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SAINT ANN.



## Annals of Saint Anne de Beaupre.

Vol. 15.    -o-o-    August, 1901.    -o-o-    No. 4.

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### Chronicle of the Shrine.

**P**ilgrimages. — The Hand of God is as bountiful as ever, and we hope that Saint Ann will continue to show her power and kindness as of old. Faith in her greatness is increasing among people, and they never tire proclaiming it. We have all confidence that our loving Saviour Jesus Christ will help to render the Shrine more and more renowned by great prodigies. God will glorify the Mother who gave birth to the most Immaculate of virgins. Such is our expectation ; and we think it well founded, because pilgrims are come in more numerous than ever.

Yes, come pious pilgrims, come to this throne of mercy and compassion. Come, dear sick ; come, poor infirm ; come, you who are paralyzed in body and principally in soul ; come, you whom sorrow oppresses ; come to this refreshing fountain ; come to this river overflowing with spiritual life and riches. Come and find a merciful hand, the hand and heart of a mother ever ready to wipe away your sorrowful tears. Come poor sinners, you who are chained by tyrannical passions ; come and throw yourself at her feet and she will break your chains of sin.

« *Whatever you will ask the Father in my name, that will I do.* (Jo. xiv) Judging from the past, might we not likewise say to you pious pilgrims : « *Whatever you will ask Jesus Christ in Saint Ann's name, you will receive it ?* » Does that mean that you shall no longer encounter the cross through life ? God forbid ! The cross is the key of Heaven, and you should glory in carrying it. We promise you that Saint Ann will obtain for you an augmentation of faith, hope and charity : the cross of sanctity, the anchor of hope, and the heart of undying love. At that fountain of grace, you will receive strength and courage of soul ; and, if necessary to your eternal salvation, dear Saint Ann will free you from all corporal infirmities. Have but a little faith and confidence, ask and you shall receive.

Sunday 2<sup>nd</sup>. — An eye witness would have thought himself gazing upon one of the many scenes of the XIII century, when thousands could be seen flocking to the Patriarch of Assisi, asking to be invested with the garb of penance, the coarse franciscain frock. About five hundred persons of the Third Order of St. Francis of St. Sauveur, Quebec, had come on their annual pilgrimage to Saint Ann. What a source of edification to see these good fathers and mothers, accompanied by their children, visiting the Shrine, the chapels, the old church, the Sala Sancta, beseeching God's grace for strength to do penance in this life in order to find salvation in the next. On account of the threatening rain, the customary procession around the park did not take place. May Good Saint Ann bless that penitential Order, may its number increase among our Catholic people.

That same day the Parish priest of St. Jean Baptiste, Quebec, guided four hundred and fifty Children of Mary to the Shrine. God grant that their prayers were answered, and peace will reign in their homes, their parents will be happy, their zealous pastor consoled, and the Church will be honored by their future exemplary conduct.

Tuesday 4<sup>th</sup>. — Fond memories of old college days return to gladden the heart at the sight of more than four hundred collegians marching along the pier. They had come by boat from Levis, and entered the Basilica, headed by the college band playing beautiful airs. They all received Holy Communion most devoutly. Saint Ann must have generously rewarded their long trying fast ; for a ride of twenty two miles on a very slow boat, with a fresh breeze ahead, is no small test for a boy's stomach to be put to. One young man fainted, and on recovering he would not hear of taking any refreshments until he had

gone to Communion. He knew Saint Ann would give him strength, and his confidence was not in vain. At 11. 30 A. M. the pilgrim-students marched around the park: they were carrying the sacred relic, playing sweet music, singing and praying at intervals. After Benediction and the veneration of the relic, the collegians took the *long* road to return to their Alma Mater. They rounded the eastern point of Orleans Island, arriving home at 7.30 P. M.

**Thursday 6<sup>th</sup>.**—The annual pilgrimage of the Ladies of the Holy Family, came from Notre Dame parish, Quebec. They numbered three hundred and fifty members.

**Sunday 9<sup>th</sup>.**—At 4 o'clock A. M. the pilgrim boat « Trois Rivières » could be seen nearing the pier. It brought five hundred female pilgrims from the parish of the Immaculate Conception, Montreal. The English speaking people were under the special care of the well known and amiable Father Devine, S. J. Being the only pilgrims that day they had the church all to themselves and prayed to their heart's content. We feel confident that Good Saint Ann heard their fervent prayers, for it was the first time that the parish came to pay its homage to Saint Ann, Mother of the « Immaculate Conception »; the special graces that they obtained will fill their hearts with a longing to return again.

**Wednesday 12<sup>th</sup>.**—The female students of the Normal School, Quebec, paid their annual visit to Saint Ann; and on the following day, it was the turn of the young men. Most assuredly our Glorious Saint obtained them the grace to understand the manifold obligations of the great and noble career awaiting them. May they be true to their vocation of teaching children the way to truth, to justice and to salvation by a thorough christian education.

**Sunday 16<sup>th</sup>.**—More than two thousand people visited the Shrine. The first to arrive were eight hundred women of the Third Order from Montreal. They landed from the « Three Rivers » at 5.30 A. M., assisted at six o'clock mass, had the final exercise at 10. 15 A. M., and left on their return trip shortly before noon.

At 9.15 a. m. the tolling of the large bell announced the arrival of the League of the Sacred Heart from Saint Roch, Quebec. They had come one thousand strong, and were headed by the Champlain Guard Band, playing its sweetest music. At 2 o'clock, the ordinary closing exercises began; sermon, procession in the park with recitation of the

beads, singing of hymns, the chant of the *Magnificat*, the Benediction of the Blessed Sacrament and veneration of the relic. — More than two hundred other pilgrims visited the Shrine that day.

Monday 17<sup>th</sup>. — The *Standfold* pilgrims, numbering more than seven hundred, arrived in the evening by boat. They had a torch-light procession, which was a most beautiful sight to behold. When the time of departure had come, one could see by their gladsome features that they were pleased with their pilgrimage; they were confident that Saint Ann had heard their prayers.

Wednesday 19<sup>th</sup>. — Six hundred pilgrims came from Saint Augustin de Portneuf. On account of the fog, the boat was three hours late, arriving shortly before noon. Nevertheless, the devout people did not complain of their long fast. They gladly offered up the little sacrifice as a token of gratitude to God for being permitted to participate in the heavenly banquet. May their sacrifice receive its proper reward!

Thursday 20<sup>th</sup>. — Nine hundred men and women could be seen coming slowly along the pier. Saint Joseph, Beauce Co. is their home. How they must love Saint Ann, for love alone could have given them that ardor with which they sang their different hymns. They all received during the half past six o'clock mass, marched in martial order around the park, and shortly before noon, they returned to their boat, singing the sweet « *Magnificat* » along the way.

Sunday 23<sup>rd</sup>. — How it did pour! yet, no one was surprised; the day belonged to Saint Ann's parish, Montreal, and old tradition says that it must rain on that day. Such, at least, has been the case for quite a number of years, and would dishearten anyone but the truly elect. However, we regret to see *that* small number diminishing every year; this time the ladies, pilgrimage scarcely numbered three hundred. They were accompanied by the Reverend Fathers D. Hollaud and E. Strubbe, vicars of the parish. If the abundancy of interior grace in any way equalled the downpour of exterior rain, God knows that in future, peace and happiness will reign in their homes,

That same day, three hundred souls of the Sacred Heart League. Saint Jean Baptiste parish, Quebec, and three hundred and fifty from Beauport, came to kneel at the Shrine.

Tuesday 25<sup>th</sup>. — What a glorious day for the Shrine. The previous evening 500 pilgrims had come from Grondines and Deschambault. That same night they went through all the principal exercises

of a pilgrimage : sermon, Benediction, procession, veneration of the relic and confession. They returned home the following morning, after having received Holy Communion.

The « Three Rivers » brought us five hundred pilgrims under the guidance of the Most Holy Sacrament Fathers.

Sherbrooke and its environs came to pay their annual visit to Saint Ann. Just imagine eleven hundred pilgrims swarming in at once, besieging the confessionals and seeking peace for their wearied souls. Before they were through with their exercises, the pilgrim-bell announced the arrival of three hundred more people, that came from St. Anselmus. This gave a grand total of twenty four hundred people kneeling before the Shrine of Saint Ann, imploring her protection on their parents, their children, their homes and families.

Thursday 26<sup>th</sup>. — At 8.30 A. M. two hundred and fifty pilgrims arrived by train from Waterville, Me., and had the happiness of seeing twelve hundred pilgrims coming in at the station. Twenty two C. P. R. cars had brought them from Joliette, while the « Etoile » steamboat landed seven hundred more from Sainte Genevieve de Batiscan. That evening the three pilgrimages were formed into one, and made a torch light procession around the park. Only those who witnessed that magnificent sight can form an idea of how strong the Catholic faith is in the hearts of our Canadian people. Before re-entering the the Basilica, Reverend Father Leclerc, C. SS. R. electrified their hearts by a few short expressive words, and in response to his appeal, the triple jubilant cry of « *Vive la bonne Sainte Anne* » burst forth spontaneously from the grateful hearts of more than two thousand people.

Friday 27<sup>th</sup>. — At 5.30 A. M. two boats, filled with pilgrims, could be seen coming down the river. The « Sainte Croix » arrived first, bringing seven hundred and fifty three pilgrims from Saint Sebastien, Beauce ; the second racer was the « Three Rivers » with four hundred ladies from Saint James parish, Montreal.

(To be continued)





## Why Mary's Death was Peaceful.

**S**INCE death is the punishment of sin, it would seem that the Divine Mother should never have died. She was all holy and exempt from sin's slightest stain; why, then, should she encounter the same misfortune to which the descendants of Adam are subject? God wished that Mary should resemble Jesus in all things: and as the Son died, it also behoved the mother to die. God willed that the sweet and happy death of the Virgin Mary should be an example of the precious death awaiting those, who live according to His Law.

The Blessed Virgin Mary made death easy to herself, because she devoted her lifetime in preparing for that all-important moment. She made use of every hour in a way pleasing to God. Although engaged in her daily occupations, she never ceased to pray and love her Creator. She considered every day as a gift from God, that she might spend it for His greater honor and glory. There is not a moment in her life in which she did not perform good works, and gain merits for eternity. What wonder, then, that our dear Mother's death was easy, a death without anguish, without fear, without pain. It was a death which filled her with joy, because she would, thereby, see her dearly beloved Son face to face, never again to be separated from Him for all eternity.

Why not imitate our loving Queen so that we may die a happy death? Why waste the precious years of life in doing nothing? We cannot say that we work for God and for our soul, when we pass days and months, in fact, a lifetime, in idle conversation, in sloth, in various amusements and pleasures. Every moment that we do not devote to God, is lost to eternity, and it will have to be accounted for before the judgment-seat. This great loss of time is one of the reasons why it is so hard for man to die. Instead of devoting it to the acquisition of Heaven, he forfeits it in running after the folly of this



world, and seeing it fading from him in his last moment, he knows that all is lost.

By her good works, the Blessed Virgin Mary acquired innumerable merits for heaven. She did everything that God willed, and in the way He willed it. Her only object in this world, was to keep her eyes constantly fixed on God to find out His holy will. She proved her readiness to obey in all things, when she journeyed to Jerusalem and gave birth to Jesus in Bethlehem, when she went into exile to Egypt, and above all, when she offered her Son to death. — God, who is charity, came to enkindle in the hearts of all, the flame of His divine love, and most of all in His Mother's heart. Divine Love so inflamed her, that nothing earthly could enter her affections. She was always burning with this heavenly flame; she was so closely united to God by love, that, without a personal union, it would seem impossible for a creature to be more closely united to Him. But *this commandment we have from God, that he who loveth God, love also his brother.* And as there never was, and never will be anyone who loved God as much as Mary loved Him, so there never was, and never will be anyone who loved her neighbor as much as she did. She manifested this virtue on all occasions. Her charity was so great, that she helped the needy without even being asked. She was ever friendly, gentle, affable and merciful towards every one, always ready to render assistance and consolation to the afflicted. How, then, could her death be otherwise than easy for her, when, in that solemn moment, she remembered the countless merits she had acquired by her continual submission to God's will, by her ardent love for Him and for her neighbor.

What are we doing for Heaven? Poor fools! we labor and toil to attain worldly sciences, to gain the riches of this life, and we forget the goods of the life to come. Oh! let us cease such folly, and imitate the Virgin Mother. Let us be persuaded that the truly wise are they who know how to acquire divine grace and the Kingdom of heaven. Oh! how precious the knowledge of God's love and our soul's salvation. If we know all things and know not how to save our soul, our science will not profit us and we shall be lost forever. If, on

the other hand, we know how to love God, though we be ignorant of all things, we shall be eternally happy. How many illiterate Christians, who, though unable to read, are saved because they know how to love God. Oh! how truly wise were so many martyrs, so many tender virgins, who refused the honors of this world, and suffered death for the love of Jesus. Do we not all wish to be truly wise? Well, then, we should always remember that everything in this world will come to an end, and will vanish like a dream or a shadow. Let us bind our hearts to God and do all in our power to become saints. If we live loving God, we will die in His love, and death's pains will not disturb us. We will accept them joyfully, and offer them to Our Judge as another proof of our love. Uniting the sacrifice of our death to the sacrifice which Jesus Christ offered on the Cross to His Father, we may say: *Into Thy hands I commend my spirit; Thou hast redeemed me, O Lord, the God of truth. In peace, in the self-same, I will sleep and I will rest.* (Ps.)

Although the most innocent of creatures, Mary led a life of perpetual penance, a life of martyrdom. Hence the text of Jeremias is applicable to her: *Great as the sea is thy destruction.* For as the ocean is all bitter and salt, so also, was the life of Mary full of bitterness at the thought of the future sufferings of her Son. Wherefore Mary might well say, in the words of David: *My life is wasted with grief, and my years in sighs. My sorrow is continually before me.* (Ps.) Therefore, time, which usually calms the sorrows of the afflicted, did not bring any balm to the suffering heart of our dear Mother. In fact, it only increased her sorrows; for, as Jesus advanced in age, the more beautiful and amiable He became, the more His Mother loved Him, and the more her grief increased at the thought of having to lose Him. How bitter the words that escaped her loving lips when standing near her Son expiring on the cross: *All ye that pass by the way, attend, and see if there be any sorrow alike to my sorrow.* \*O you who spend your lives upon earth, and pity me not, stop a while to look at me, now, that I behold my loving Son dying before my eyes; and then see, if among all the afflicted and tormented, you can

find a sorrow like unto my sorrow? No, never was there a grief more bitter than her's, because there has never been a more amiable Son than Jesus. Had there been less love between this Mother and Son, her grief would have been less cruel, but the more tender the love, the deeper the wound. And after the Ascension of her Divine Jesus, how earnest were her sighs to be united with Him in glory! Death came to her, not with mourning and grief, but with light and gladness. She had suffered as no mortal ever will; and the great virtues which she practised under the weight of her crosses, made death easy for her in putting an end to her sufferings and in opening the gates of Heaven.

How greatly we have sinned during life, and how small the penance done in atonement for our transgressions! Guided by that false maxim: *Confess our sins and all will be forgiven and forgotten*: we seldom recall our past life and our obligation to render satisfaction to Divine Justice. How consoling that daily renewal of sorrow for sins committed in the past, and asking God's grace and pardon. Every saint has done this. How frequently did David not say: « For I know my iniquity and my sin is always before me. I have labored in my groanings, every night I will water my couch with my tears. » And we alone who have sinned so much, dread to perform any voluntary penitential work. We will not even submit to the trials and crosses which God, in His love and mercy, sends us. We murmur and complain in our afflictions; we act as if we had never committed a sin, had never deserved a punishment, had no need of penance. In other words, we blame God for treating us cruelly and harshly. In acting thus, do we not do all we possibly can to render our dying hard and dreadful? Let us imitate our dear Mother, by being patient and submissive in the crosses and tribulations which God so kindly sends us. By doing penance in this world, we will not dread the tortures of the world to come. If we sometimes find the cross heavy to carry, we must not forget that we have a Mother who passed through this weary life, and who is now in Heaven. From her throne of happiness, she looks down upon us suffering still in this vale of tears. She pities us, and, if we

so desire, she is willing to help us. Let us beseech her by the merits of her peaceful death, to obtain us the grace of a happy death.

O most loving Queen and Mother Mary, from the high throne to which thou art elevated, turn thy compassionate eyes upon us and pity us. Remember that in leaving this earth, thou didst promise not to forget us, poor children of Eve. Look at us, then, and succor us. See in the midst of what tempests and dangers we are constantly, and shall be until the end of our lives. Oh! by the merits of thy happy death, obtain us holy perseverance in God's love, that we may quit this life in peace. Amen.

F. J. S., C. SS. R.



### Morning prayer.

Many are the advantages of morning prayer. How many sins would be avoided, how many graces would be acquired, if only we said our morning prayers faithfully and with devotion? Never shall we know until we pass into eternity to stand before our Lord and Master, and then perhaps have to say to Him what Peter said of old: « Master, we have labored the whole night and have caught nothing. »

But let us be candid with ourselves. Is not our sloth and indifference in the service of God and the sanctification of our souls the real cause of the neglect of our morning prayers? Let us, then, when morning comes, cast away all sloth, all over-indulgence in sleep, all domestic duties, all business, all temporal cares that may hinder us from praying to and praising God. Let us say to ourselves each morning: This may be my last day on earth; I will rise and give its first minutes to God who made me, so that when my days shall come to an end and the night of the grave is near, my soul may see with joy the dawn of eternal day.

## Lift up Your Eyes to Heaven.

*To Thee have I lifted up my eyes, who dwellest in heaven.*

*(Ps. C. XXII).*



**W**HOSOEVER you may be, O poor traveler in this vale of tears, why should you always keep your eyes riveted upon this earth? Your home is not here, your fatherland is elsewhere. That you may not lose your way, lift up your eyes to Him who dwelleth in Heaven.

Lift up your eyes to Heaven every new dawn of day, saying with the Prophet: « O God, my God, to Thee do I watch at break of day. For Thee my soul hath thirsted. Thee my lips shall praise. Thee will I bless my life long. If I have remembered Thee upon my bed, I will meditate on Thee in the morning. Hear O God, my prayer. To Thee do I offer up my day, the morning, the noon and the evening. To Thee do I consecrate my soul with its faculties; to Thee my words and actions; to Thee my joys and sorrows. »

Lift up your eyes to Heaven, when the sound of the clock tells you that time has made a step onward. Say, then, with St. Teresa: « Rejoice my soul and be glad, for we have one hour less to pass in exile; let us make good use of the moments that remain. »

Lift up your eyes to Heaven, when doubting what path to follow. Two roads are there before you; which will you take? Ah! that one is broad, level and strewn with flowers; it is the road to the abyss, as the Gospel tells me: this path is narrow, uneven and hilly, but it leads to Heaven, and I must hesitate no longer.

Lift up your eyes to Heaven, when, exhausted, discouraged, you are sorely tempted to leave the thorny path and return to the road of flowers. Oh! lift up your eyes; can you not see your many friends, a sister, a brother, a father, a mother, resting on the hill-top; they are calling out to you to not lose courage. One step more, the victory is won, and the crown is yours.

Lift up your eyes to Heaven, when the cross weighs heavily on your bleeding shoulders. Lift them up when almost crushed under its weight, and say: « O my soul be of good cheer, be strong and valiant, one moment's pain, and then, an eternity of joy and happiness. »

Lift up your eyes to Heaven, when a friend, blinded by passion makes you suffer. Lift them up and say: « What! the King of Heaven prayed His Father to pardon His executioners; and I, vile sinner, I

would . . . O Father of mercies, forgive my poor brother, he knows not what he does ! »

Lift up your eyes to Heaven, mother dear, when your Father takes unto Him one of your cherished family. Yes, you may weep, but not the tears of those who have no hope. Oh ! why should you be heartless ? Your child has escaped from the sorrows of this life, and has gone to its home of perpetual bliss and eternal rest. That child will incessantly pray for you before the throne of God.

Lift up your eyes to Heaven, when the demon of temptation prowls around, seeking to devour you. Lift up your eyes to Heaven, whence strength and help will come ; and no matter how weak you may be, you will be made strong and victorious.

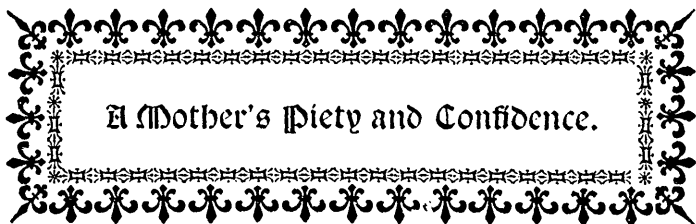
Lift up your eyes to Heaven, when the false charms of avarice, of ambition and of voluptuousness almost dazzle you. Break the spell with the words of St. Aloysius : « What are these when compared to the joys of eternity ? born for greater things, with my name written in the Book of Life, I cannot feast on food of Death. »

Lift up your eyes to Heaven, when worldly fools invite you to crown yourself with roses, to share their sensuality, and to take part in their banquets. Answer them : « I await purer joys, and a banquet that will be everlasting. I lift up my eyes, my heart to Him who dwelleth in Heaven, where springtime is eternal, where the roses never fade, where pleasures have no thorns, where life knows no death. O God, my God, to Thee have I watched from break of day. The road is long, my life is dark and dreary. Oh ! let a ray of Thy light guide my faltering footsteps, that I may not lose the way.

« Lead Kindly Light, amid the encircling gloom  
 Lead Thou me on !  
 The night is dark, and I am far from home —  
 Lead Thou me on !  
 Keep Thou my feet ; I do not ask to see  
 The distant scene — one step enough for me. »


« I was not ever thus, nor prayed that Thou  
 Shouldst lead me on.  
 I loved to choose and see my path, but now  
 Lead Thou me on !  
 I loved the garish day, and, spite of fears,  
 Pride ruled my will : remember not past years. »

« So long Thy power hath blest me, sure it still  
 Will lead me on,  
 O'er moor and fen, o'er crag and torrent, till  
 The night is gone ;  
 And with the moon those angel faces shone  
 Which I have loved long since, and lost awhile. » — (NEWMAN)  
*Pie Jesu Domine,  
 Dona mihi requiem  
 Et locum indulgentiæ.*



## A Mother's Piety and Confidence.

O TASTE AND SEE THAT THE LORD IS SWEET. PS. XXXIII. 9.

UR Readers are christians ; they have the Faith and fulfil its rigorous obligations. It is better than nothing, when compared to the actions of those who live without God. But when they consider God and not this world, His saints and not sinners, the Bible and not custom, the Judge and not those who are to be judged, they must admit that little is done for the glory of God, for the love of Jesus Christ, for the soul's salvation. How slowly they advance ; how frequent the halts on the road to Heaven, which is called the path of virtue, of piety. They come from afar and they must travel far ; they come from sin and must go to God : the distance is that which separate. hell from Heaven. The way is long, and those who do not walk briskly and firmly, will not arrive before the night of death sets in.

We wish to make mothers fervent, generous, perfect and happy christians. How ? By having them consider God not only as their Creator, but especially as their Father. In other words, let them be pious, and life's burden will be easy to bear. To understand the real nature of christian piety, one must comprehend that a twofold relation exists between God and man : one similar to that existing between the artist and his production ; the other, as between father and son. The relation of Sovereignty and of Paternity. God, as Creator, has supreme dominion over man. He is master of all, and has a right to exact man's homage and submission. God is also a Father, and He wishes man to confide in Him as a child does with the author of his days. By the virtue of religion we pay our debts to God as our Sovereign, whilst by the virtue of piety we fulfil our homage to God, as our Father. Saint Thomas says that it is greater to honor God as Father than as Creator. By the

virtue of religion we adore God ; by the virtue of piety we love without ceasing to adore. The first is proper to subjects ; the second is the privilege of children. And a child is at home in her father's house. She goes where she pleases ; the father's caresses and confidences are her's ; she has her place at the table and the fireside, and the inheritance is her's. She loves and is loved. But the servant's place is apart. She has no share in the intimacies of the family circle ; she may be loved, if good, but not with that deep undying love which a parent bears her child. In other words, piety is that interior sentiment, that affectionate inclination of the soul, which makes it accomplish with love, all its obligations to God. To be virtuous one must be pious. Piety might be called the flower of virtue ; without it, virtue is hard to practise for any length of time ; duty is shunned, because love is not there to make it easy. What is done without love, is badly or only partly done ; and piety alone teaches how to love God, to cherish Him as a father, as a loving mother. Christian piety is that sentiment of kindness pervading the heart's actions, and uniting it to God by the tender chains of love ; it is love in its purest, strongest and most devoted form.

One is not pious because she recites interminable prayers so that people may notice her ; because she remains for hours in the church, hoping that her confessor may see her, and point her out to others as a model — (*of hypocrisy*) ; or because she hears two or three masses daily, fasts once or twice a week, frequents the sacraments, and performs all kinds of facial contortions. She is pious because she loves God with all her heart, with a true confiding love. That interior love or piety will make her *taste* the things of God ; prayer will gladden her heart ; the Holy Sacrifice will be her only consolation ; the Sacraments will be her delight ; and when pleasure is no longer *felt*, she still remains devoted, unflinching in her practices of piety, because she performs them *for the sake of her dear God*, and she knows that her efforts are pleasing to Him.

A pious mother sees God's holy will in everything that befalls her. She understands that her Lord has imposed responsible obligations upon her, and her first duty is to fulfil them,



confident that her Father will lend a helping hand. No matter what comes or happens, she is always happy and pleased. How different her existence from that of a mother who is not pious! For years all went on peacefully with the worldly mother. She was sought and loved by society; every desire of her vain heart was gratified; her life was a dream of unending pleasure. But, alas! the fatal hour has come, the hour of trial and temptation. Troubles begin to cross her path; her many friends are slowly drifting from her; venomous tongues are doing their deadly work; her breaking heart is overflowing with cruel deceptions and bitter sorrows. O pitiless abandonment! If God do not work some miracle in her favor, dark despair will master her wretched existence, because she knows no supernatural light to guide her faltering footsteps. But take a pious soul battling with misfortune and life's difficulties. Everything strives to crush her; all earthly affection is withdrawn; cold indifference has replaced the warmth of family love; thorns surround her on every side, piercing her heart, and nevertheless, she remains calm and unmoved in the sea of affliction. She is almost happy, because her life is not of this world; it comes from heaven; and her soul, finding no peace here below seeks its tranquillity in the bosom of God. Death may wound her in her fondest affections, and yet no word of complaint will escape her lips. Her prayer will be the words of Job, (1.21). *« The Lord gave and the Lord hath taken away; as it hath pleased the Lord, so is it done: blessed be the name of the Lord. »* She knows that, when in eternity, she will understand why God called her child or husband to Him; that blow was one of God's most merciful acts. He called that dear one, because He loved him; He did not wish to see him sin-wrecked in the storms of temptation that were about to assail him; He loved him for the mother's sake, so He took him *« away lest wickedness should alter his understanding, or deceit beguile his soul. Therefore He hastened to bring him out of the midst of iniquities. »* (Wisdom, IV) God does not forbid the heart to grieve in such sad circumstances; but He desires that the sorrow be calm, submissive, fraught with the christian hope that He, the Father of all, will console that childless or widowed

heart with the promise of Heaven and the joys of eternity. Yes, tears may flow, but they are refreshing tears, tears that angels count, tears that will shine like so many diamonds in her heavenly crown.

Oh! that mothers would only try to understand the goodness of God, they would immediately throw themselves on that Infinite Bounty, and find peace and consolation for their troubled hearts. Did Our Saviour not say : Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns : and your heavenly Father feedeth them. Are you not of much more value than they ? » (Matt. IV) If these words were only understood by mothers, they would cease to fret and worry, believing that they have a loving Father watching over them. Could a mother remain unmoved, indifferent, when she would hear her weeping child saying to her : « Mamma, I am in pain, in trouble ; but I have all confidence in you, because I know you love me. You will help me, mamma dear, will you not ? » — And does God not love us with more than a mother's love?

Therefore, when trials, grief and contradictions assail them ; when everything looks dark and threatening ; when difficulties appear mountain-high and about to clash, let them place their confidence in the Lord, giving Him all care of the present and the future. Their trust will be upheld ; the troubles and the obscurity will disappear and be replaced by peace and light. There and there alone, is the secret of continual happiness in this life and of unending bliss in the world to come.

F. J. S., C. SS. R.

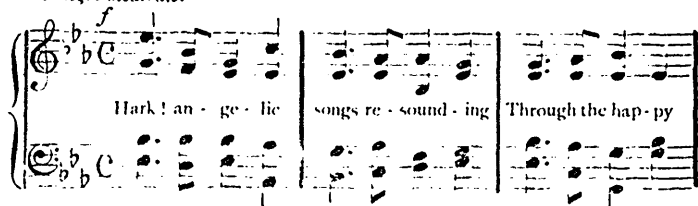


# St. Alphonsus, Founder of the Redemptorists.

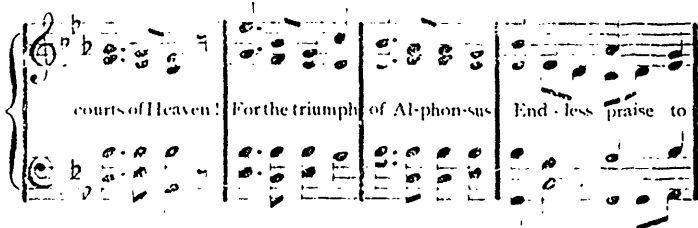
ANCIENT MELODY.

*Allegro moderato.*

*f*

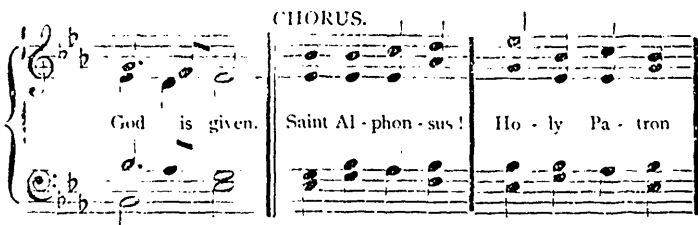


Hark! an - ge - lie songs re - sound - ing Through the hap - py



courts of Heaven! For the triumph of Al - phon - sus End - less praise to

CHORUS.



God is given. Saint Al - phon - sus! Ho - ly Pa - tron



Of our Con - fra - ter - ni - ty Let thy chil - dren



## II

See Alphonsus silent kneeling,  
Rapt in loving ecstasy,  
At the altar where his Jesus  
Hides in love His Majesty.  
St. Alphonsus! dearest Father!  
Would our hearts were like to thine;  
Make us share thy deep devotion  
To this Sacrament divine.

## III

By the crib where Jesus, trembling,  
Lies upon a little straw,  
See Alphonsus, lowly bending,  
Last in tenderness and awe,  
Blessed Father! make thy children  
Love the Babe of Bethlehem,  
Till with thee we see His glory  
In the New Jerusalem

## IV

When Alphonsus speaks of Mary,  
When his lips pronounce her name,  
Every word with love is burning,  
And his hearers catch the flame.  
Saint Alphonsus! Holy Father!  
Hear our praises, grant our prayers,  
Make us love our Blessed Mother,  
And in heaven her glory share.

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

**O***N modesty in dress.* — There is an old saying, that « fine feathers make fine birds, » and this maxim is always applied with contempt to over-dressed women. The meaning seems to be about this: she has got a fine rig on her back, but very little sense in her head; she prides herself on her fine dress, but there is little else to be proud of.

Modesty and simplicity in dress are great ornaments in a woman; and the woman whose heart is bent on serving God and gaining Heaven, must and will show this modesty and simplicity in her attire. Why? simply because her soul is taken up with something more important than dress. She remembers that she has been placed here on earth, an immortal soul, to accomplish her destiny by serving and loving God; and not like a wax figure in a shop window, to be a machine to hang finery on. Her rule is rather that of the Gospel: « Having food and raiment, let us be therewith content. » And she hears in mind the words of Our Lord: « Be not solicitous for your life what you shall eat; nor for your body what you shall put on; the life is more than the food, and the body more than the raiment. » (Matt. 6-25.)

Such was the idea of St Elizabeth, who was of a royal family. She took care to be dressed suitably and neatly, and was much admired for her simple and innocent grace of manner and dress. But still it was observed that she avoided every possible display of ornament and unnecessary extravagance, and seemed to be entirely free from all that vanity and lightness so common to rich and beautiful ladies of her rank. As soon as misfortune came upon her, she gladly laid aside every vestige of her greatness, and clothed herself in the poorest and coarsest apparel. And there are many ladies of fortune and high position, who, with the spirit of Christian modesty, while they strive to avoid singularity and remark, study to dress just as plainly and inexpensively as possible.

What a contrast here is to the giddy girl who earns by hard labor a few dollars a month, and lays it all out on her back ; who sets up for a lady, without either the education or the manners of one. — You, may be, have heard of the fable of the jackdaw and the peacock. The jackdaw stole some of the peacock's feathers and stuck them in his tail, and then went strutting about among the peacocks ; but as soon as he opened his mouth to make a noise, the cheat was discovered, and falling upon him, they picked him bare on the spot. So it is with these girls so fashionably rigged up ; as soon as they open their mouths to speak, or as soon as you get a good look in their faces, you see at once how much out of place all this finery is.

I do not mean to say that a good and pious girl, who lives out, should dress either shabbily, or much out of the prevailing fashion. That would be a mistake of another kind, and would attract unpleasant remarks. But I mean to say that she should study to dress neatly and modestly, and with economy, laying out as little of her earning as she can on dress ; avoiding expensive material, such as the wealthy can afford, and wearing that which becomes her better, and is at the same time far more suitable to her condition and her means. A prudent girl will understand what I mean. She knows that while she does not spend more than a quarter as much as some others, she can dress quite as well ; nay, in better taste and keeping.

*Advantages.* — Now let me speak of the advantages which such a line will procure those who follow it. Of course, the spiritual benefit of their own souls is the first and greatest ; but that has been explained in the Christian Rule of life last month. — It is also of very great advantage towards securing a happy and prosperous life here. If a girl prefers to remain single, it will enable her to do a great deal of good ; and what purer source of happiness is there than that ? It may be she has dear relations, father and mother, brothers and sisters, who need her help ; and she, by her simplicity and economy in dress, can render them great assistance. What a delight it is to think of the happiness she has caused at home, when she gets a letter loaded with love and blessings from those who are

so dear to her ! Is not this far purer and sweeter than if, with cold-blooded selfishness, she had loaded all her money on her own bark, to parade the streets and make a show of herself ? — If she has no needy relations who require her help, she has the opportunity of doing something to help the wretched and afflicted poor ; to feed the hungry and clothe the naked ; and to receive the Lord's benediction in return, the same as if it had been done for Himself, according to His promise : « Inasmuch as ye have done it unto the least of these my brethren, you have done it unto me. » (Matt. 25-40.) — If you do not relieve the poor, you may, like St Mary Magdalen, anoint Our Lord's feet with spice and balm. How can this be done ? By contributing to the erecting and beautifying of churches and altars. The girls who live out have been called the church-builders, and it is a glorious title for them. Out of their hard earnings they have done so much for the glory and honor of God, and for the salvation of immortal souls, that God will never forget. « Dost thou see that I dwell in a house of cedar, and the ark of God is lodged within curtains ? » (2 Kings 7-2.) And David gave his whole attention to provide for the Temple, so what a heartfelt pleasure it must be to the pious girl to deny herself something in dress, in order that the Lord of Glory may have more suitable adornment in His House, where He dwells out of love to us. Surely it can be but little satisfaction to be bedizened out of the height of the fashion, and to see everything mean and unsuitable about the altar and tabernacle.

But, may be, the good girl intends, in God's good time, to settle down in life as the head of a family. If her heart and soul are in dress, what kind of a husband will she be likely to get ? I fear a very poor stick as they say ; some one as giddypated and thoughtless as herself. Probably some dissipated young man, who is taken by mere outside show ; for a more prudent and steady young man would think a good deal before he would make up his mind to take such a woman for wife. — Let us suppose, however, by unusual good fortune such a girl gets a good husband. Now they start in life to maintain themselves and provide for the future. Had she been saving, she might have laid up a snug little sum that would have given

him a good start in business or trade. As it is, he has nothing; and both of them are sadly put back, live in discomfort, and very likely will continue to do so the better part of their lives.

Study then simplicity and economy in your dress, for those things are suitable to your condition and station in life, and are pleasing to God. Avoid setting your heart on dress and fashion, for they will produce in your heart vanity and self-love, that destroy the love of God. « Let women in decent apparel adorn themselves with modesty and sobriety. » (1 Tim. 2-9.) Avoid everything tending in the least to immodesty in your dress, no matter if it be the fashion. It is never the fashion for modest women who fear God; for such women never follow evil fashions. Love of dress often leads to worse sins; for those who spend so much care on their person, lead a profane life and lose sight of their destiny. And oh, how foolishly! for the honor and applause of men are like the morning dew, glittering with rainbow tints, but quickly disappearing in the sun. « The beginning of the pride of man is to fall off from God. »

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



### Proper Genuflection.

How very painful it is to see some Catholics, upon entering the Church, trying to genuflect. If they could but see how ridiculous they appear in the eyes of others, they would learn at once to do it properly and reverently. To genuflect is to bend the right knee to the floor. This is an acknowledgement on our part of our belief in the Real Presence of Christ in the Blessed Sacrament, of God's superiority, and our dependance. To genuflect properly is an act pleasing to our Divine Lord; but it can hardly be termed aught but mockery to give that indescribable how we see so frequently in our churches. Remember it is Christ you salute; try to be as polite towards Him as you are towards His creatures. Be as anxious to please Him in your salutation as you are to please man. Genuflect properly and reverently.





STANDPOINT OF A ROMAN CATHOLIC  
ON RELIGION.

**I**NFALLIBILITY of the Pope and infallible authority of the Church. — Papal supremacy is Papal infallibility, it is not long ago since I read this bold assertion, and I deem it sound. Just allow me to resume the thread of our Church history. We have seen that Primacy alone gave jurisdiction to the Popes over all other Bishops in the world, — of which prerogative Rome stood in possession from time immemorial, which had been recognized by every Council from Sardica to Chalcedon, which we find witnessed to as existing in their day by St. Ireneus and St. Cyprian, which was never given by any Council, because it was before any General Council met since the days of the Apostles, which must therefore be presumed to have been a part of the Apostolic tradition.

How clearly do the words of St. Ireneus express this floating tradition of the Church as to the authority of *ruling* and *teaching* the whole Church which was believed to reside in the See of Peter. « With this Roman Church, on account of its superior headship, it is necessary that all Churches, that is, the faithful who are spread everywhere, should be in accordance. » — *Unity of doctrine with the Church of Rome was necessary* — this he lays down as a principle, but who could enforce this unity and make it not merely necessary in theory but in fact, unless the Roman Pontiff, as successor of St. Peter, had a coercive authority over the other Churches, and over each one of the faithful? And I would add, what could give the Roman Pontiff a moral right to enforce the doctrine of his Church upon others, and to suffer none to remain numbered amongst the faithful, who should diverge from it, unless to him was guaranteed by the Divine Founder of the Church, exemption from decay (indefectibility) in faith, and unerring (*infallibility*) in his authoritative teaching? Papal infallibility in teaching would seem to be the consequent truth (corollary) of Papa! Pri-

macy, and of the obligations witnessed to so early at the days of St. Ireucus, that all Churches and all the faithful should be in accordance with the See of Peter and the Roman Pontiff.

— « Having borrowed the key, he might open the lock, and and like a scribe instructed in the kingdom of God, draw forth treasures new as well as old. » I thank you for the very interesting corollary which you have worked out. I should like to hear something about Catholic opinion on Infallibility.

— Card. Gibbons says : It is a special Providence of God, and a particular assistance of the Holy Ghost, by which the Church of Christ is preserved from error when believing a revealed truth, or when explaining the doctrine received from Jesus Christ and His Apostles. Infallibility therefore in teaching simply means that the Pope, as successor of St. Peter, by virtue of the promises of Jesus Christ is preserved from error of judgment, when he promulgates to the Church a decision of faith or morals.

— How do you prove it from the Scriptures ?

— Positive evidence is drawn from these words of our Lord : « I am with you all days even to the end of the world. » (Matt. 28-20.) He sent His Apostles to teach the world, and make discip'les of all nations, and He promised that He would be with them and protect them for ever.

— Dear sir, here is no promise of infallibility, but only of Divine protection, and that the Christian religion shall not be cut off from the face of the earth. As He says in another place : « where two or three are gathered together in My name, there am I in the midst of them. »

— I accept your statement, both texts give promise of Divine protection. But in the passage which we have been considering, besides this our Lord then and there plainly instituted a body of teachers, and promised them His protection for the work He had given them to do. What was this but to promise them protection against the natural tendency of the human mind to error, without which they could not fulfil their mission ; what is this protection but infallibility, supernatural protection against the natural fallibility of man ? This, therefore, was what our Lord clearly promised to the first teachers of the

Gospel. Nothing less, you admit, was required to enable the Apostles, or those of them who wrote the New Testament, to compose that sacred volume. We will see later that there is no proof that the New Testament contains all that our Lord commanded to be taught. But even if it were revealed to us that all that was necessary to be believed was there ; still any book may be, and is sure to be by some misunderstood, because of the natural tendency of human nature to fall into error. I ask you, for instance, what has been the origin of all heresies in ancient or modern times ?

— Well, I suppose they may be traced more or less to the different meanings which men have put upon the letter of the Scripture.

— Just so. Now let me ask you a somewhat personal question. You are an American citizen ; what are your judges wanted for ?

— Why, to interpret the laws, and give sentence when they are broken.

— But have not American citizens the legal code of the United States to go by ?

— Certainly, but no code can interpret itself, and no man is a safe interpreter in his own case, each would be likely to discover a sense favorable to his own opinion of what the law ought to be, and the diverse interpretations of the law would be without end.

— Then, admitting that the New Testament is the Christian written or statute law, it needs like every other code a common law or immemorial right as its basis, and the traditional interpretation administered by the voice of a living judicial authority. These taken together produce law and order, but take away the principle of legal right, tradition and judicial authority, and society is dissolved in lawlessness. Have you anything to say against the force of my analogy ? But indeed it is much more than an analogy, it is a simple enunciation of the principle of law, without which no society of men would be possible.

— Well, no, the analogy holds as far as it goes, but why not make it more perfect, and say, as the judges are not infallible, and yet their decision is legal and binding on the community,

may it not be the same in religion ; and that for the sake of good order we may be bound to defer to those who are in authority in the Church, though we do not believe them infallible?

— Now, to that I reply with St. Paul that in matters of divine revelation I will not submit my understanding, my private judgment, my free-will to any man, to believe what I cannot reason out for myself. I will not bow to any authority less than God Himself. For the cause of religious liberty and private judgment I am called in question ; let me have that, unless you can show me an infallible Church, which gives me a good reason for submitting my reason. — Now see, what it really comes to. You belong, broadly speaking, to two great divisions in the religious world (the High and Low Church). You are utterly at variance on first principles, with the Old Church, and with one another. You both hold with us, that our Lord committed His revelation to a visible body or society of men, which was first presided over and taught by the Apostles ; you believe that they were infallibly guided into all truth, because our Lord promised so to guide them, and He cannot break his word. Well, when the Apostles died, was there or was there not still upon earth, an authority equal to the Apostles ? Was there any longer on earth any body of men who could claim to teach with the same authority as the Apostles ?

— Well, the Low Church utterly scout the notion that there has ever been since the days of the Apostles any such body. Our High Church are as positive that no change whatever took place, that the Church claimed to speak as infallibly at the first General Council of Nicea as the Apostles themselves in Jerusalem, when they framed their decree in those words which express the dictum (assertion) of infallibility : « It seemeth good to the Holy Ghost and to us. » The Church continued infallible, we say ; so long as it continued undivided, and so could speak as the one moral body to which Our Lord made His promises. When the Church came to be divided, infallibility was lost or suspended. But it would be infallible again if it were again visibly united.

— So both parties are agreed that practically the infallibility

of the Church is gone. It is only a question of some eight hundred years between them. Low-Church-men believe that there has been no infallible authority on earth since the death of St. John, the last Apostle, about nineteen hundred years ago; High-Church men that it has been lost since about some era in the IX<sup>th</sup> century when they say the Church became divided. Either theory seems to me so prodigious that I cannot realize the state of their mind. Have you any other objections to propose?

- . must still object that you are forcing the words of Scripture to prove your theory of an infallible Church. There is a fallacy in your whole argument. You say Our Lord promised a divine guidance, infallibility if you like, to the Apostles. We say yes, the infallibility of the teaching body was the same as inspiration. It was given to enable those men to write the inspired volume; when the last Apostle died the Canon of Scripture was closed; those who succeeded them were uninspired men, and therefore the teaching body was no longer infallible.

— I see, you make our Lord's words do double duty, taking them in totally different senses. Is not this an absolute gratuitous assumption? How do you defend it? If you say their successors were not an infallible body of teachers, then neither were the Apostles infallible; and if the Apostles were not infallible, you have no way of showing that the New Testament is infallibly true and inspired. If you shrink from this, admit the infallibility of the teaching body which our Lord left on earth, but then be fair and logical, and admit that if the commission of our Lord constituted the Apostles an infallible body of teachers, the same promise either makes them all immortal, or their successors a body of teachers as infallible as the Apostles. We know that the Apostles were not constituted immortal, since they are dead, therefore the promise of infallibility descended to their successors to be with them «all days even to the end of the world.»

When the Apostles died, history informs us that the Church was left to the government of Bishops. But these Bishops were closely united in one visible body under one Bishop, who enjoyed an exceptional position and prerogatives, as the successor

of Peter and the Bishop of the Apostolic See. On the whole Church thus constituted, the promise of infallibility rested undiminished, but with this difference that it is personal with the Pope, « the pillar and foundation of the Truth, » and not personal but official with Bishops and priests, our Lord being with them as much as He was with the Apostles, so lohg as they are the mouthpiece of the Church, which is itself infallible, and teach in union with their head.

Mark well the words of St. Paul. The who'e edifice of truth is likened to a building which rests on one pillar, as we know that pillar rests on One Rock ; take away that foundation and the pillar falls ; take away Christ, the Incarnate Truth, and the Church falls : so in like manner, take away the pillar and the whole edifice of truth falls. What is this but to say that the Church is infallible because it rests on Christ — on the promise of His perpetual presence, that « the Spirit of truth shall abide with it for ever, » and that « the gates of hell shall not prevail against it. » So that the whole edifice of revealed truth rests on the infallibility of the Pope, which makes the whole Catholic Church to be for ever « the House of God » in which He dwells, and will dwell « all days even to the end of the world. »

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

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#### A Child's Answer

« Which is worse, to tell a lie or to steal ? » asked a child of its mother. The mother, taken by surprise, replied that both were so bad that she could not tell which was the worse. « Well, » said the little one, « I've been thinking a good deal about it, and I think that it is worse to lie than to steal. If you steal a thing you can take it back unless you've eaten it, and then you can pay for it. But » — and there was a look of awe in little face — « *a lie is forever.* »





## Signal Favors.

TICONDEROGA, N. Y.

MANY thanks to Good St. Ann, for obtaining, through her intercession the cure of my daughter who was dangerously ill with spinal meningitis. The doctors gave us no hope for her recovery; but after many prayers and a promise to have it published in the *Annals*, she was cured in an incredible short time. We all consider it a miracle, and wish to express our thanks to dear St. Ann.

JOSEPH FORCIER.

MINNEAPOLIS, MINN.

June 21, 1901.

Reverend Father,

THE tenth day of May, my husband was taken sick with lock-jaw and was obliged to go to the hospital. That same night he received the last sacraments, for the doctors had said that there was no hope of his recovery; he could not live. As soon as I found how bad he was, I began a novena, and promised St. Ann, that if he would just get well enough, so that the doctors could say he would live, I would publish it in the *Annals*. Many thanks to Good St. Ann, my favor was granted, he is so much better.

MRS. FRANK POITVIN.

MANISTEE, MICH.

June 12, 1901.

Reverend Father,

I was sick for a long time and under the doctor's care, but did not get any relief. I was advised to consult a specialist who told me I had to undergo a very serious operation. I had only chance out of twenty to live, but could not live more than six weeks, without the operation. I invoked St. Ann, placed myself under her protection, and promised to publish in the *Annals*, if I lived through. Thank God my prayers have been heard. St. Ann obtained for me a more speedy recovery than I had hoped. I now feel better than I have felt for years. May St. Ann be praised.

M. F. M.

HERMANSVILLE, MICH.

May 21, 1901.

Reverend Father,

FOR two long months I was suffering from a sore leg. The pains made endure a martyrdom. Finding no relief from medical aid, I had recourse to St. Ann by means of a novena and promised to subscribe to her *Annals*, if she would only cure me. In the middle of my novena, I felt much relieved, and on the last day, my husband and I received Holy Communion. Thanks to St. Ann, I can now walk with ease, and feel confident that before long, every trace of the sore will have disappeared. — I must, also thank the Good Saint for her kindness to my two children. Shortly ago, they were both badly ruptured. In my grief, I appealed to St. Ann, promising to publish her power in the *Annals* if she would assist me in my trouble. My prayer was heard, for my two children are now as well as ever. Peace and happiness now reign in my home; and I tell all those who suffer, to have confidence in Good St. Ann and she will cure them.

MRS. LEON RAICHE.

L'ISLET.

June 22, 1901.

Reverend Father,

ONE of my parishioners, a devoted reader of the *Annals*, was taken sick, and unable to attend to her children, four of whom were dangerously ill. She promised St. Ann that, if she and her children were restored to health, she would solemnly proclaim her merciful protection. To-day her children are perfectly well and she is able to attend to her most tiresome household duties, such as washing, etc. That devout christian begs the Fathers of St. Ann, and all the Readers of the *Annals* to join her in prayer, to return her heartfelt thanks to Good St. Ann. All praise to the dear Saint.

CHARLES BACON, P. P.

MARIA.

Jan. 5, 1901.

DURING the last ten years, I had suffered intense pain from continual headaches. Last September, I made a pilgrimage to St. Ann de Beaupre. After having venerated the relic, I knelt before the statue of Good St. Ann, imploring her help. O miracle! my pains disappeared immediately and my health returned. Since that day I have enjoyed perfect health. A thousand thanks.

Rev. D. CYR.





## THANKSGIVINGS.



**Malden, Ont.** : « Many thanks to Good Saint Ann for several favors received. I promised to have it published in the *Annals*, and have a mass said in her honor. » A Friend.

**Toronto, Ont.** : « A thanksgiving to Good Saint Ann for favors received » Off. \$1.00. Claude E'msl'y.

**Eau Claire, Wis.** : « Enclosed \$5.00, for favors received, which I promised to Good Saint Ann if I should receive them. » Mrs R. Harrison.

**David City, Neb.** : « I wish to thank Saint Ann for a favor received some time ago, through her intercession. » E. E. F.

**Schofield, Wis.** : « I was very sick about four weeks ago, and I promised two masses in honor of Saint Ann with publication in her *Annals*, if cured. My request was granted. » Mrs Catherine Meuret.

**Kingston, Ont.** : « I wish to thank Good Saint Ann for my sister's recovery from a very dangerous sore throat, and for several other favors, after promising to publish them in the *Annals*. » A. D.

**Lansingburg, N. Y.** : « Many thanks to Good Mother Saint Ann for favors obtained. » Miss Mary F. M<sup>c</sup> Cormick.

**Greenleaf, Kan.** : « I am thankful to Good Saint Ann for a favor obtained after promise to publish it in the *Annals* » Subscriber.

**Fr deriksted, Ste. Croix, D. W. I.** : « For the cure of an obstinate neuralgia. » Ann V. Hurke.

**Nashua, N. H.** : « Many thanks to Good Saint Ann for many favors received for myself and friends, by promising to publish in the *Annals*. Please say a mass for cure of a sore foot. » Miss Dowling.

**Ticonderoga, N. Y.** : « I wish to express my deep gratitude to Good Saint Ann for a great favor obtained through her intercession. My brother was undergoing a very dangerous operation. I promised, if he recovered, to have it published in the *Annals*. I am thankful to say he is now out of danger and doing nicely. » I. Fercier.

**St Joseph, Kans.** : « I promised Saint Ann that, if my friend would stop going with a certain person, I would have it published in the *Annals*. I beg Saint Ann to forgive me for having waited so long » A. D.

**Montreal** : « I wish to fulfil a promise made to Good Saint Ann, to thank her through the *Annals* for having cured my mother of a severe attack of hemorrhage; also for many other favors received. All praise to Good Saint Ann. » Mrs T. Pender.

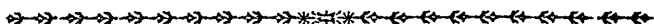
**Green Bay, Wis.** : « I promised Saint Ann that, if my husband could get work, I would have it published in the *Annals*. He obtained a very good position shortly after. Many thanks to Saint Ann. » Mrs A. G. C.

**Ludington, Mich.** : « You will find \$6.00, enclosed for masses in thanksgiving for my son's return and my daughter's recovery. Please publish it in the *Annals*. » Mrs Joseph Rousin.

**Toledo, O.** : « Enclosed, 50 cts for mass in thanksgiving for favors received through intercession of Saint Ann. » Mrs J. Cavanagh.



## 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 Neuman, 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 Ann's Basilica.

Persons already recommended and whose prayers have not been granted.

### DECEASED.

Anna M<sup>e</sup> Kinley, promoter of Saint Ann's devotion in the WRST INDIES.

WORCESTER, MASS. : Timothy Callaghan J. M<sup>e</sup> Inerney. Thomas and Diana Hill.

COLUMBUS, NEB. : Mrs L. L. Wernert.

PETERBORO, ONT. : Mrs H. W. Watson.

SAINT HENRI DE LEVIS : Ferdinand Labrie.

RICE LAKE, WIS. : Elmira Gagné.

WEST GARDNER, MASS. : Mrs Bridget Hard.

HINSDALE, MASS. : Mrs M. Menard.

MONTMAGNY, QUE. : Cyril Roy.

MONTREAL : Joseph Belanger.

### Special Intentions.

KINKORA, ONT. : « Recovery from rheumatism, nervous trouble, mental languor. To obtain a good Catholic position near home. Holy perseverance, success, good confessions. Spiritual comfort to my mother. To be delivered from weakness in her sleep. » M. M. J. — MONTREAL : « That Saint Ann may cure me, and leave me to watch over my little family. » Mrs Hugh Black. — MARYSVILLE, ONT. : « For my husband to stop drinking, and to go to confession. » M. A. J. — TOLEDO, O. : « For cure of eyes of a priest and of a sister : for a special favor ; for cure of a lady's sore nose. » Mrs M. Meir. — AILSA CRAIG, ONT. : « For recovery from a distressing weakness. » Jno. Ant. M<sup>e</sup> Inyre. — WORCESTER, MASS. : « Pray for Timothy R. Callaghan, whether living or dead. » Mrs G. F. M<sup>e</sup> I. — TICONDEROGA, N. Y. : « I appeal to Saint Ann for my recovery from spinal disease. » Miss I. Forcier. — ST. JOSEPH, KANS. : « For guidance in an undertaking. » A. D. — VAN BUREN, ME. : « For my brother. » Mrs J. F. M<sup>e</sup> C. — TAYLOR, ILL. : « One reconciliation, four conversions, happy death for fourteen, temperance four, five undertakings and several departed. » Alice Boyle. — « My husband is worse than ever. He collects the rents and has plenty, but never gives a cent to his parish-priest. My children are giving me lots of trouble, my son is away from home ; so they want the prayers of Good Saint Ann. » A mother. — BRANTFORD, ONT. : « That Good Saint Ann may grant me good health. » E. H. S. — PORTLAND, ORE. : « That my son-in-law may renounce a secret order and obtain good position. » A Subscriber. — TAYLOR, ILL. : « Three conversions, one reconciliation. » — HARRISVILLE, N. H. : « My husband's return, that my daughter may have her marriage blessed, for relief from a sore side. » Mrs Frank Godard. — BRANDON, MAN. : « For a special intention. Off. \$2.00. » A Subscriber. — WATERBURY, CONN. : « That Saint Ann may protect me during my trip abroad. » Emma. — STONINGTON, ME. : « Off. \$2.00 to Saint Ann, beseeching her to cure my son who is subject to abundant nose-bleeding. » Mrs R. M<sup>e</sup> Neil.



SAINT CASIMIR.