.

Mrs. Marcelline Cormier was brought, from her dwelling-place to Lévis, in the car which served as a hospital for the sick pilgrims. She has been six years ill, and suffered from general debility, which has constantly confined her to her bed. At the moment of holy communion, she felt her strength returning, and she came to the sacristy to inform us of her having been cured. The physician who accompanied her all the way, was obliging enough to give us the following certificate :

“ I hereby certify that Mrs Cormier was in a state of extreme prostration, and that I had her under my care during the journey of the pilgrimage. I can now verify that she is quite well.”

F. X. COMEAU, M. D.

But the most wonderful case, perhaps, is that of Mrs. Lebrun, of Minudie, Joggin's Mines, N. S. For the last two years, a dreadful disease had kept her in bed without strength or motion. An extreme weakness of the dorsal spine prevented her from raising herself without assistance to a sitting posture. To come to St. Anne's, she had to be carried into the cars. At the moment of receiving holy Communion in the basilica, she felt the pain in her loins disappear, her strength came back to her, and she went to the sacristy to give her testimony. Laughing with joy, and weeping with emotion and gratitude, she related the circumstances of her cure, and then returned to the church where

the favor obtained by her was announced to the faithful present, and a *Te Deum* sung in thanksgiving for so great a proof of St. Anne's influence with God.

At ten o'clock the two boats bearing the pilgrims left the wharf, and the faithful Acadians set out for their distant homes, fatigued but consoled.

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STE ANNE D'AURAY.

Away across the Atlantic ocean, in the department of Morbihan, Lower Brittany, there exists a little town called Auray seated on the river Auray, ten miles to the West of the somewhat more considerable town of Vannes, and described by geographers as having "an excellent port with fisheries and cotton-spinning." A fact is generally given in connection with it that here, in A. D. 1364, the famous Breton warrior Du Guesclin was made a prisoner by the English. All this is of no interest to Canadian or Catholic readers, but for them the town of Auray possesses a far higher title to their consideration and remembrance, for does it not give its name to a celebrated shrine which has close connection with our own beloved and frequented shrine of Ste Anne de Beaupré? and this is why we therefore purpose giving some account of it to the readers of the *Annals*.

About four miles then from the river-port of Auray, there existed for many centuries a village called *Ker-Anna*, Village of St. Anne. St. Meriadec, Bishop of Vannes, had erected a sanctuary, probably in the seventh century, and he had there placed a painted wooden statue of St. Anne to further the devotion of the faithful towards that great saint. Some years later hordes of robbers overran that part of the country and destroyed the little sanctuary of St. Anne, which had already, it is supposed, become a place of pilgrimage and pious resort for those who claimed, and frequently obtained the miraculous intervention of the Mother of

Our Lady in favor of her suffering and afflicted clients. The wooden statue, however, escaped the ravages of the robbers, for the pious natives had taken care to bury it in the ground. The site of this first chapel went by the name of Bocenno, and it is related that whoever sought to plough this land invariably broke his plough-share, so that all attempts to cultivate the spot had to be abandoned.

In the commencement of the seventeenth century, there dwelt in the parish of Pluneret, in the immediate vicinity of Ker-Anna, a laborer named Yves Nicolazic, whose ancestors had cultivated the above-mentioned piece of ground *Bocenno* and, whilst so doing, had taken from it numerous pieces of cut stone, evidently portions of the old chapel. In 1614, Yves' father built a barn, and among the stones he employed for this purpose, there were several which must, at some period, have formed part of a church or chapel-window. Some reparation then was due to St. Anne by this family, and Yves Nicolazic was the fortunate instrument chosen to make this reparation. In a series of visions St. Anne made her desires known to this poor laborer. Sometimes Yves would hear a great noise and perceive a beautiful and wonderful light surrounding an apparition of St. Anne. Sometimes he would perceive the Saint herself preceding him bearing a lighted torch in her hand, whilst at other times the hand and torch alone would be visible to him. Whenever the grandmother of our Saviour appeared to him, it was under the form of a venerable lady of dazzling beauty, clothed in snow-white garments. She made known to him that on the piece of land *Bocenno*, there had formerly stood a chapel dedicated to her, but that this chapel had been razed to the ground nine hundred and eighty-four years previously, (i. e. in the year 699). She desired that this chapel should be rebuilt, saying that it was God's will that her name should be honoured in that place. Nicolazic being apprehensive that he would be looked on as a

visionary, kept this apparition to himself for some weeks, but at length, after St. Anne appearing again to him, he went to his parish-priest and related the whole matter. No steps however were taken, and St. Anne appeared to the peasant again and again, sometimes reproaching him, sometimes encouraging him. On one occasion she said to him: "As for the money necessary for building the church, it is quite superfluous dwelling on the insufficiency of your resources: the treasures of Paradise are at my disposal, and will furnish what is necessary."

On March 6th, Guillemette le Roux, Nicolazic's wife, on rising in the morning, found a considerable sum of money on the table on the very spot on which had rested the mysterious hand bearing a lighted torch, which the previous evening had been seen by her husband. This money consisted of French crown-pieces, some of which were dated A. D. 1613, whilst others were of an unknown date, bearing marks and letters which no one could explain. Eventually these coins were much sought after as objects of devotion, owing to their miraculous origin, and one piece of it is still kept in the treasury of the present church.

The holy mother continued to bestow favors on our peasant, who would sometimes behold a wonderful multitude of stars, and sometimes a number of lighted torches, falling to the earth. Angelic music would also be heard by him, specially when, obeying some irresistible impulse, he wandered to the spot which had been indicated to him as the site of the future church. On March 1st 1625, a few days before the miraculous discovery of the original statue of St. Anne, Yves remained for some hours on the hallowed spot, experiencing the sweetest consolations. Nicolazic applied a second and a third time to the parish-priest concerning the propriety of carrying out St. Anne's commands, but he was repulsed so vehemently that he retired from the priest's presence quite disheartened. However, as he was returning home,

God so ordained that he should meet a certain illustrious gentleman who, remarking his sad countenance, inquired into the cause of it. The whole matter having been explained, the good gentleman consoled the poor labourer as best he could, advised him to relate all the circumstances of the lights and favours he had received to some man of tried virtue or, still better, to some religious well-versed in the discernment of spirits. He also advised him to have recourse to prayer and fasting, so as to render himself still more worthy of receiving heavenly graces and communications, and better able to recognise the Divine Will without any danger of being led astray by delusions. Above all he recommended his taking measures to have his visions attested by reliable witnesses. Faithful to these instructions, this zealous servant of St. Anne fully succeeded in his heavenly mission, in spite of the many contradictions he met with.

The day chosen by the glorious Mother for the accomplishment of her promise had arrived, or rather was already declining. It was between ten or eleven o'clock in the evening. Yves had retired to bed for the night, when he, as before, perceived the miraculous light inviting him to follow it. As soon as he had seen the heavenly light, Nicolazic rose, and seeking five men of well known probity, whom he had previously acquainted with his designs, asked them to accompany him, in these words: "Dear friends, let us direct our steps where God and the holy Mother St. Anne lead us." Whilst following the light which preceded them as a guide, they remarked in the middle of it a sort of torch of extraordinary size and marvellous brilliancy which, having reached the spot where the chapel now stands, rose and fell three times, like a signal, and then disappeared. Struck with astonishment and desirous of penetrating the mystery, Yves and his companions at once commenced digging at the very spot where the torch had disappeared, and had hardly dug to the depth of one or two feet, when

they discovered a statue of the glorious Mother St. Anne, but so defaced by the ravages of time, that hardly a vestige of colour remained and only sufficient form to enable them to recognise it.

A remarkable circumstance occurred on this occasion. Two of the witnesses that Nicolazic had brought with him, had not proved worthy of beholding the miraculous light we have spoken of. Their hearts being touched by repentance, they spontaneously, and publicly acknowledged the fault which had drawn down this privation on them: they had neglected to fulfil their Easter duties.

The parish-priest still persisted in his incredulity, and absolutely refused to further the building of the chapel.

We will here relate the chastisement which the parish-priest drew down on himself by his resistance to that Divine Will which had been so clearly made known to him. Being alone in his own house, about three weeks after the finding of the statue, he was suddenly set upon and severely beaten, and on the neighbours, attracted, by his cries, rushing to his assistance, no human being could be perceived. For a week he was completely disabled, and it was only after practising many devotions in honour of the merciful St. Anne that, at the end of a fortnight, he could resume the exercise of his sacerdotal functions. He made a vow that he would celebrate the first Mass to be said in the miraculous sanctuary as soon as it should be finished. In addition to this, he asked Yves' pardon for doubting the truth of his revelations and, as a special mark of kind-feeling, offered to be godfather to the little child whose arrival the pious peasant was expecting. Although, for fifteen years, Yves' wife had never been blessed with progeny, Heaven bestowed this blessing on her immediately after the discovery of the statue.

(to be continued)

G. M. WARD (MRS PENNÉE).

THE OLD SEXTON OF ST. ANNE.

The greatest benefactor of the church of St. Anne de Beaupré died in June last. His name was Casimir Morcier, and he had filled his humble and pious office from 1843 until the arrival of the Redemptorist Fathers, in 1878, that is to say, during thirty-five years.

He was a type of the *Ancien Canadien*; dignified, polite, reserved, and yet, simple in his dress and manners.

He was an upright citizen and a sincere Christian.

He was a model of beadles and sextons. In spite of his long service, he never became too familiar with holy things. With him there was no neglect, no lukewarmness, no disrespectful routine. His motto was deference full of veneration towards his pastor and the numerous pilgrim-priests; scrupulous cleanliness in his person, and in the church and sacristy confided to his care; invariable patience towards the numberless pilgrims to whose requirements and often devout caprices he was alone to answer. Faithful to the commandment of Holy Scripture, he never laid aside that reverential fear which the real presence of God in the Holy Eucharist commands. He had a tender devotion, first towards the Blessed Sacrament, and, then towards Saint Anne. He never allowed the sanctuary lamp to go out, no more than the ardor of his piety to relax. He always bent his knee down to the ground, when passing before the sacred tabernacle. The lamp which burned before the shrine of St. Anne, owing to his attentive care, never was extinguished for want of oil to feed it and of a devoted hand to enliven its flames. So that, when he distributed to the eager and confiding pilgrims a few drops of the precious liquid, he could warrant in conscience that it had burned before the image of the Saint.

He was the greatest benefactor of the shrine of St. Anne. Out of his savings he gave two hundred dollars,

which donation entitles him to be inscribed on the list of principal benefactors. He gave one of the stained glass windows which adorn the sanctuary, and which cost five hundred dollars apiece. He gave, for a nominal life rent, the sum of eight hundred dollars. He helped to found the pilgrims' hospital, he contributed liberally to the education of orphans. And how many other gifts unknown to men, forgotten by the donor himself in his generous detachment, but written in golden letters by the angels in the diptychs of heaven!

Saint Anne, no doubt, was waiting to present to Jesus and Mary the good and trusty servant who had labored all his life in the service of the Holy Family, of the Grandson, the Daughter and the Mother, and who had come to receive the well-earned salary of his faith and good works.



PILGRIMS AND SHRINES IN CANADA. (1)

STE ANNE DE BEAUPRÉ.

The vast and wonderful church whose center is fixed in the Eternal City upon the Seven Hills, but whose circumference embraces the utmost ends of the earth, has no more faithful, fervent, and docile daughter than the Canadian Province of Quebec. From the earliest days of French occupation the cross had gone side by side with the sword (or even preceded it) in the conquest of the country, and Church and State had been so inextricably intermingled that it is little wonder, seeing how comparatively slight are the

(1) The following article, from the pen of a Protestant contributor to the *Cosmopolitan* review of New-York, is written in a spirit of remarkable fairness and respect for Catholic belief. May Saint Anne reward the author for having spoken of her so truthfully and reverently, by bringing him to the Fold.

changes the centuries have wrought, if the *habitant* of our day, like the colonist of Champlain's, scarce recognizes in them two distinct fountains of authority.

It may be said with truth that it was hardly so much France as Rome that perpetuated herself in this portion of the New World. "Nerved by disaster, springing with renewed vitality from ashes and corruption, and ranging the earth to reconquer abroad what she had lost at home," to quote Parkman's stately phrase, the Church found in New France unfettered scope for her most ambitious schemes. In her name and under her holy auspices was the work of conquest carried on. All who opposed her were regarded as being inspired by the great adversary of mankind himself, and treated accordingly. The black-robed Jesuit formed a never-absent figure in camp and fort, and priestly vestments went hand in hand with plumed helmets to the dens and fastnesses of aboriginal barbarism.

That a province whose people have always been loyal adherents of a church with whom the intercessory power of the saints is a most precious and important tenet, should rejoice in shrines where those saints may have fit homage done them by pious pilgrims, seems altogether necessary. Accordingly, we are not surprised to find such shrines imparting an atmosphere of peculiar sanctity to more than one favored locality. Seeing that the patron saint of New France was properly St. Joseph, it is not easy to understand why the honor of a shrine should never have been conferred upon him, but almost exclusively reserved for Saint Anne, whom good Catholics reverence as the Mother of the Holy Virgin. Neither have I been able to discover any explanation of this somewhat curious fact, not even the erudite Abbé Casgrain throwing any light upon the matter in his interesting *brochure*, to which I am indebted for much assistance in the historical portion of this article. Whatever the reason be

Sainte Anne has been abundantly honored; as, witness the names: Sto Anno de Restigonche, de Portnouf, des Monts, du Saguenay, de la Pocatière, de la Pérado, de Yamachiche, de Saint-Hyacinthe, des Plaines, names that, through their delicious blending of the mellifluous Indian and sharp, clear French tongues, obtain a romantic beauty that makes our ordinary English appellations seem insufferably prosaic.

At many of these places there are shrines or sanctuaries to which pilgrims resort in search of divine assistance; and besides them, there are four others that have long been recognized as enjoying an especial share of saintly favor. These are the shrines of Ste-Anne du Bout-de-l'Isle, du Détroit, de la Prouce, and de Varennes. The first named owed its origin, no doubt, to the hardy voyageurs who every year adventured far toward the West in quest of fur, and who were wont, before attempting the ascent of the dangerous rapids near Montreal, to kneel upon the river-bank and commit themselves to the protection of their patron saint. Then, on their safe return, they would naturally kneel at the same spot, and render thanks to her whose gracious hand, they believed, had brought them safe through the countless dangers of flood and forest.

But, however deeply these shrines may be venerated, and however successful may be the prayers properly presented at them, they pale their ineffectual fires before that of Sto Anne de Beaupré, that oldest and most renowned of them all, known *par excellence* as *la Grande Sainte Anne*, because of the surpassing number and brilliance of the miracles that have been wrought thereat, or as *la bonne Sainte Anne*, in token of the high place it holds in the affections of the people.

(To be continued.)

J. MACDONALD OXLEY.

ARCH-CONFRATERNITY OF ST. ANNE DE BEAUPRÉ.

The arch-confraternity of St. Anne, the Brief for the erection of which was recently promulgated, continues to enroll ever-increasing numbers of members since it has opened its register. A great number of parishes in Canada and the United States hasten to obtain their affiliation to it, so as to enjoy the precious advantages granted to the Arch-confraternity by the Head of the Church. Pilgrims have their names inscribed and give their offering at St. Anne's. They also find there the "Little Manual of the Arch-confraternity," already mentioned in our columns, published in both languages, and containing all desirable information concerning the nature, object and management of the work. There is also a special manual for the Directors of the Arch-confraternity, for the use of Parish Priests, Chaplains, Directors of religious communities, etc.

It may be opportune to inform our readers that the object of the Arch-confraternity is to create among the faithful a union of prayers, in order to obtain all the graces asked of Saint Anne. There is no fee required for admittance into the Arch-confraternity. Whatever alms is freely given, is destined to the celebration of high masses for the same intentions as above. Those who cannot go to St. Anne's, may address their name and offering to the Rev. Father Superior, St. Anne de Beaupré.

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SAINT ANNE D'AURAY.

A REVIEW ANNOUNCED.

We are happy to learn that the famous pilgrimage of Ste Anne d'Auray, in Brittany, will soon possess a monthly review. Heretofore, the *Semaine religieuse* of

Varnes was wont to publish everything that concerned the worship of St Anne and her pilgrimage of Avey.

It is really astonishing that a publication of this kind was not thought of sooner, in a place where St Anne has been honored time out of mind, and where so many thousands of pilgrims go to offer their homage to her.

The city of Apt, in Provence, another celebrated place of pilgrimage, where the body of St. Anne is preserved, and whence comes the relic venerated at St. Anne de Beaupré, is likewise without an organ to acquaint the faithful with the marvels of her power.

Have we not reason to thank Providence for having inspired the idea of the *Annales de Ste Anne de Beaupré* as far back as 1872, and for having made them prosper so much that an edition in the two languages spoken in Canada has been judged opportune. Truly, the Patroness of the inhabitants of Canada has treated them with indulgence and has granted them privileges hitherto withheld from their elders.

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A REMARKABLE CURE AT ST ANNE DE BEAUPRÉ.

The season of pilgrimages to St Anne de Beaupré has begun again. Already several wonderful cures have taken place.

Miss Clara Turgeon, of St John's suburbs, Quebec, rejoices in publishing, for the glory of Good St Anne, the remarkable favor granted to her by the great miracle-working saint of Canada. The poor girl had long been suffering from the consequences of a fall.

Since the 25th of December last, her disease assumed a more serious character. Her physicians prescribed absolute rest. In January, the patient, always weaker and suffering more, was obliged to keep to her bed, in which state she remained 44 days. The opinion of the

ablest physicians was that her case was not altogether hopeless, that she might be cured, but not before a year at the soonest, and she should make up her mind to remain infirm. Rest and skilful nursing brought about a certain degree of improvement in her condition. She could walk a little with the help of two crutches. For a few weeks back_ even a cane had been sufficient.

On Thursday, June 14, Miss Turgeon joined in the pilgrimage of the ladies of the Holy Family of the Basilica, and of the Children of Mary of the Upper town, Quebec. She had long before been praying to St Anne; on that day, she suffered still more acute pains, and walking, even with the help of a cane, proved very painful to her. But the confidence of the pious infirm girl did not waver. After having prayed long at the foot of the statue of St Anne, she felt, in the after-noon, that her suffering had gone away and she could walk freely. Such was St Anne's answer to the prayers of the fervent pilgrim; she felt she was cured. Since that happy moment, Miss Turgeon retains no trace of her infirmity, and she never ceases thanking St Anne for the great grace she obtained in her pilgrimage to Beaupré.

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THE FIRST CATHOLIC BISHOP OF UPPER CANADA (1)

Under the above title a biography of the Right Rev. Alexander Macdonell was published in the *Catholic Weekly Review* of Toronto. It now appears in pamphlet form, and we recommend it to our readers, especially to those of Ontario and Quebec, as containing much valuable and interesting information regarding what

(1) *Reminiscences of the late Hon. and Right Rev. Alexander Macdonell, first Catholic Bishop of Upper Canada*, by W. J. Macdonell, Pres. of the Society of St Vincent de Paul. Published by Williamson & Co., 3, King street West, Toronto, and sold for the benefit of the Society.

may be termed "the apostolic times" of the church of Upper Canada. Without going as far back as the labors of the Jesuit missionaries, and presenting such pictures of heroic devotedness and martyrdom for Christ's sake, the period during which the career of Bishop Macdonell runs is one of unusually trying circumstances and struggling against prejudice and passion, attended, however, with ever-increasing success, and a bright promise for the future harvest. To it may be applied the *Apollo rigavit* of the Apostle of the Gentiles, and even, in a great measure, the *Deus autem incrementum dedit*.

To the untiring zeal of Bishop Macdonell for the salvation of souls, to his persevering efforts on behalf of the rights of the Church, which he proclaimed and defended "in season and out of season," in the Senate-hall as well as from the pulpit, in the public press as well as in his official correspondence, may be attributed the really wonderful progress of the church in Upper Canada. What, fifty years ago, was but one diocese, under the pastoral care of the subject of the above biography, now forms a large ecclesiastical Province, numbering one archbishop, with four suffragan sees, besides a large portion of the newly erected Province of Ottawa, with a numerous clergy, cathedrals and churches, colleges and schools, and faithful without number.

Might not the Catholics of Ontario, illustrating the fecundity and vitality of the Church, repeat to their non-catholic fellow-citizens, the word of Tertullian to the Roman Emperor and Senate: "We are but of yesterday, and already we fill your halls and public places; your temples alone we leave empty," because, might they add, those which our Pastors, the successors of the Apostles, have raised to the glory of God, are thronged with our ever-increasing brethren who adore God in spirit and in truth.