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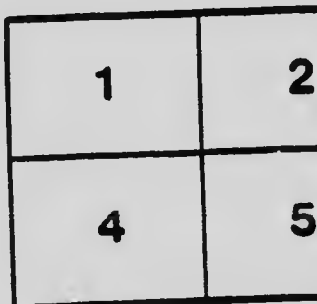
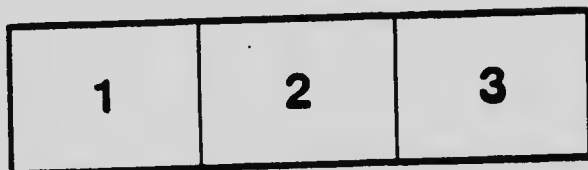
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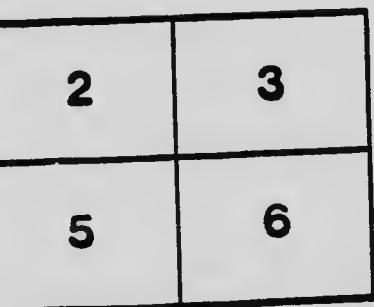
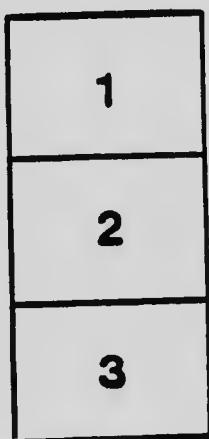
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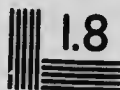
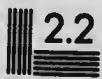
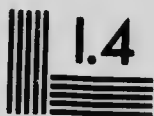
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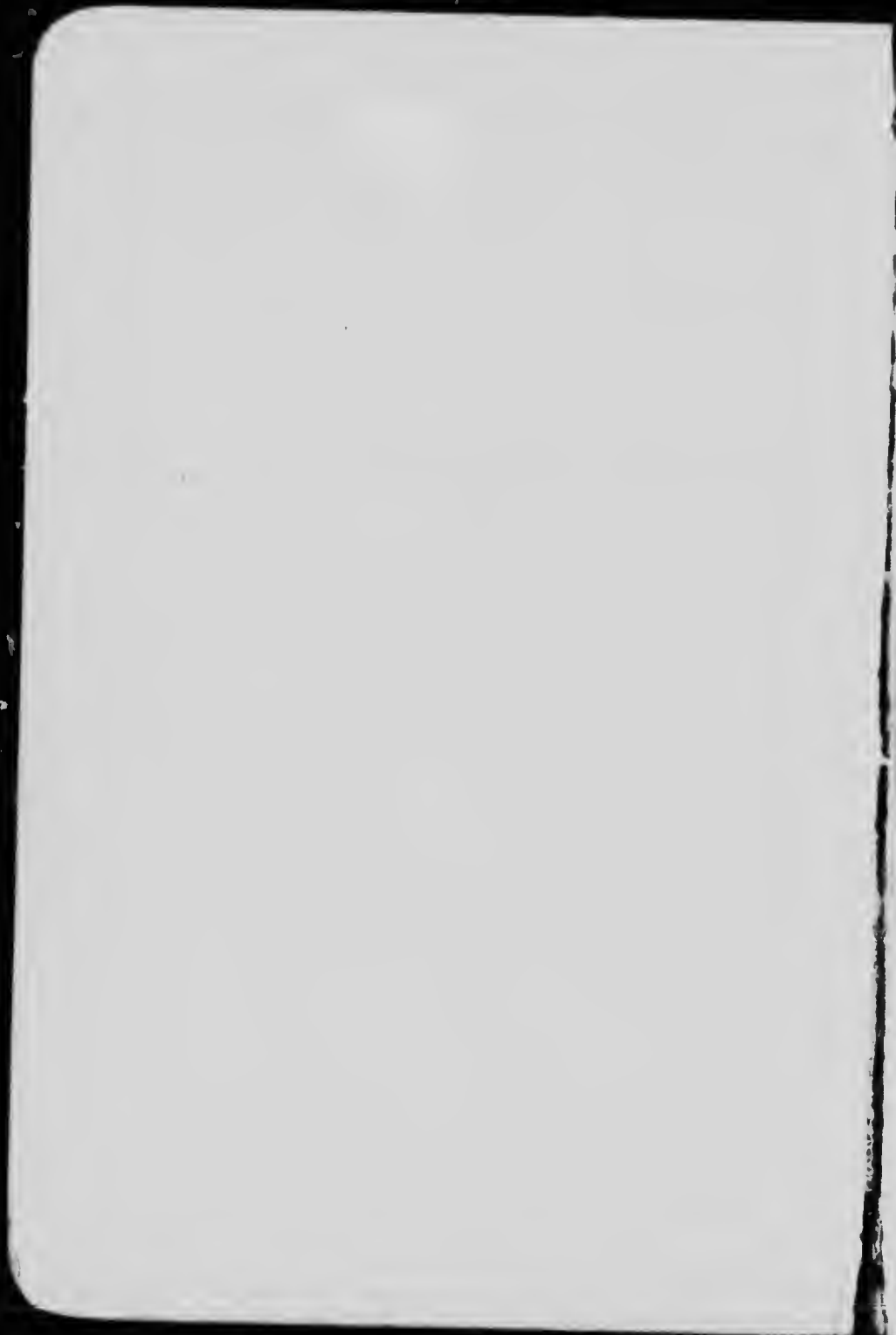
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Mrs. G. Ernest Russell







MANUAL OF DEVOTION

to

GOOD ST. ANNE

(Ste-Anne de Beaupré)

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BY A REDEMPTORIST FATHER

## APPROBATIONS

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IN virtue of the powers conferred on us by the Most Reverend Father General, and on the favorable report made to us by two theologians of our Congregation, charged with examining the work entitled *Manual of Devotion to Good St. Anne*, by a Redemptorist Father, we permit its publication.

J. H. P. KOCKEROLS, C. SS. R.,

Sup. of the Belgian Province.

Brussels. December 21st, 1887.

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## IMPRIMATUR

† L. N. ARCHIEP. QUEBECEN.

Quebeci, die 28<sup>a</sup> Septembris 1906.

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Entered according to the Act of Parliament of Canada, in the year one thousand nine hundred and three, by the author, in the office of the Minister of Agriculture, Ottawa.







# Manual of Devotion

to

## Good St. Anne

by

### a Redemptorist Father



PILGRIMAGE OF SAINT ANNE  
DE  
BEAUPRÉ

EX 2167

A5

R44

1906

## DECLARATION

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I<sup>n</sup> obedience to the decrees of Urban VIII, we hereby declare that, subject to the approbation of the Church, we only ascribe a purely human value to the names of revelation, miracle, vision, given by us to certain facts, as well as to the appellation of Saint or Blessed, if perchance we have bestowed them on those whom the Church has not yet canonized.





## INTRODUCTION

**C**HRISTIAN tradition has handed down to us but few details with regard to St. Anne. It is the received opinion, however, that her father's name was Mathan and that of her mother, either Miriam, or, according to others, Emerentiana. Both Nazareth and the little town of Sephoris at the foot of Mt. Carmel claim the honor of having been their blessed dwelling-place. St. Anne's sisters were the mothers of several among the Apostles and of St. Elizabeth. Anne espoused Jo-Achim or Eli-Achim, who, like herself, was of the tribe of Juda and of David's royal lineage. In the Gospel according to St. Luke, Joachim is mentioned, under the abbreviated name of Eli, as father-in-law to St. Joseph. The only but glorious offspring of this marriage was the Blessed Virgin Mary. St. Anne after her holy death was buried near Jerusalem; but later on

her sacred remains were deposited in the church of the « Sepulchre of Our Lady, » in the valley of Jehoshaphat. During the reign of the Roman emperor Trajan, in the first century of christendom, the venerable body of St. Anne, or rather the greater portion of it, was brought over to the town of Apt, in the diocese of Avignon (France), where it is still held in deep veneration.

Concerning the removal of these precious remains, it is reported that one day a mysterious bark was seen to approach the shores of France. It had neither sail nor rudder, but God was its pilot. Never had the Ocean borne a greater treasure. For in this bark were St. Lazarus with his two pious sisters, St. Mary Magdalen and St. Martha, together with several other saintly women. They were fleeing from Palestine, their country, carrying away with them a number of priceless relics, the most precious among which was the hallowed body of St. Anne. This treasure was placed in the hands of

St. Auspicius, the first Bishop of Apt, whilst the remaining relics were taken to Marseilles. However, on account of the reigning persecutions, St. Anne's body had to be buried in the ground, to protect it against sacrilegious hands, and at length the place where it had been concealed was wholly forgotten. A miracle caused the discovery of the hiding-place. — The great Christian Emperor, Charlemagne, had come one year to Apt, and whilst present on Easter-day at the office, as he himself wrote to Pope Adrian the First, he suddenly beheld a young man enter the church, as if led by an unseen hand and seeming to be inspired. This young man was the son of Baron de Caseneuve and had been deaf and dumb from his birth

The crowd followed him to the altar step, and he there made signs that one of the flag-stones should be raised and the ground excavated beneath. The Emperor ordered this to be done, and at once rays of light were seen to issue from the wonderful spot. Then the

bystanders beheld a miracle worthy of being for ever remembered. The mute noble young, instantly and perfectly cured, cried out : « It is she ! It is she ! » The emperor, and all the faithful with him, fell on their knees and with tears in their eyes, likewise cried out : « It is she ! » There was indeed no room for doubt : the relics of St. Anne had been discovered ! On examining the reliquary-case containing the body, the following words were found imprinted on the cloth that was wrapped around the relic : « Here lies the body of St. Anne, mother of the glorious Virgin Mary. » — This event took place in 792, and since that time the shrine of St. Anne at Apt has always been celebrated and ever frequented by devout pilgrims.

We will now add a word concerning the pilgrimage of St. Anne d'Auray, in Brittany. Evidence of the love and devotion borne to St. Anne in Brittany is to be found in the national records and legends of that country, however far back we may seek. In the



seventh century, St. Meriadec, Bishop of Vannes, had raised a chapel on the very spot where the celebrated pilgrimage-church now stands. A statue of St. Anne was there exposed to public veneration; but in the month of February 699 a horde of barbarians pillaged the sanctuary. The holy statue alone escaped from the ravages of those impious men, owing to its having been buried in the ground, in the same place where it had been venerated. There it awaited the decrees of God's Providence for nine hundred years. An apparition of the Saint herself to Ives Nicolazie in 1624 revealed to that pious husbandman that it was the divine will that the mother of Mary should be honored anew in the same place where she had been venerated nine centuries previously; furthermore, that the ancient statue which had stood in the old chapel should be sought for and would certainly be found. After many objections by the pastor and the Bishop, it was finally decided to undertake the ne-

cessary excavations, and, as had been promised, the gladsome result was that the old statue was discovered. This was on March 8th, 1625. — Such was the miraculous origin of the shrine and pilgrimage of St. Anne d'Auray, now so deservedly celebrated throughout the whole Catholic world.





## PART THE FIRST

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### Historical sketch of the Pilgrimage

#### I

#### ORIGIN

**T**HE pilgrimage of St. Anne de Beaupré owes its origin to the devotion of the first inhabitants of the colony to the glorious ancestress of Jesus Christ; this pilgrimage is as old as the parish, this being one of the very first established in Canada. The first colonists who settled there, in 1650, came from Perche and Normandy. Those worthy people not only had a very tender devotion for good St. Anne, but inspired their children with so great a love for the country, that after two centuries and a half, representatives of most of those first families are still to be found there.

The parish had different names, in

the course of time : first of all it was called Petit-Cap, because of the hill at the foot of which the church was built ; later on it was called Ste. Anne du Nord, in order to distinguish it from Ste. Anne de Lapocatière, situated further south ; finally, it was given the name of Ste. Anne de Beaupré, or « La Bonne Ste. Anne. » The territory of the parish, formerly much larger than it is now, comprised at the time of its organization, in 1657, the whole parish of St. Joachim, and even a part of the parish of Château-Richer ; at present the boundaries of the parish are : the Laurentides, on the North ; the St. Lawrence, on the South ; the Grande Rivière, on the East ; and the Rivière aux Chiens, on the West.

Before Petit-Cap was organized as a parish, it was as a mission ministered to by Father Ragueneau, whose visits became more and more frequent as the number of inhabitants increased ; the other Jesuit Fathers came only occasionally to help him. People used to meet sometimes in one house, some-

times in another, to assist at divine service and to receive the consolations of our holy religion.

But those religious people, old mariners for the great part, were anxious to have a chapel built in their midst, and which should be dedicated to St. Anne. One of the leading men, Etienne Lessard, provided all the necessary means by the generous gift of a part of his own possessions. M. de Queylus, at that time Vicar General and parish priest of Quebec, in the autumn of 1657, fixed the site of the chapel, opposite the present basilica and, in the following March, deputed M. Vignal, to bless the corner-stone. M. d'Ailleboust, who at that time filled the office of Governor until the arrival of M. d'Argenson, consented to lay the corner-stone of the edifice. St. Anne at once showed how much the work pleased her. She cured Louis Guimont of a painful rheumatism which made him quite unable to take part in the work with his neighbours; he simply placed

three stones in the foundations, and found himself instantly cured, to the great admiration and consolation of all.

Strange to say, this chapel, already consecrated by a miracle, was never completely finished, or even sufficiently so to serve for public worship. The true cause of its never being completed and of the site itself being abandoned lay more in the difficulty of obtaining means than in the danger of its being damaged by the tides. Another chapel was begun nearer the hill.

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## II

### THE SECOND CHAPEL

**M**R. MOREL, having, immediately after his arrival in Canada in 1661, being placed in charge of the parish, set to work to solve the difficult question of building the chapel. Together with Monseigneur de Laval, he deemed it more prudent to choose another site for the new building. Etienne de Lessard, ever generous,

again gave the ground for it. The work was begun at once with ardour, and, in 1662, the chapel was already fit for divine service. The people immediately took possession of it, so anxious were they to pray Good St. Anne in her sanctuary. This chapel, of a very modest appearance, was built in the same way as most of the structures at that time.

Good St. Anne again showed that this new temple was no less agreeable to her than the first. In her maternal mercy, she granted favors of every kind to all who came to kneel and pray to her there.

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### III

#### THE STONE CHURCH

THE parishioners of Petit Cap could not wait long to erect a more suitable temple in honor of their holy Patroness. Encouraged by Monseigneur de Laval and by their new parish priest, M. Filion, they began the work in 1676.

The Third Church whose site is plainly shown by the *Memorial Church* which stands in the place once occupied by its transept, was built of stone, in 1676, by M. Filion. It was twice restored, once in 1694, and later on in 1787, and was used for public worship until 1876.

During the British invasion in 1759, which ended in the cession of the country to Great Britain, a detachment of Wolfe's troops under the command of Alexander Montgomery (brother of the General who was killed in the attempt to capture Quebec and who fell under its walls in the night of December 31st, 1775), devastated the country, and the only building left standing in the village was the little church, under the special protection of St. Anne. The foundations of this church, so dear to pious souls and so precious in the eyes of Canadian History, within whose walls the faithful worshipped during two centuries, have no other covering than a thin layer of earth, awaiting the day of a complete restoration



IV

THE FOURTH CHURCH

THE Fourth Church is the present Basilica, the building of which was begun in 1872 and which was blessed in 1876

Owing to the ever increasing number of pilgrims, this church was enlarged in 1886. His Holiness Pope Leo XIII raised it to the rank of Basilica Minor in 1887. It contains numerous altars all of which have all their own merits but the *bas-reliefs* of the communion-rail and of the marble altars are especially deserving of the visitor's attention. Each of these *bas-reliefs* expresses admirably a scene from Holy Scripture. The *pedestal* supporting the large statue of St. Anne and Child is most imposing; cut out of an onyx block and highly polished, it is the centre of admiration for all. Connaisseurs also admire the *floor* inlaid with Champlain marble in which Pompeian Red, so scarce nowadays, is found in large

quantities. The *organ* placed in position in 1897, ranks among the finest in America. All these objects of art are the result of the generosity of pilgrims and visitors and a hint to the kind reader to perpetuate the tradition.

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## V

## MEMORIAL PLACES

1. — The *Memorial Church*, also called the old church. It was rebuilt in 1878 on the site of the third church — which has already been spoken of. The *furniture* and *ornaments* of this chapel date from the end of the seventeenth century or the beginning of the eighteenth; as such, they are antiquities seldom found on this continent and deserve the attention of the visitor.

2. — The *Holy Spring*, whose water has cured so many sick and infirm, has its source near the Memorial Church.

Its water runs summer and winter with sufficient abundance to satisfy the devotion of hundreds of thousands of

pilgrims who draw as much as they wish. It is the spring that feeds all the *fountains* which are on the church grounds. It is kept covered to preserve the water from contamination, the doors being opened only to make the necessary repairs to the basin.

3. — The *Scala Sancta*, is a religious structure unique of its kind in all America. It occupies the former site of the *presbytery* and priest's *garden*.

The large flight of steps, inside the building and which the worshippers ascend on their knees, contains relics from the Holy Land and was built in imitation of the steps that Our Saviour mounted, during His Sacred Passion, in the palace of Pontius Pilate, which latter are preserved in Rome. All the *frescoes* of this monument are scenes from the Holy Land and are due to the brush of a Redemptorist Brother who spent nearly two years in painting them. Each *statue* recalls some moving incident of the Passion. Visitors will be well repaid by a visit to this chapel.

4. — The *Cemetery*, so modest in

appearance, has nevertheless an interesting history.

Opened in 1670, it has held the bodies of all who died in the parish since its foundation and of several others who wished to repose under St. Anne's shadow. There have been buried in its precincts, up to this year, three thousand seven hundred and twenty-four bodies, of which seventy-one were those of Indians. This is astonishing, considering its very limited proportions; the number of persons buried therein is so considerable that they could not find to-day standing room together on the same piece of ground.

5. — A site of great historical interest is certainly that of the *Habitation of the Hero of Beaupré*. The stairway leading to the Nuns' Convent and the house next to it, on the side of the Scala Santa, conceal the foundations of the house once inhabited by *Pierre Carré*, the hero of Beaupré.

During the siege of Quebec by Phipps, in 1690, this brave captain, at

the head of his Canadian militia, forced the enemy to abandon his landing place at Beauport, leaving behind a flag and five heavy guns. Governor Frontenac and all high authorities acknowledge that Quebec was saved by that valiant action. Two of the guns were sent to Quebec; two, given to Beauport, and one to St. Joachim; but Carré received as a trophy of his victory, the captured flag which he presented to the church of St. Anne. The memorable day of October 18th, 1690, so glorious for the Canadian arms, did not pass however without casting a gloom over the village. Pierre Maufile, a child of the parish and as yet a schoolboy, who had courageously taken up arms in defence of his country, was mortally wounded in the conflict and died in the hospital a month afterwards from the effects of his glorious wounds.

6. — The *Convent of the Franciscan Sisters*, commonly called the White Nuns, seated on the hillside, was first built in 1837, by Father Renvoyzée who made it his residence until his death,

in 1843. This *mansion*, before being fitted for a convent, was flanked by four towers and had cost, with its dependencies, the sum of ninety thousand francs.

The view of the grand St. Lawrence and of the Island of Orleans from this beautiful spot cannot be properly described; it must be seen to be appreciated. Seated as it were like a nest in a mass of foliage, it is a desirable place for ladies intending to spend a few days in St. Anne's. The *Blessed Sacrament* is exposed every day in the chapel and one may attend all the public exercises where prayers are recited by the Nuns in a manner recalling the old monastic times.

7. — The *Convent of the Redemptoristine Nuns*. On the 5th August 1905, three Redemptoristine Nuns from Mariënthäl, Holland, arrived at St. Anne de Beaupré where they founded a convent of their order; the first of that kind established on the shore of America.

Two months later, the good Sisters

were rejoined by six other companions from the same country, who wished to be partakers of the trials and hardships, which inevitably follow all new foundations.

The plans of the convent and chapel were drawn by Mr. Emile Tanguay, architect of Quebec.

The stately building constructed in Gothic style, is beautifully situated on the slopes of Beaupre's hill, which overlooks the majestic St. Lawrence and the famous Basilica of Good St. Anne.

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VI

TREASURY OF HISTORICAL  
RELICS

I. First statue of St. Anne in Canada. —  
1662.

This wooden statue was brought from France, in 1661, and deposited in the church the following year. In 1676, it was put in the frontal of the new church, where it remained for two centuries. Older historical relics are seldom found on this continent.

## II. Collection Box. — 1663.

When it was used for the first time, that is, on the day of the dedication of the second church, July 26th, 1663, it was returned with 12.65 francs (\$2.53), which was then considered a good collection, as at that time wages were only one franc a day. But its most glorious day, in those remote times, was on the occasion of the pilgrimage of the Viceroy de Tracy and staff, when sexton Mich. Bouchard saw 70 francs (\$14.00) dropped into it one after the other.

## III. Ivory Altar Crucifix. — 1663.

Connoisseurs acknowledge in this remarkable piece of sculpture the work of a master of the art, and according to some, it is the work of the famous Duquesnoy.

## IV. Mass Vestment made and given by Anne of Austria, mother of Louis XIV. — 1666.

Its durability is explained by the fact that the orfrays are of pure silk, gold and silver. Anne of Austria, after twenty years of marriage to Louis XIII, had not had yet the happiness of presenting an heir to the throne of France, but, fully confident in the powerful intercession of her Patron Saint, she ordered prayers and masses to



be said daily for that intention. Her confidence was not in vain, and, as a consequence, France had the glory of having Louis XIV as king. In thanksgiving for the event, Queen Anne ordered some offering to be sent to all the churches dedicated to St. Anne in the kingdom; that sent to Canada was made by her own hands.

V. Silver Ciborium. — 1666.

Though used for over two hundred years to distribute Holy Communion to hundreds of thousands of pilgrims, this sacred vase of solid silver is still as sound as a new one. It is only lately that it has been placed in the Treasury, and it well deserves the honor.

VI. Silver-gilt Ostensorium used for the Exposition of the Blessed Sacrament. — 1667.

Having been recently repaired in Paris, this fine piece of art of the seventeenth century attracts much attention from connoisseurs

VII. The first reliquary. — 1670.

It enclosed the first relic of St. Anne, which was brought to Canada by Bishop Laval, and is still preserved. But as it is

inconvenient for presentation to the veneration of the faithful, the relic has been removed and placed in a better reliquary.

### VIII. Silver chalice. — 1670.

This chalice has been daily used at the altar for over two hundred years. Taking into consideration the fact that the priest has to wipe off carefully every drop of wine or water that may be left after using the sacred vessel, we must admit that the silverware of the seventeenth century was fully equal, in quality and durability, to that of our age.

### IX. Pyx. — 1700.

The sight of this pyx has brought joy and consolation to many a sick person since the founding of Beaupré, as it contained the Holy Viaticum without which no Catholic wishes to leave this world. In St. Anne's, the Holy Viaticum is always carried to the sick in a most solemn manner. The priest, vested with the surplice and stole, and preceded by a torch bearer, hastens to the sick person's home, while the tolling of a bell warns people that one of theirs is in danger of death. When this modest little cortege passes, every one within hearing of the bell, immediately drops on his knees, wherever he may be :  
*Jesus of Nazareth is passing by !*

X. Solid silver altar crucifix. — 1706.

Given by the illustrious Pierre Lemoyne d'Iberville, the conqueror of Hudson's Bay (1697), the discoverer of the mouth of the Mississippi (1699), the founder and first governor of Louisiana (1700). He presented this silver crucifix along with a set of altar-candlesticks of the same metal, the very year of his death (1706). — This sacred object bears the inscription : *donné par d'Iberville, 1706 — Given by d'Iberville, 1706.*

XI. Wax candle mould. — 1722.

XII. Altar bread irons. — 1723.

Formerly the wafers for use on the altar, and the wax candles used in the holy ceremonies, were made on the premises of every church whether rich or poor. The candle mould and the wafer irons belonging to the old church of St. Anne, are here exhibited under Nos. 11 and 12. They are preserved as historical relics.

XIII. Antiphonaries. — 1758.

Church books containing anthems, psalms and hymns of Catholic worship, with notes in plain chant. These books were printed in 1703.

#### XIV. Ablution cup. — 1774.

A little cup which was kept on the altar, and contained water in order that the priest might wash his fingers after having given Holy Communion outside of Mass time.

#### XV. Pax. 1788.

In our days this object is used only when High Mass is celebrated in presence of a Bishop enthroned. Until lately it was customary to bless the bread which was offered, every Sunday, by parishioners in their turn. The priest, after the blessing, presented the Pax to the donor to kiss, saying at the same time : « *Pax tecum.* Peace be with thee, » whence its name.

#### XVI. Cross of the Church-warder. Seat. — 1795.

This cross was the mark placed on the seat which was occupied by the church-wardens in the old church.

#### XVII. Silver holy water Font and Aspergill. — 1800.

In some blessings the priest uses holy water which is sprinkled from the Font with the Aspergill.

#### XVIII. Sanctuary Lamp. — 1803.

This silver lamp was presented to the

sanctuary by Mr. de la Chenaie, as a token of gratitude for a favor obtained through the intercession of Good St. Anne.

**XIX. Processional cross. — 1814.**

Cross carried at the head of every religious procession which takes place whether inside the church or outside. — This cross has no artistic value.

**XX. Crowns of St. Anne and the Blessed Virgin. — 1889.**

These crowns were made from the precious metals and stones taken from votive offerings to the Wonder-Worker. The crowns are solid gold, and the jewels that adorn that of St. Anne are real amethysts, turquoises and corals. The Blessed Virgin's crown is moreover ornamented with golden lilies, to symbolize her purity.

**XXI. Votive offering of the Comte de Paris. — 1890.**

This chiselled and embossed silver portrait was presented to the church by the Comte de Paris, in memory of his pilgrimage to St. Anne de Beaupré, in October 1890. This illustrious son of the kings of France is here represented under the figure of his ancestor St. Louis placing

himself under the protection of St. Anne. It is not easy to describe the artistic value of this princely gift. The master-hand is at once recognized. The Prince's arms are seen on the top of the silver-gift frame : three flowers-de-luce in an azure field.

## XXII. Gothic Ostensorium.

## XXIII. Gothic Ciborium.

These valuable pieces of jewelry have also a great artistic merit. Both were during some years used for divine worship in the Basilica. Replaced by others more convenient, although less precious, they were considered worthy of a place in the treasury of the Sanctuary.

## XXIV. Altar bell.

This small bell is the fac-simile of an old Roman bell. The eagle, the ox, the lion and the man cut in the brass, represent the four Evangelists whose names also appear on the bell.

## XXV. Watch and cane of an old parish-priest of St. Anne de Beaupré.

These two precious objects were the property of Rev. J. B. Blouin, formerly parish-priest, who died in October 1899. The deceased was a zealous propagator of the devotion to Good St. Anne. It was

he who began the construction of the present Basilica.

**XXVI. Seal of a Mexican President named Santa-Anna.**

This seal, which is made of solid gold, takes the form of an eagle standing on a rock of lapis-lazzuli bearing the stamp of the seal. The king of the air holds between his spread wings a sphere likewise of lapis-lazzuli. His eyes are formed by two rubies; they are riveted on the sphere on which the word *Mexico* is inlaid in letters of gold. The seal proper bears the initials of the President, wreathed with the insignia of his dignity. This piece of art, on account of the delicacy of the work, is worthy of the attention of connoisseurs. — Antonio Lopez of Santa-Anna was elected president of the Republic of Mexico, in 1832, and died in the city of Mexico in 1876.

**XXVII. Authentic letters of the first relic.**

The autograph letters attesting the authenticity of the first relic of St. Anne, given to the Sanctuary by Mgr de Laval, in 1670, are contained in the frame numbered 27.

**XXVIII. Reliquary of St. Anne.**

This reliquary resembles a silver portico

flanked with two winged griffins, and surmounted by a statue of St. Anne, miniature of the Beaupré statue. It was given to the Sanctuary, in 1801, by Cardinal Taschereau.

### XXIX. The pilgrims chalice.

This chalice made of the gold and precious stones offered to the Sanctuary by pilgrims, is an article of very great value. It is enriched with eighty eight stones the most remarkable of which are : two fire opals, three chrysolites, five lapis-lazzuli, seven amethysts, eight emeralds, ten rubies, twenty-four pearls, etc. On the foot of the chalice are six oval medallions representing : Jesus-Christ, Our Lady of Perpetual Help, Good St. Anne, St. Joachim, St. Joseph and St. Alphonsus. Around the foot is an enameled ring upon which we read a latin inscription in connection with the Holy Eucharist. Stones, pearls and medallions are artistically encased in a filigree which covers the foot, the stem and the two thirds of the cup.

N. B. — The Treasury contains also a multitude of precious articles such as commemorative medals, watches, bracelets, chains, rings, brooches, lockets and other jewels offered spontaneously by pilgrims, as tokens of gratitude for favors obtained through the intercession of the glorious Wonder-Worker.



VII

OLD PAINTINGS

1. Votive offering from the Marquis de Tracy, Viceroy of Canada 1666.

This painting from the brush of the famous Lebrun was given to the Church in 1666 by the Viceroy in fulfilment of a solemn promise made by him when in peril on the sea during his voyage to Canada. The subject is mostly copied from Ruben's « Education of the Virgin » which is to be seen in the Antwerp museum. According to the custom of the time, the marquis and marchioness de Tracy are represented on the same canvass, dressed as pilgrims, paying their homage to the Saint.

2. St. Anne and the Blessed Virgin, about 1677.

This picture, as well as the following one, were painted by François Luc, a Franciscan deacon, and given to the Church by Mgr de Laval to serve as companions to Lebrun's painting.

3. St. Joachim and the Blessed Virgin, 1677.

4. Votive offering from Mlle de Bécancour, 1689.

Some days before her entry into the Ursuline Convent in Quebec, Mlle de Bécancour, daughter of the Baron de Portneuf, came on a pilgrimage to St. Anne to implore the assistance of her Holy Patron in the accomplishment of her pious purpose: it was then that she offered this picture which represents herself kneeling before St. Anne and the Blessed Virgin.

5. Votive offering from Jean Jung, 1696.

Jean Jung, a Quebec merchant, who, with his father, Guillaume Jung, a merchant of Bordeaux, France, did a large trading business, was pursued by three Dutch warships. His vessel was on the point of being captured when a thick fog settled on the river hiding him from the enemy, so that he was enabled to escape by running his ship into the mouth of the Saguenay. This painting was retouched in 1826, by Ant. Plamondon, of Quebec.

6. Votive offering from Madame Riverin, 1703.

Denis Riverin wished to establish on the banks of the Magdalen River at the foot of Mount Notre-Dame, a mixed colony,

that is, one whose inhabitants might spend part of their time in tilling the soil and the remainder of the time in fishing. The attempt failed however, and Madame Riverin taking her husband's troubles to heart, placed herself and her children under the protection of St. Anne, offering at the same time this picture in which she is represented with her little family.

7. Votive offering from Louis Prat, 1706.

Louis Prat, merchant, shipowner and portwarden, was in Quebec as early as 1703. From the year 1706 to 1721, he was the trader who had the most frequent relations with the Fabrique. His brigantine was the *Joybert*. The inscription on the painting reads: EX-VOTO. LUDOVICY PRAT. 1706.

8. Votive offering : Ship *St. Anne*, 1709.

Three persons are seen on this dismasted vessel. In the bow is a layman, very probably the commander, Edouin. He is kneeling with clasped hands and praying fervently. Amidships is seen a Franciscan with his hands raised towards Heaven. Near the stern a priest is seated saying the breviary. This last must be Father Gaulin himself who was sent by de Su-

because to carry the information relative to the invasion of Canada by the British from Boston and New York, and who realizes the peril surrounding the bark. The painting bears the inscription in French : VOW MADE BY THE CREW OF THE STE. ANNE commanded by M. EDOUIN, 1709.

9. The King's Hero, 1711.

Votive offering presented by the crew of this vessel in thanksgiving for the protection given by St. Anne during the British invasion, when eighty-four ships sailed into the St. Lawrence under the command of Admiral Walker. The whole fleet was destroyed on the beach of Egg Island and the invaders abandoned their project.

10. Votive offering from Roger, 1717.

Gabriel Roger, a Quebec merchant, with whom the Fabrique of Ste. Anne had business relations, had promised the painting on the sixth of February the previous year.

11. Votive offering from three survivors of a Shipwreck, 1754.

On the 17th of June, 1754, at two o'clock in the morning, a small boat was upset by a wave between Point Levis and Beauport.

The five occupants were thrown out and thought that their end was near. Three escaped however: they were J. B. Auclair, Louis Boursier and Martha Feuilletau. Seeing that their escape from death was due to the intercession of St. Anne to whom they offered fervent prayers in their danger, they wished to hand down the history of their accident and safe delivery by this offering which speaks more for their wish than it does for the skill of the artist.

12. St. Louis, King of France.

This picture was bought from the Ursulines of Quebec, in 1765, for the sum of £200.

13. Wreck of the *Saint Esprit* of Quebec.

Father Pierre and the crew made a vow to St. Anne, and they escaped a watery grave.

VIII

THE RELICS

As we have already seen, wonderful cures were wrought in the shrine of Beaupré as early as 1662. Pilgrims of

all classes went thither in great numbers; but as yet there was no souvenir of St. Anne to be offered to the veneration of the faithful. The zeal of Monseigneur de Laval supplied this want. Through his efforts a precious relic was obtained from Carcassone, a town in France. It is a notable fragment of a finger bone of St. Anne. It was exposed for the first time on the 5th of March, 1670, and has not ceased since then to be the object of fervent devotion. The letters attesting its authenticity can be seen, — hanging in frames — upon the walls of the sacristy. Another relic, less remarkable, but still of great value, was given in 1877 by Father Laliberté, formerly pastor of St. Michel de Bellechasse, on his return from a pilgrimage to Rome.

A third relic was presented to the church in 1880 by Rev. Father Charmetant, procurator of the African missionaries. It is a precious fragment of rock, extracted from the room of St. Anne in Jerusalem. This room, wherein took place the mysteries of

the Immaculate Conception and birth of the Blessed Virgin, is at present the crypt of the Basilica of St. Anne in Jerusalem.

Again, in 1889, Mgr Bolduc, of Quebec, bequeathed by will to the Basilica of Beaupré a fourth relic of St. Anne. In January, 1881, after long and constant entreaties, the chapter of Carcassone graciously condescended to divide into two equal parts its valuable relic of St. Anne, namely the hand bones, and to share this priceless object with our church.

Finally in 1892, His Eminence Cardinal Taschereau gave to the Shrine of St. Anne and to all Canada, the *Great Relic*, obtained at his request from the Sovereign Pontiff Leo XIII, through Mgr. Marquis.

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IX

PRIVILEGES CONFERRED BY  
THE POPE

**B**y a Rescript of the 7th of May 1876, Pius the Ninth was pleased

to declare St. Anne Patroness of the Province of Quebec, without prejudice, however, to the title of St. Joseph, the Patron, for two centuries and a half, of all Canada. On his part, Leo XIII a few years ago singularly enriched the shrine of St. Anne and granted it exceptional favors. The church has received the title and privileges of a Basilica. Rome alone can grant this title, which gives the pastor the right to sit on a throne, to wear the cappa magna (a special cope) and to be preceded by a person ringing a bell at divine service. Moreover, the indulgences of the seven privileged altars of the Basilica of St. Peter's at Rome have been attached to seven altars of the church, i. e. to the three in the chancel and the first and second in the chapels on either side. The holy statue was solemnly crowned in the name of the Sovereign Pontiff, and the Confraternity of St. Anne was raised to the rank of an Archconfraternity. We give the solemn documents which grant those favors :



PONTIFICAL BRIEF

OF THE 28TH OF JANUARY, 1887, RAISING TO  
THE RANK OF A BASILICA THE CHURCH  
OF ST. ANNE

LEO XIII, POPE

*For future memory*

IT is Our custom, according to the usages of the Roman Pontiffs, Our predecessors, to honor with special titles, the temples of God remarkable for their antiquity and renowned above others for the miracles which therein take place and for the deep veneration of the faithful. As it has been brought to Our knowledge that among these sanctuaries must be numbered the church of St. Anne, at Beaupré, justly famed for the multitude of its pious pilgrims, We have resolved to confer upon it a special title of honor.

Wherefore, in virtue of Our apostolic authority, We grant by these present letters, in all perpetuity, to the church of St. Anne de Beaupré, diocese of Quebec, the title of Minor Basilica,

together with all the privileges, honors and prerogatives thereof.

Given at Rome, near St. Peter's, under the seal of the Fisherman, this twenty-eighth day of January, 1887, in the ninth year of Our Pontificate.

### PONTIFICAL INDULT

**O**UR Most Holy Father, at the request made by the undersigned, Archbishop of Cyr, Secretary to the Congregation of the Propaganda, has deigned to grant to all the faithful of both sexes all the indulgences attached to a personal visit to the seven privileged altars of St. Peter's in Rome.

The faithful can gain these indulgences twelve times a year, on days to be determined by his Eminence Cardinal Taschereau, Archbishop of Quebec, on the condition of visiting with devotion the seven altars designated, in the Minor Basilica of Ste. Anne de Beaupré, and there praying for the propagation of the Faith and the intentions of the Sovereign Pontiff. — Given at Rome, etc., Jan. 16th, 1887.

BRIEF OF THE CROWNING OF  
THE STATUE

LEO XIII, POPE

**B**ELOVED Son, health and apostolic  
Benediction. The devotion of the  
Canadian people to their beneficent  
Patroness, St. Anne, the mother of the  
Blessed Virgin, is attested by the re-  
nowned and noble temple, erected in  
honor of St. Anne at Beaupré; by the  
general worship of which the temple  
is the object and by the number of  
pilgrims who repair thither. To encour-  
age so great a piety and the more to  
stimulate it, We grant the prayer of  
Our beloved Son Nicholas Mauron,  
Superior General of the illustrious Con-  
gregation of the Most Holy Redeemer  
to which the temple of St. Anne is  
confided, and We give unto you, belov-  
ed Son, who, by virtue of Our apostolic  
authority, rule the arch-episcopal See  
of Quebec, the power to place with full  
liberty and permission in Our name  
and by Our authority, either by your-  
self or by a delegate, a precious crown

on the Statue of St. Anne, at Beaupré.  
Given..... May 5th, 1887.

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PONTIFICAL BULL

OF THE 28TH OF APRIL, 1887, ESTABLISHING  
THE ARCH-CONFRATERNITY

LEO XIII, POPE

*For future memory*

**A**BOUT seven leagues from the city of Quebec, in a place called Beaupré, stands an ancient and celebrated temple built in honor of St. Anne, mother of the Immaculate Virgin Mother of God, to which a great number of pilgrims, not only of the diocese of Quebec, but also from the Dominion of Canada and the United States of North America, come with great piety and religious sentiments; for there they obtain innumerable graces and striking miracles through the intercession of St. Anne, the glorious mother of the Blessed Virgin Mary.

This vast and famous shrine is directed with great zeal by the members

of the illustrious congregation of the Most Holy Redeemer. A confraternity of St. Anne, canonically erected, is established there and is in a flourishing condition. In order, therefore, that this pious confraternity may produce more abundant fruit, Our Dear Son Nicolas Mauron, Superior General of the said congregation, petitioned Us, with the approbation of the Archbishop of Quebec, to deign to raise the said confraternity to the rank of an Archconfraternity with the privileges attached to this title.

Therefore, wishing to testify Our special benevolence, We erect and institute by the present letters, in virtue of Our apostolical authority and in perpetuity, the said confraternity canonically established in the said church, under the invocation and patronage of St. Anne, into an Archconfraternity with all the rights, honors, and ordinary privileges.

To the Superior of the said confraternity thus erected, We grant also in

perpetuity, in virtue of our Apostolical authority, the power to admit to the Arch-confraternity the confraternities of all the parishes of Canada and the United States, of the same name and having the same object.

Therefore, we decree that Our present letters be and always remain firm, valid and efficacious ; that they be published and bear their full and entire effect, that they be in all and in every way fully useful to those whom they concern and may concern in the future. That in this matter it may thus be judged and ordained by all judges, either ordinary or delegated ; We declare null and void all that may be attempted otherwise, knowingly or through ignorance, by any authority whatsoever, notwithstanding all things to the contrary even worthy of a special and individual derogation.

Given at Rome, near St. Peter's, under the seal of the Fisherman, this twenty-sixth day of April 1887, in the tenth year of Our Pontificate.



## PART THE SECOND

Pious practices in honor of St. Anne

### CHAPTER I

## MONTH OF ST. ANNE

### FIRST DAY

#### CONSIDERATION

*St. Anne has a right to our homage*

THE veneration of the Saints is most agreeable to God. This doctrine is based on the Scriptures, on sound reason and on the tradition of Christian nations. —To me, O God, are thy friends exceedingly honorable, says the Psalmist (Ps. 108), and St. Paul adds: Give honor to whom honor is due..... honor and glory is due to every one who worketh good (Rom. 9. 10). And has not God taught us to honor the Saints by Himself, bestowing on them the gift of

miracles? The natural prompting of our heart impels us to respect and honor those who are renowned for their talents, learning, bravery, the dignity of their office, great charity and other virtues. And we show this esteem outwardly in our words and actions. Good children honor and respect their parents; servants show respect to their masters, and subjects to their superiors. In like manner, the Catholic Church honors those servants of God who are crowned with glory in heaven. Who should not reverence them, since during their life they did so much good, fought and suffered so much, and conferred so many benefits upon the human race; since now they are friends of God, and his guests, possessing a higher dignity than all the dignitaries of the world? This veneration has been paid to the Saints from the earliest days of Christianity. The lights both of the Greek and Latin Church, St. Basil, St. Gregory Nazienzen, St. Ambrose, St. Jerome, St. Augustine, St. Chrysostom, St. Gregory the Great, and more, or rather all,



have spoken to the Saints and desired their assistance. — Unbelievers reply : You are wrong in invoking the Saints and praying to them. — Why? It is quite allowable to ask prayers of my friends. St. Paul himself gives me the example, since in his Epistles, he asks for the prayers of the faithful. To desire the prayers of the Saints in heaven is certainly no less consistent with Christian piety, than to ask the prayers of the faithful upon earth. To the Saints it is still said : Ask and you shall receive (Matth., c. 7.) For themselves they have nothing more to ask, they are happy. They ask *themselves* us. And to appeal to reason : is this sentiment, is this law of sympathy, which God who framed our nature, has so deeply planted in our hearts, and which He has sanctified by a holy commandment, to be rooted out from our soul on the threshold of heaven ?

Among all the Saints now reigning in glory, few have more right to our homage than St. Anne. Is not her being the Mother of Mary, a sufficient

proof of this? This is the very reason why this devotion is so beneficial to us. Mary is our great and universal Mediatrix with Jesus Christ, it is she who renders our prayers agreeable to Him and seconds them with her all-powerful intercession; it is she who opens the treasure-house of the merits of Jesus Christ when she wills, and as she wills, and in favor of whom she wills. So that whoever merits Mary's favor is certain of having his name written in the book of the predestined, and this doctrine is held by all the Saints. Now, who does not perceive that doing honor to her Mother is one of the surest ways of attracting the merciful eyes of our all-powerful Queen? The Holy Ghost tells us to honor our parents, since without them we should never have existed. This law concerns Mary just as it concerns the other children of Adam: it was to St. Joachim and St. Anne, after God, that she owed her existence, and what an existence! The happiest, the most glorious that can be conceived and one

which will always remain unequalled. After her Divine Son Mary fills the highest place in the universe and this happiness, I repeat, comes to her, after God, through St. Joachim and St. Anne. How deeply then must she love them and how gladly behold the honors paid to them!

It is not that St. Anne has any need of our homage; she is in perfect bliss, and nothing that we can offer her is to be compared with the homage she receives from the Saints, the Angels, St. Joseph, Mary and Jesus. She does us credit and honor by accepting the marks of our devotion, even as a great Queen, seated on her throne and surrounded by her court, would do great honor to some simple peasant by returning his salutation. But she is so good that she is pleased to accept every pious offering we make her; in one way, she even takes more pleasure in our homage than in the praises offered her by the heavenly citizens, since, like all noble hearts, like Mary, like Jesus, like the Eternal Father, her chief delight is in

lending ear to the prayers of the miserable and afflicted. She loves our prayers too, because they afford her an opportunity of conferring benefits upon us.

PRACTICE. — Make the firm resolution to say daily three « Gloria Patri » in honor of St. Joachim and St. Anne after your evening prayer, or after your beads, if you say them, every day. Or you may say two « Ave Maria » with the same intention.

#### PRAYER

**B**LISHED was the womb that bore thee, O Mary! Blessed was she who had the happiness of carrying thee in her arms and of watching over thy slumbers! Blessed was she who had the happiness of hearing thee call her « Mother »! Blessed was she whose glory it was to teach thee how to speak, to pray, to walk! Glorious St. Anne, I rejoice with thee because thou wert chosen by God to fulfil so great a destiny; I take part in the joy which thrilled through thee, when, beholding Mary seated on the right

hand of Jesus, higher than the elect, than the Angels, Archangels, Cherubim and Seraphim, thou didst say to thyself: "She is my daughter!" Great Saint! be thou for ever filled with joy at thy great happiness, but vouchsafe to not forget a poor sinner who cries to thee. I ask but one grace: ask thy most admirable daughter to take me under her special protection; obtain this favor for me and I will ask no more; for if she deigns to protect me, I am sure of salvation.

EJACULATION. — St. Anne, mother of her who is our Life, our Sweetness and our Hope, pray to her for us!

#### EXAMPLE

AT the commencement of last century, an Irish Catholic family embarked on board a vessel in England in order to come to America. At the entrance of the Gulf of St. Lawrence a furious tempest arose, struck and dismasted the vessel and completely wrecked it. Nearly all the passengers were lost, and among them was the father of the family we are speaking of: but the mother and daughter, both of whom wore a picture of St. Anne,

escaped from death. Each was ignorant of the fate of the other, for they had been rescued by different vessels and arrived in Quebec the one two days after the other.

The mother, who was on board the first vessel that arrived, believed that her daughter had perished as well as the father. The double loss proved too much for her, her mind gave way and while in such a state, she tried to put an end to her life.

The daughter having arrived in Quebec, found herself, at fifteen years of age, alone in a strange land.

She learned that a woman, who like herself had escaped from the same shipwreck, was near at hand in an insane asylum and that this woman had been driven mad by some terrible misfortune. Her heart at once told her that this poor madwoman must be her mother, and that she herself was not an orphan. She hastened to the establishment and asked for the stranger, — who proved to be her mother. The daughter wished to throw herself into her mother's arms, but the unfortunate woman, instead of recognizing her child, gazed at her quite frightened and fled.

The young girl did not lose courage, knowing that the issues of life and death are in the hands of God. A great miracle had recently been worked at St. Anne de

Beaupré and she determined to hasten thither and to have her mother likewise conveyed there. During the Holy Sacrifice of the mass which was offered by the priest for the poor woman's recovery, the latter struggled fearfully before the altar whilst her daughter prayed with all possible fervor. Gradually a great change took place in the face and behaviour of the invalid. She was no longer agitated but appeared calmer whilst tears began to flow, and she frequently murmured : « Save me, save me. » After the mass the priest approached the mother and daughter saying to the latter : « Pray with full confidence, for your mother will be restored to you. » He then gave them the relic to venerate, and the mother, seizing it with feverish eagerness, pressed it to her lips and heart. On returning the relic to the priest, she said : « How thankful I am to you, and how happy I am, but is my daughter still living? I fancy she appeared to me in the form of a beautiful Angel ». « Your daughter lives and you shall see her presently, » said the priest. On a sign from him, the daughter threw her arms around her mother who was thus restored to her right mind and to her daughter's love.

## SECOND DAY

## CONSIDERATION

*St. Anne is the Mother of Mary and the  
Grandmother of Jesus*

THE sacred Scriptures speak very little of many holy personages whose destiny was bound up with the work of our redemption. A single page would contain all that is directly related therein of the Blessed Virgin, and scarcely is St. Joseph mentioned at all, while the life, the virtues and even the name of St. Anne are left in complete oblivion. The ever blessed and beloved name of St. Anne has been transmitted to us only by tradition and by the gratitude of Christian nations. Notwithstanding this mysterious silence of Holy Writ, to conceive an idea of the grandeur of our Patroness, it will suffice to apply to her an infallible rule, — a measure pointed out by Wisdom itself, who has said : *By their fruits you shall know them.*



If then you wish to appreciate the worth of St. Anne, see her fruit : the Lily Immaculate took its root in her heart and budded forth from her blood as from a most pure fountain ; on that blessed land, in that celestial paradise, sprang up the rod of Jesse, the tree which has given the Fruit of life. It is her glory to have been *the Mother of Mary and the Grandmother of Jesus.*

St. Anne is the Mother of her whom the devils fear, whom the Angels bless, and whom God loved above all others of his creatures. She is the Mother of her who, after God, sees none superior or equal to herself either in holiness, in glory, or in power. She is the Mother of her who was promised to Adam as the last resource of himself and his descendants after the shipwreck of their innocence ; of her who was typified by the various holy women of Old Testament and sung by the Prophets. She is the Mother of her who was immaculate in her Conception, who was a Virgin and yet a mother, who never knew the stain of original sin nor of present sin,

not even the slightest shadow of an imperfection. She is the Mother of her who is purer than the Angels, holier than the Archangels, higher than the Thrones, more powerful than the Dominations, more enlightened than the Cherubim, more inflamed with divine love than the Seraphim. She is the Mother of her who is called and who is the eldest Daughter of the Father, the true Mother of the Son, the Spouse of the Holy Ghost. She is the Mother of her who is « full of grace, » of her who has bestowed and still bestows ransom to the captive, strength to the weak, sight to the blind, consolation to the afflicted, hope to the desponding, an overflow of joy to the Angels, human flesh to the Divine Word, a Worshipper worthy of His greatness to the Eternal Father, a temple worthy of His holiness to the Holy Ghost. Anne is the Mother of her who is the ladder to heaven, the anchor of the shipwrecked, the star of the mariner, the bridge whereby God crossed the abyss which separated us from Him. St. Anne is the Mother of

her whom no tongue, not even an Angel's, can worthily praise, whose greatness cannot be conceived by any created intelligence, whom no heart, save that of her Son, can sufficiently love; St. Anne is Mother of the Mother of God!

St. Anne is the Grandmother of Jesus Christ our Redeemer, our Saviour, our Mediator, our God. She is the Grandmother of Him who, in the beginning, rested in the bosom of God, who is God like unto His Father, by whom all things were made and who sustains and preserves all things by His power and word. Yes, the Angel of good counsel, the Strong, the Hope of nations, the Conqueror of hell, the Destroyer of death, Jesus, our Light, our Way, our Life, Jesus, the only Son of God the Father, is Grandson to St. Anne! A noble born lady was accustomed to dress very simply and to wear neither diamonds nor other jewels. On one occasion, when surprise at this simplicity was expressed, she pointed to her two sons, whom she was bringing up

most carefully and who gave great hopes for the future: « Here are my jewels, » she said. Might not Anne also say, when pointing to Jesus and Mary: « Here are my jewels » ! The Wise Man has said that children are a crown to their parents: what a crown is Jesus! what a crown is Mary! O glorious and well-beloved Saint, thou art indeed truly and singularly the most blessed of women after Mary, Mother of Jesus, our God!

PRACTICE. — When you pray to St. Anne, do not fail to ask of her the love of Jesus and Mary. It is the most beneficial prayer you can offer, and will always be granted.

#### PRAYER

**E**TERNAL Father, I bless Thee for having from all eternity chosen St. Anne, from among all the daughters of Adam, to be the Mother of Mary and Grandmother of Thy Son made flesh. Jesus, only Son of God, I thank Thee for having vouchsafed, for our salvation, to become Son of the Daughter of this

glorious Saint. Holy Ghost, I praise Thee for having rendered St. Anne worthy of her high vocation. Blessed Anne, I rejoice in thy happiness and glory ; I rejoice for thee and also for myself. For I know that, like thy blessed Daughter, thou art eminently good and filled with compassion for the unfortunate, and that thou askest no better than to use thy influence with Jesus and Mary in favor of those who invoke thy name. Behold, I now invoke thee from the depths of my misery : thou knowest the grace that I desire to obtain. Do thou vouchsafe to ask it for me, a poor sinner quite undeserving of all grace, only meriting chastisement ; and I shall certainly obtain it, if such be God's will and if it be for the good of my soul. However this may be, there is one grace which thou wilt not fail to obtain for me, and which I prize above every other : that of never again offending my God, of loving Jesus and Mary, and of one day seeing them face to

face, and praising them with thee for all eternity.

EJACULATION. — Good St. Anne, obtain for me by thy prayers that I may love Jesus and Mary above all things.

#### EXAMPLE

ABBÉ Gosselin writes that on Sept. 30th, 1874, he was a witness of an extraordinary miracle. A young girl from the parish of Ste. Croix, Caroline L., by name, who, for several years had been entirely unable to walk, had arrived at St. Anne the previous evening. Seeing her stretched nearly motionless on a bed and worn to a shadow, many persons were heard remarking that St. Anne would have a hard task to perform if she enabled this girl to wear the clothes she had brought with her; for this courageous girl had such faith and confidence in the intercession of St. Anne, that she had brought with her the dress she looked forward to wear on her return.

The next morning, she had herself carried to the church where she heard the first mass. After having given her Holy Communion, the pastor made her venerate the relic and she immediately experienced considerable relief. Abbé Gosselin then said the second mass and after the eleva-

tion she left her couch. At the termination of the mass, she walked several times round the church and then partook of food with an excellent appetite. A few days later, she was strong enough to walk down the long wharf leading to the steamboat.

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### THIRD DAY

#### CONSIDERATION

##### *Our obligations towards St. Anne*

THERE reigns in creation an admirable disposition of things : all beings, from the smallest to the greatest, are linked together by a marvellous chain, borrowing one from another the elements of their conservation. Man has need of man for the preservation of his life, for his education, and the safe-guarding of his rights. Again this order and dependence are found, and with no less splendor, in the heavens, where the annihilation of a single star would occasion a great disturbance in the harmony of the spheres. The supernatural world is not exempt from these

same laws. If in reality we owe thanksgiving only to God through our Lord Jesus Christ, sole Author of our salvation, we contract nevertheless obligations more or less rigorous towards those through whom He chooses to come to us. Have the pastors of our souls, whose tender charity has communicated to us all the treasures of faith; the missionaries who have evangelized our country, no claim to our gratitude? Now, if we owe so much to our fathers in the faith, what then are our obligations towards the parents of the Most Holy Virgin?

Other Saints have been to us generous masters, charitable ambassadors; their office was to teach, to exhort, to help us by a faithful transmission of what they had themselves received; but to whom are we indebted for Mary, our Mother, and Jesus our Head?

« Fortunate spouses, Anne and Joachim, » we repeat with St. John Damascene, « every creature is deeply indebted to you. Through you we can offer to our Creator the most perfect of



all gifts, — a chaste mother, the only being worthy of God. »

George of Nicomedia speaks of the claims which St. Anne and St. Joachim have to our gratitude, in the following manner : « We from nothing were brought into existence by a pure act of the divine goodness ; it was our bounden duty to serve our Creator in the terrestrial paradise by the practice of good and holy works : but, rejecting just commandments, we drew on ourselves the chastisement of death. Our Creator, mindful of His mercy, promised us our ransom and our liberty ; but it was necessary to wait for the time fixed upon, and for those who would set us free. Ages passed away, the prophecies were but slowly fulfilled : the Patriarchs and the just remained in painful expectation. Abraham had died and his descendants ardently longed for the day which would see the mystery of the Redemption fulfilled. David, proclaiming its fulfilment near, made his contemporaries leap with joy. The choir of Prophets cried out with a loud voice

that the Christ was about to appear ; but all these passed away frustrated in their hopes, for the allotted time had not yet come, and *those who were worthy* failed to present themselves. Finally the Creator of all things found in His ancestors instruments worthy of His designs — Anne and Joachim, parents of *her* who was to conclude the fulfilment of the promise. We owe therefore to them the Author of our joy and the first pledge of our happiness. »

But St. Anne has still other claims on our veneration and love, for we are united to her by ties still more intimate and more sacred.

Wishing to excite in us a profound respect for ourselves and for our neighbor, St. Paul says : « Do you not know that your bodies are the members of Christ ? » And elsewhere : « We are the members of His own body, we are of His flesh and bone. »

These words are not a pious exaggeration ; they attest a fact, they express a relationship of a special kind with God made man.

Now, do not these links of special relationship unite us also to Mary and to her parents? If we give to Mary the sweet name of Mother, is it not because our Lord, sharing with us His rights, introduced us into His own family and called Himself our Elder Brother?

Have we not, then, an incontestable right to proclaim ourselves the grandchildren of St. Anne, to call her also by the name of Mother, and in that quality should we not render her, as well as St. Joachim, all the duties of filial piety?

After establishing the foregoing, a celebrated panegyrist of our sainted Mother says: « For this simple reason, Anne has a right to our veneration as Mother of all the elect to whom Mary has given birth. » And so St. Anselm and St. Bernard say: « All the children of God, that is to say Christians, in virtue of a particular right of adoption and love, are under obligations to her as spiritual and adopted sons. » Thus our family according to grace is complete: we

have in our Lord a devoted and all-powerful Brother; in Mary, a tender Mother; in St. Joseph, a foster-father; and in their parents, a holy ancestry. In Jesus Christ and in them we have brothers and sisters innumerable with whom, in community with the Angels, we shall share eternal joys.

PRACTICE. — Ask of God, through the intercession of St. Joachim and St. Anne, the virtues proper to your state of life and the grace worthily to fulfil all its obligations.

#### PRAYER

**G**REAT Saint! I have glorious privileges! By my baptism I became a child of the Eternal Father, a member of Jesus Christ, a temple of the Holy Ghost, a brother and fellow-citizen of the Angels and the Elect. But, alas! I am altogether unworthy of these privileges! By how many vices and sins have I not dishonored these names which are a thousand times nobler than that of king! How greatly should I fear that they should conduce to my ever-

lasting confusion and condemnation !  
For the Judge of the living and the  
dead will ask much of him to whom  
much has been given. My charitable  
Protectress, thou canst plead for my  
entire conversion and complete change  
of life ; and I beg thee to do so. Plead  
for me with the Advocate of sinners,  
that she may obtain me the grace of  
repentance and the pardon of all my  
iniquities, the strength of fight against  
those inclinations which most defile  
my soul, as well as light to perceive  
how worthy is our God of being loved  
and how great is my obligation to  
serve Him with all my strength.  
Thus wilt thou rejoice the Hearts  
of Jesus and Mary and glorify the  
august Trinity, and there will be  
one soul the more to love It here on  
earth and to sing Its glories with thee  
in heaven.

EJACULATION. — Good St. Anne,  
obtain for me the victory over my  
predominant fault.

## EXAMPLE

FOR nearly forty years my father had fulfilled none of his religious duties, when suddenly his health became affected and the doctors pronounced his illness dangerous. His sufferings increased rapidly and although he sighed for death to terminate them he showed no signs of conversion. To the frequent requests we made to allow a priest to be sent for, he would only reply : *Later on, not just now.* Seeing the rapid progress of the illness, I persuaded my father to wear a relic of St. Anne around which I had inscribed : *Good St. Anne, convert my dear father and do thou thyself prepare him for death.* I then commenced a novena to St. Anne and made a pilgrimage to St. Anne de Beau-pré where, meeting with the good nuns, the Sisters of Charity of Quebec, who were making a pilgrimage with their orphan boys, I asked them to join their fervent prayers with mine to obtain the conversion of one so dear to me. I heard mass, received Holy Communion, venerated the relic and promised to make known in the *Annals of St. Anne* the grace I should obtain by St. Anne's intercession, so sure did I feel of success.

On returning home, I found my patient suffering very much and very much pre-occupied. The next day a priest, a friend of

the family, called accidentally and finding my father very ill, urged on him the necessity of losing no time in making his peace with God. Although he could not obtain the sick man's positive consent, he withdrew and went in search of a confessor. That afternoon the confessor arrived and shortly afterwards my father made his confession in a most edifying manner. The next morning he had the happiness of receiving the last Sacraments, he himself joyfully repeating the pious prayers and ejaculations suggested to him and recommending himself to the good prayers of those who were present. After three weeks more suffering, borne with wonderful patience and resignation and offered to God in reparation, my dear father breathed his last peacefully.

May his sincere repentance and confidence in God's mercy be accepted and win for him a place in heaven where, in conjunction with thousands of other grateful clients of St. Anne, he may proclaim that Good St. Anne is never invoked in vain!

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## FOURTH DAY

## CONSIDERATION

*Eulogy of St. Anne by the Fathers of  
the Greek Church*

THE Fathers of the Greek Church wrote admirable pages on St. Anne. The clients of this Venerable Mother will read them with edification. St. John Damascene, in his sixth and seventh homilies on the Nativity, says that Mary is more the daughter of grace than of nature, that we are indebted for her to the prayers and sanctity of her parents. We give some of his reflexions.

« Who were the father and mother, the parent stock of this virginal branch? Anne and Joachim, glorious spouses united by the Word Himself; spouses whose union was more divine than all other unions. Since their tender charge is of transcendent worth, how could the stem be unworthy of the branch which it produced? Now, this magnifi-



cent stem proceeding from a holy stock seemed impotent to produce its fruit. But « *The just cried out and the Lord heard them : and He has delivered them from all their tribulations.* » This is what David the king foretold in his hymns of divine inspiration. « The just cried out, » said he, and it seems to me that he made himself by these words the interpreter of the whole human race. The just cried out, they demanded the fruit of their union and of God a more perfect manifestation.

« Now God, who is prompt to compassion and slow to anger, heard their prayer and granted them *her* who bears the name of Mary, and who became for us a magnificent and ineffable compensation for the ill-fortuned Eve.

« O Anne ! O Joachim ! O fortunate couple ! Every creature is attached to you by the strictest obligations, for *through you* it can offer to its Creator the most perfect of all gifts : a chaste mother and the only one worthy of her Creator.

« O happy Joachim ! thou hast merited that Immaculate Fruit.

« O chaste bosom of Anne, in which was formed and so silently developed that fruit of sanctity! O womb in which was conceived that living Heaven, more vast than the immense expanse which over-arches our earthly home.

« O breast, whose milk nourished the virgin fosterer of Him who feeds the world! O wonder of wonders! O prodigy surpassing all prodigies! It was just that God, wishing to humble Himself even to us, should trace by miracles the path to His ineffable Incarnation. But how shall I go on? My soul is enraptured; it is divided between fear and desire. My heart palpitates; my tongue is paralysed; I can no longer contain my transports; a divine languor seizes me, and my love leads me astray. But away, all vain terrors! let love dissipate them! let my soul sing on the lyre of the Holy Spirit: « *Let the heavens rejoice, and let the earth leap for joy.* »

A little later, the same Father calls Anne and Joachim a couple free from all stain, and presents us Mary as

the fruit and reward of their sanctity.

« Anne! Joachim! happy and spotless couple! It is of you that we are permitted to say with the Lord: « *Ex fructibus eorum cognoscetis eos.* » By the fruit of your union you are known. You regulated your conduct in such a manner as to be most agreeable to God, most worthy of her who was born of you. The fruit of your holy and chaste lives is the Pearl of Virginity.... Living holily in a nature only human, you have given us a Maiden superior to the Angels, for of them she is the Queen. »

He then speaks of God's guidance of them, of tedious humiliations and trials, through which God brings them to the degree of perfection necessary to His designs; of their heroic patience; of their inviolable fidelity, and he adds: « Anne and Joachim labored for justice, and they have reaped the Fruit of life. They lit the torch of science, they sought the Lord, and they have found the fecundity of justice. »

PRACTICE. — In honor of St. Anne,

who now reaps praise in heaven and upon earth, I resolve to be meek and humble of heart and mind.

PRAYER

**W**E praise thee, blessed Mother St. Anne; we honor thee as the glory of the sex. All creatures bless thee, thou who art the model of widows, the assured hope and powerful help of the barren.

The earth honors thee, as the tabernacle of the Daughter of eternal life.

The Church sings thy praises, because thou art the splendid palace of the Mother of the Son of God. Heaven beholds in thee the dwelling of the Spouse of the Holy Ghost.

The Cherubim and Seraphim cry to thee saying :

Hail, hail, hail, most glorious of women.

Heaven and earth are filled with the sweetness of thy grace.

Thou art the Mother of the Queen of Angels.

Thou art the Mother of the Queen of Patriarchs.

Thou art the Mother of the Queen of Prophets.

Thou art the Mother of the Queen of Apostles.

Thou art the Mother of the Queen of Martyrs.

Thou art the Mother of the Queen of Confessors.

Thou art the Mother of the Queen of Virgins.

Thou art the Mother of the Queen of all Saints.

Thou art the Mother of the Queen conceived without sin.

Hail noble palm-tree, whose fruit the world so ardently desired.

Hail holy soil, where grew the burning bush, the pure Virgin Mary.

Hail brilliant firmament, whence arose the morning Star to lighten those seated in the shadow of death.

Hail fruitful vine, whose stem brings forth grace and consoles the souls in purgatory. We, poor sinners, pray

thee, holy Mother, to commend us to Jesus, Who hath redeemed us with His precious Blood.

Make us to be numbered with the Saints, in glory everlasting.

May we always merit eternal consolation, O good, O glorious, O pious, O merciful, O incomparable Mother Anne.

EJACULATION. — St. Anne, obtain for me the grace of holy humility.

#### EXAMPLE

FOR the last ten or twelve years, the diocese of St. Hyacinthe has sent an annual pilgrimage to St. Anne de Beaupré, and in the year 1884, there were two, one on July 9th, the other on July 16th. At both of these the miracles and favors obtained were innumerable. I do not speak only of spiritual favors, though they were exceedingly numerous, since, for obvious reasons these cannot be fully entered into, but I speak of corporal infirmities of every description which were cured miraculously. I will relate the case of Mr. Malo, a native of the parish of St. Damase, who left his two crutches in the church of St. Anne de Beaupré. Three years ago this man was working in the United States when he was the victim of

an elevator accident and had his legs broken in several places. For a long time he was under the doctor's care, and could only drag himself along miserably by the aid of two crutches. Having arrived at St. Anne's he approached the altar-rail to receive Holy Communion and placing his crutches inside the rail, he said: «Good St. Anne, I give you my crutches and if you do not cure me I will have to walk on my hands and knees.» This was his prayer and profession of faith. After receiving Holy Communion with the greatest piety and recollectedness, he rose to his feet entirely unassisted and walked away with the greatest ease.

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## FIFTH DAY

### CONSIDERATION

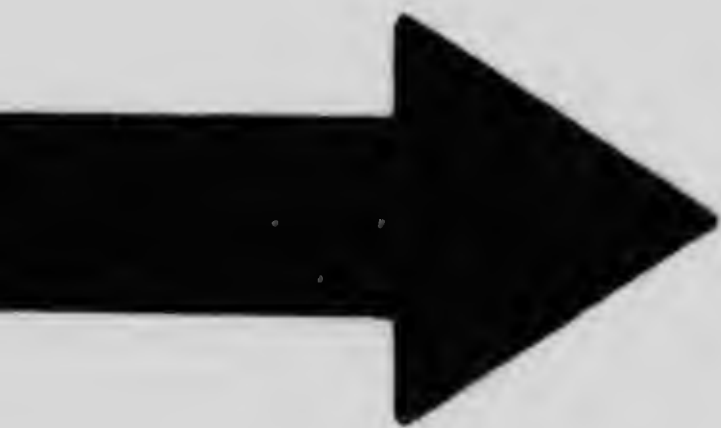
*Eulogy of St. Anne by the Fathers of the  
Greek Church (Continued)*

**S**AINTE Andrew of Crete, one of the most illustrious servants of St. Anne, took great delight in exalting her dignity. Here is a fragment of his second sermon on the Nativity of the Most Holy Virgin :

« Let us return to the solemnity of

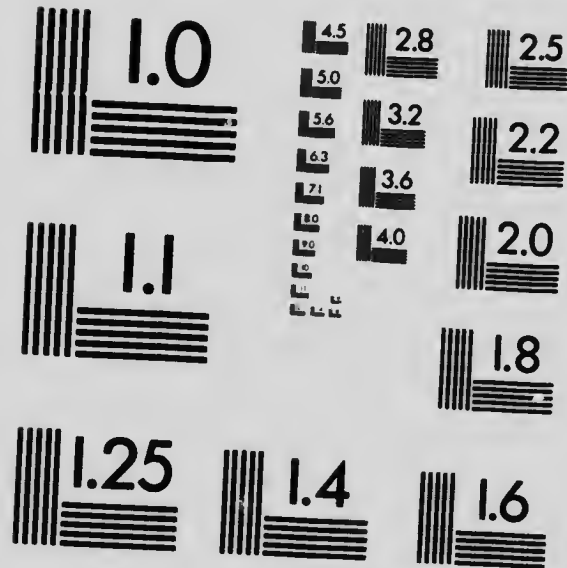






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that birth. Let our praise ascend in honor of St. Anne, like the accents of a nuptial song. Anne bore in her bosom a child given by God and the pledge of His Promise. She obtained that child by her prayers; she gave birth to *her* who gave to the world a God visible to men and living in the midst of them.

Is it not just that we should exalt even to the stars by the most magnanimous praise, and that we should welcome with sacred acclamations, the mother who has given us such a child? The names of two illustrious women are conspicuous in the sacred home of St. Anne : the blessed names of the Mother and the Daughter. On this day, the one is delivered from the opprobrium of sterility, and the other will give us very soon Jesus her Son. Let us then say to her with the sacred pages : « Happy the House of David from which thou descendest ! Happy is the womb in which God formed the Ark of sanctification, her who would conceive Him without prejudice to her

virginity ! O happy, thrice happy, art thou who, loaded with the gifts of God, hast given us the humble Mary, whose name is great and worthy of all praise and of all honor and from whom has come forth the Christ, the Flower of life ! »

George of Nicomedia gives expression to similar sentiments in several of his discourses. « Consider, » he says, « the election of all the just and of all the prophets ; see by what ties gratitude attached them, and you may form an idea of the excellence of Anne and Joachim. Do you not find in them a dignity which surpasses our comprehension, — a dignity more precious and more honorable than all other dignities ? God their Creator chose them for the restoration of the world. He receives from their blood a Mother, and in the womb of that Mother He has resolved to make a new creation. These favors renders these holy patriarchs superior to all the just, and confer on them rights surpassing all merit. Were they not chosen from amongst all

others, and reserved for the accomplishment of a stupendous mystery? See how all that concerns them is beyond comparison. »

To these testimonies we will add that of Alvarez de Paz, one of the first ascetic authors of the Society of Jesus. In a meditation on the Immaculate Conception, he says :

« What parents! O sacred Virgin! What ancestors!

« Pious toward God, merciful toward themselves, they lived soberly, justly, piously, because they were destined to engender thee, O Mary! thee whose extreme frugality was always thy delight; thee whose justice possessed thy whole heart, and whom piety adorned with all its gifts. Moreover, they gave themselves up to assiduous prayer, supplicating the Lord that it should please Him to remove from them the opprobrium of sterility. Thus, O Sovereign Queen of ours! thou art not so much daughter of flesh as of prayer!

« Axa sighed, and by her prayers

obtained from her father Caleb a piece of land of surprising fertility.

« Anne also sighed, and by her tears she obtained thee! the source of all the wealth of heaven and earth.

« Such were the Father and Mother which God Himself chose for thee, O virginal Spouse of the Lord. And it was from the blood of these chosen ones, that He formed thy sacred body. But further, before its animation, before its formation even, in the womb of thy Mother, He purified it, by the ministry of Angels, from all natural imperfection.

« Wretches that we are! nature inclines some of us to sluggishness, others to anger, and others again to vices still more shameful. God willed that it should not be so with thee, O Mary! and before He drew thy soul from nothing, He purified completely the dwelling which it was to inhabit, in order that no motion of the flesh should come to disturb its peace. Could it be otherwise? When, of old, a house of God was to be built, the stones were beforehand cut and polished. In this house no sound

was heard whether of hammer or hatchet, nor the noise of any other instrument. With how much greater reason, O Temple the most perfect of the Divinity! shouldst thou have been composed, thou whose soul and body were the most accomplished that can be imagined, where the hammer of contrition had nothing to break, and the file of mortification nothing to polish! »

Thus, mortification and sacrifice had done their work in St. Anne and St. Joachim, purifying, refining and not leaving in them even the shadow of defilement. God could take of that presanctified earth to create His well-beloved Daughter. He made her the master-piece of His goodness, and committed her to the guardianship of parents worthy of the trust. When she appeared, heaven and earth envied her who had the signal honor, the merit so glorious of being her Mother.

**PRACTICE.** — I will honor the Saints by reading their writings and their lives.

## PRAYER

**H**AIL, holy Anne, illustrious daughter of David and descended from a race of kings! The Eternal Father cherishes thee as the Mother of His beloved Daughter and the Grandmother of His divine Son. Hail, holy Anne, the Son of God, the eternal Word loveth thee, because thou didst give Him so pure, so good, so holy a Mother. Hail, holy Anne, worthy spouse of the virtuous Joachim! The Holy Ghost holdeth thee in great esteem, because thou didst give unto Him so worthy, so beautiful, so perfect a Spouse. Hail, holy Anne, Mother of Mary, the immaculate Virgin! The whole court of Heaven beholdeth thee with admiration, because thy happiness surpasseth that of all other mothers. Hail, holy Anne, joy of the Angels! All the blessed spirits hold thee in reverence because thou didst give birth to Mary, their august and gentle Queen. Hail, holy Anne, fruitful vine! All the Saints honor thee as the sacred tree whence sprang



that lovely flower which is their delight in Heaven, and that worthy fruit which was their joy during their exile on earth. Hail, holy Anne, valiant woman, invincible fortress! The whole Church celebrates thy praises as the Mother of the spotless Virgin, who has always triumphed over every heresy. Hail, holy Anne, sure help of mankind! The just and the sinner alike invoke thee as their beneficent protectress and their powerful advocate before God. Hail, holy Anne, brilliant star that guideth the shipwrecked to port. The exile and the pilgrim look on thee as their stay and their charitable conductress. Hail, holy Anne, mirror of all virtue, in which all who are called to a higher life find a model of perfection, and all Christians find aid in the accomplishment of their duties. Hail, holy Anne, consoler of the unfortunate! In thee the widow finds support, the orphan a mother, the prisoner deliverance, the sick health and the dying hope. Hail, holy Anne, help of all who implore thy assistance! Thy intercession is all

powerful with the Sacred Heart of Jesus; and Mary, the immaculate Daughter, beareth thy petitions to the foot of the throne of our thrice-holy God.

EJACULATION. — Good St. Anne, obtain for me the grace of honoring God in His Saints.

#### EXAMPLE

**A** MARRIED man from St. Vincent de Paul writes : My wife was taken ill some years ago. After having been attended by several doctors, her illness was looked on as incurable and her sufferings were terrible : she could not walk and from the knee to the ankle she was covered with sores. Not being able to lie down on account of the feeling of suffocation brought on by that position, she had to remain constantly seated, suffering from such incessant thirst that she could not pass more than an hour without drinking. She had been in this state for nearly two years and a half, when, the doctors despairing of her cure, she placed all her hopes in St. Anne.

She undertook a pilgrimage to St. Anne de Beaupré, an undertaking which our relations and friends looked on as foolish and imprudent, saying she would die be-

fore arriving at her journey's end. Filled with faith and confidence, she set off for St. Anne de Beaupré, and, having arrived there, was seated on a chair and carried into the sanctuary by myself and a charitable gentleman. She received Holy Communion seated in her chair and then heard three masses in thanksgiving. During all this time she felt no need of taking any beverage. After her thanksgiving, she remarked to me that she felt better; she rose and went towards the sacristy and ascended the steps leading to it without any great difficulty. After having received the blessing of the parish priest, she retraced her steps quite unassisted, and walking more and more easily. St. Anne had cured her! Shortly afterward all her pains left her, her sores healed, the swelling disappeared and now she is perfectly well. — D. H. P.

We add the certificate given by one of the physicians who attended this lady :

I, the undersigned physician, certify to having attended Madame Paré from the end of the year 1877 to the commencement of 1880, without obtaining any satisfactory result. A month ago the same Madame Paré came to see me and appeared to be perfectly cured.

F. A. GERMAIN, M. D.

## SIXTH DAY

## CONSIDERATION

*Great sanctity bestowed on St. Anne*

WHEN God chooses a soul for any special mission of His Providence, He fashions that soul, and in lavishing His gifts and graces on it He measures them by the end which it pleases Him to attain. If, then, He has in view to raise a soul to a very sublime dignity, He sanctifies it in proportion; but if He destines it to the very highest dignity, He enriches it with incomparable merits. Now, since God chose St. Anne to be the Mother of Mary Immaculate, and of all His adopted children of grace — a dignity supereminent — a work of almost infinite excellence — we should believe that He has given her everything suitable to such elevation, and that, after Mary, no daughter of Eve received such favors from the divine goodness. St. Anne's maternity then raises her above all

*women saints*. What other woman can glorify herself in comparison with this venerable Mother? Would it be the mother of the prophet Jeremias? or of St. John the Baptist? or again that of St. Joseph? No; these did not see their children exempt from the influence of sin; their children, though sanctified above the common lot of starvelings, were not conceived without sin, they were not called to so high a dignity as the Daughter of St. Anne. Would it be Eve, the mother of the human race, who could compare with St. Anne. Alas! she gave birth to a disinherited race, condemned to anguish without end, while St. Anne gave to the world the reparatrix of her fault — the true Mother of all the living. Anne, the gracious or the kind, as her sweet name expresses, brought forth the Mother of grace — the Mother of all the elect. We can then say with a Father of the Oriental Church, that St. Anne by her maternity above all other mothers carries the palm. Let us quote some passages, drawn from the

writings of the Saints, in support of this assertion.

« It is beyond doubt, » says St. Fulbert of Chartres, « that the parents of Mary were in a wonderful manner filled with the spirit of life and charity. It is just then to praise and exalt those holy parents of the Blessed Virgin. They showed themselves always so perfect in their who!- conduct, that one needs not marvel that from such perfection should come forth the one whose lustre is as the mirror of all goodness in ages past and to come. »

« Truly blessed and worthy of all our veneration, » repeats the same Saint, « is this mother *who surpasses all mothers*, because she conceived and brought forth a daughter from whom the Creator was pleased to take birth. Fortunate Mother! rejoice and be glad of heart; the gift of so august a Daughter is such, that no woman before or since has merited a greater. »

Certain books belonging to the Greek Church express the same sentiment with an oriental enthusiasm.

« Run all ye who love the Christ, and in hymns, adorned with all the flowers of language, raise your voices and sing with us :

« O Anne, thou art worthy of all veneration ! Happy the womb that bore the Mother of the divine Word ! Anne is above all praise ; she brought into the world that germ which flowered above all other germs, and which never withered.

« Hail, O blessed land ! thou gavest to the world the ground on which a God sojourned ! O thou who wert attached to the divine law by an unswerving practice, thou, before all others, traced the first features of the law of grace, when by the birth of the illustrious Virgin, thou sawest the bonds of sterility broken. »

From these considerations and authorities may we not conclude that St. Anne is elevated above all holy women, that she is of an exceptional order ? Now, since the dignity is so great, what a multitude of graces does it not suppose in her who deserved it !

**PRACTICE.** — Make a habit of daily invoking Joachim and Anne that by their intercession you may grow in love for Jesus and Mary, and gain the victory over those inclinations which are most hurtful to your soul.

### PRAYER

**G**LORIOUS spouses, Joachim and Anne, happy are ye that ye can call your Daughter Queen of heaven and your Grandson King of kings, Son of the Almighty! Through Mary and Jesus, ye are in a real, though spiritual manner, the father and mother of that innumerable multitude of Apostles, Martyrs, Confessors, Virgins, Saints of all orders and conditions who are the glorious members of the mystical body of Jesus Christ. And I also, by the grace of God, am a member of that sacred body, but, alas, I am not worthy of calling myself your child! Ye are great Saints, whilst I am the most miserable of sinners; ye are all heavenly, I am all earthly; ye are humble, pure as the



light, inflamed with divine love like the Seraphim, whilst I am all pride; and though my heart is inflamed with the love of sensual gratifications, yet it is of ice for the things of God. Holy and beloved Protectors, have compassion on the depths of my misery and by your intercession, change me, convert me, make me worthy of Mary, make me worthy of Jesus!

EJACULATION. — St. Joachim and St. Anne, obtain the grace of conversion for the vilest of sinners.

#### EXAMPLE

**I**N the month of August, 1876, a Canadian, Y. G., residing in Boston, visited St. Anne de Beaupré, not as a pilgrim, but as a tourist. Reared by a Christian mother in Quebec, he had lost his faith, abandoned all religious practices, and become a free-mason. He did not at all believe in the power of St. Anne, and had not the slightest intention of invoking her intercession. A conversation which he had with the pastor of the parish, induced him to disclose these circumstances of his life. Persuaded by the pastor, the free-mason promised to assist, the following day, at a

mass which was to be celebrated for pilgrims arriving from Sorel and Three Rivers. The pastor prayed assiduously and had prayers said for him.

Y. G. was already in the church when the pilgrims entered. Among them was a young man, infirm, who in sight of all, moved painfully along with crutches. His limbs were stiff, adhered one to the other in such a manner that he could not separate them. As he approached Y. G., one of his crutches slipped and he fell heavily on the floor from which he was raised with the help of many willing hands. The freemason was deeply moved at the sight of such infirmity, and inwardly said : « If this young man should be cured in my presence, I must believe that there is in religion, and in that devotion to St. Anne something, besides what has been told me. What must I do? Can I resist evidence? Impossible! And impossible it seems to me to change my life. » Mass began. The poor infirm one prayed with all his soul, saying to God, as he afterwards stated : « O Lord, I am only a miserable sinner unworthy of appearing before Thee, but, here, Good St. Anne prays for me. If I ask relief from my infirmities, it is not that I desire my health to be restored : because I might ill-use the gift of health to offend Thee again, but I ask that I may earn the bread of my aged parents, who, without my

assistance, will be obliged to beg. Have mercy on them, have mercy on me ! »

Blanchet, the infirm man, went to receive communion with such devotion as to move the entire congregation. Not one of his actions was lost on Y. G., who attentively watched all his movements. When mass was over, Blanchet, moving on his crutches, approached the balustrade to venerate the holy relics. With ardent piety he kissed them, and, at the same instant, he dropped his crutches, stood erect, exclaiming : « A miracle, a miracle, I am cured ! » With tears and prayers, he thanks St. Anne for her intercession. The astonished and moved multitude make way for him as he passes with a firm step, constantly repeating : « I thank thee, O Good St. Anne. » Every one wishes to see him, and all are happy in his happiness. But he whom the sight has most moved is Y. G. He has seen the prodigy and can no longer resist the influence of grace. He pushes his way through the vast concourse of people, his eyes filled with tears, and, reaching the sacristy, meets the pastor, to whom he says : « Sir, I should be the most miserable of sinners, if I did not become sincerely converted after what I have witnessed. Help me to make a good confession ! » Good St. Anne had really converted him while she cured Blanchet. Y. G., from tourist became a pilgrim,

prayed, received Holy Communion, and went away resolved to lead thenceforward a Christian life.

The Rev. Mr. Gauvreau, pastor of St. Anne, a happy witness of these wonders, wrote an exact narration thereof, confirmed as regards the cure of Blanchet by the certificate of a physician.

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## SEVENTH DAY

### CONSIDERATION

#### *Sanctity acquired by St. Anne*

**I**N the office for July 26th, the day on which the Church celebrates the Feast of St. Anne, we read the following prayer :

« O God ! Who hast deigned to confer on Blessed Anne Thy grace, in order that she might merit to give birth to the Mother of Thy only Son, grant us of Thy bounty that we may be assisted before Thy throne by the patronage of her whose solemnity we celebrate. »

It may then be said, since the Church says it, that St. Anne merited her maternity as much as any creature

could merit it by her fidelity to grace, and she obtained it. But what did she do to draw this blessing on herself? By what gradation of virtues and perfection did she raise herself to make this thing possible? Let us remember what Mary was from the first instant of her creation, and we shall then be able to form an idea of what her mother must have been. Must not the stem be worthy of the flower, and the vase worthy of the perfume it contains?

On leaving the hands of God, still under the action of His creating breath, the soul of Mary was joined to a most pure body, forever virginal and immaculate like itself. In order that this virginal body should not come in contact with anything defiled, was it not necessary that her parents themselves should have attained an unblemished purity, by their concurrence with grace? Was it not necessary that St. Anne, the blessed receptacle for that Ark of the Covenant, should have absolute command over all the motions of her being? O! how the Immaculate Con-

ception of Mary exalts and enobles St. Anne!

Moreover, what was not the dignity and perfection of Mary at the very moment when she was created? Was it not then in the highest degree becoming that she should perceive in her mother nothing which could alter the fulness of her respect or diminish her veneration? On the other hand, would not St. Anne have died of confusion and regret if she could have approached herself with the slightest imperfection, if she saw herself condemned to carry unworthily in her womb the Queen of heaven and earth, to see herself a subject of pain, even though involuntarily, to her Immaculate Daughter?

Thus, not only may it be conjectured, but it may be held as certain that, as soon as Anne became a mother, she had outstepped the limits of perfect holiness to which the greatest Saints attain.

She had put an everlasting barrier to the slightest imperfections which are inevitable to souls less humble, less

vigilant, less generous; she had the gift of being confirmed in grace and in justice. By her faith and her hope she had left the Just of the Old Testament far behind her; she believed and hoped all her life, never suffering in her heart any hesitation injurious to her fidelity to God. As to the love of God, it manifests itself outwardly by the interest taken in holy things, by offerings of value destined to enhance the pomp of sacred ceremonies, and above all by the practice of brotherly love in its varied forms. No one surpassed St. Anne in charity. In concert with St. Joachim, she divided her revenue, as the legend relates, into three portions: one portion being destined for the temple, a second for the poor, and the third for the maintenance of her own house.

St. Anne had thus merited her maternity by the practice of faith, hope and charity; in her these essential virtues had attained to a perfect maturity. Mary had not then to blush for her before the Angels; and during nine months she could repose within

St. Anne as on a bed of roses and lilies ; her enclosure was as a temple filled with the perfume of all virtues, and no place, except the heart of Jesus, was more worthy of her.

**PRACTICE.** — Holiness is the highest possession to which a creature can aspire ; by the help of divine grace we may attain it and God commands us to do so, since it was to this end that he made us Christians. Resolve then, henceforth, to spare no pains to acquire this treasure. There have been Saints in every station of life; and what they have been able to do with God's help, why cannot you do ?

#### PRAYER

**M**y beloved Protectress, I recognise that all is vanity except loving God, serving Him and working out our salvation. Of what avail to thee would have been thy titles of « Mother of Mary » and « Grandmother of Our Saviour, » if thou hadst not added to them that of being a great Saint ? And for me likewise, of what avail to me will be



health, strength, beauty, fortune and every other earthly possession; death will rob me of them all; it is only my good works and the virtues I have practised that will follow me beyond the tomb. How insensate then should I be, if I neglected the means of working out my salvation which have been vouchsafed me by God!

Like the Saints, I have divine grace at my disposal, as also the sacraments which are its source, prayer which is its channel, Mary who dispenses it. And thou too, good and beloved St. Anne, thou, with thy glorious Spouse and all the Angels and Elect, art ready to intercede for me with Jesus and Mary. It is specially in the interest of my soul that I would honor and invoke thee. If perchance I ask of thee that which is useless or hurtful to my salvation, grant not my prayer, but pray daily for me, that I may follow in thy footsteps, that I may strive untiringly to correct my faults, to reform that which is amiss in me, to become a Saint and thus glorify Jesus and Mary.

EJACULATION. — Good St. Anne, pray for me, that I may become a Saint.

## EXAMPLE

CHARLES BEAUCHEMIN, of St. Cyril of Wendover, in the diocese of Three Rivers, was struck with apoplexy in May 1878. The attack was so violent that it paralysed the limbs of the sick man and he was in danger of death. The last sacraments were administered to him, but his mental faculties were not impaired. He made a vow to go to St. Anne de Beaupré, on foot, begging his bread on the way, if God would restore him his health. From St. Cyril to St. Anne the distance is at least 185 miles. The patient got better, the effects of his malady disappeared, leaving him however quite dumb. Beauchemin could not articulate a single syllable. A month passed away without any amelioration in his condition. How could he, dumb as he was, perform his pilgrimage and beg his bread on the way? Fortunately he knew how to write. Full of courage and confiding in St. Anne, he started out on his journey with his slate, by means of which he explained his condition, expressed his wants, and the object of his pilgrimage. After having endured the most humiliating trials, surmounted all faint-heartedness, and overcome the temptation,

a hundred times renewed, which impelled him to abandon this tiresome and perhaps fruitless journey, he finally arrived at St. Anne de Beaupré. There he began a novena, and confessed his sins in writing, but was unable to receive Holy Communion owing to paralysis of the tongue. He was wont to pass his time in prayer in the sanctuary. On the third day Beauchemin wrote, on his slate, to the pastor : « Permit me, if you please, to receive Holy Communion to-morrow; my tongue is beginning to unloose itself.... If I can receive Holy Communion, I am sure that I shall be cured. » On the following day he received Holy Communion, — a particle only of the Sacred Host being given him, because of the difficulty he experienced in swallowing. He made his act of thanksgiving in tears, praying with the utmost fervor. Half an hour afterwards, as the pastor was entering the presbytery, he heard some one hailing him in a loud voice. It was Beauchemin, who came, with his face bathed in tears of joy, to inform him of his recovery : « Glory be to God and to St. Anne, I am cured, I can speak, as well as ever..... how delighted my wife and children will be ! » It would be impossible, writes the pastor, in his narrative of this cure, to express the sentiments which, at that moment, filled my soul, and the transports of gratitude which filled him to whom

speech had been restored. He finished his novena in thanksgiving; and all the pilgrims there present, who had been informed of what had befallen him, wished to see and hear happy Beauchemin.

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## EIGHTH DAY

### CONSIDERATION

*The holiness of St. Anne is the measure  
of her power*

It is plain that St. Anne and St. Joachim occupy a place of distinction. All are indebted to them for their Queen. This exceptional position ensures to them an unlimited sway in the celestial court. Could anything be refused to parents tenderly loved? Would God resist those who assisted Him in the great work of His mercy? This exceptional position explains the multitude of graces which are received through their powerful intercession.

“ We believe, ” said a celebrated disciple of St. Benedict, who was also a devout servant of St. Anne, “ and boldly assert that Anne, ancestor of

Christ, is esteemed to have great merit and credit, and is held in high honor with God. Not only is she herself loaded with ineffable gifts, but she has special prerogatives which she exercises in our favor. If we believe in the powerful intercession of the Apostles and other Saints, shall we for a moment doubt that the parents of our Lord enjoy a still higher consideration? Oh, no; we have full reliance in the prompt and most powerful mediation of St. Anne, to whom the King of heaven can refuse nothing.

« Believe me, dear brethren, for I speak the truth. If you love this venerable Mother with all your heart, you will experience the efficacy of her intercession. It is a certainty, brethren, that God grants to her merits innumerable favors, in order to make us venerate her memory. Approach, then, with confidence this sweet patroness, and anything that may form an obstacle to your holy desires — your sorrows and burdens, whatever they may be — lay them at the feet of St. Anne, and

for the honor of God she will deliver you. It is impossible that she should fail to obtain the effect of her prayer, and Jesus can refuse her nothing. The whole court of heaven cherish her as a mother, and unite their wishes to hers. Could a mother's interposition with her children be vain? Certainly not. Happy, therefore, he, who, by his prayers and a true devotion makes her his protectress. »

Granted, then, that the patronage of St. Anne is of powerful efficacy — unlike that of some of the blessed whose power is confined to special necessities, it embraces all our wants, all the ills of which we may complain. Should not the solicitude of a mother be proportionate to the needs of her children? We indeed know that God gives to some of His friends, in recognition of their virtues, a particular power to cure certain infirmities. St. Appollonia is invoked for toothache; St. Lucy, for sore eyes; St. Blasius, in fits of suffocation; St. Roch and St. Sebastian, in epidemics; St. Anthony of Padua,

for the recovery of things lost; St. Benedict and St. Ignatius of Loyola are particularly formidable to the demons whose dark plots they baffle, and whose infestations they dissipate; St. Louis of Gonzaga takes pleasure in assisting young scholars in their studies; St. Stanislas of Kostka favors vocations which are kept back by family opposition. Every country, every diocese, nay, every religious family has its protectors and its traditions, and the faithful know to whom they should have recourse according to their requirements.

But the patronage of St. Anne is universal; she shares the privilege granted to St. Joseph, who is the Patron and Protector of the Universal Church, and whose intercession is second only to that of Mary.

Generally speaking, Christians invoke and honor in a special manner only those Saints from whom they daily receive graces, or who have given proof of their power with God. Now, if we are to be guided by these exterior marks, St. Anne merits without any doubt

the highest veneration, the most tender and most persevering devotion ; she has a right to all our confidence. After the Blesse<sup>d</sup> Virgin and St. Joseph, of whom can so many favors be told, or so many wonders be related ? They come to pass in all places, in all ages, in all countries. A proof of this is the number of prodigious favors obtained through her intercession in her various shrines : especially in that of St. Anne de Beau-pré in Canada, where the miracles performed are as numerous as those which take place at Lourdes.

Let us, therefore, take for our advocate, and let us honor with worthy homage each day, the blessed Anne who from all eternity was more agreeable to God than all other mothers, the Blessed Virgin excepted. Let persons joined in marriage invoke her frequently ; she sanctified all unions by becoming the Mother of Mary Immaculate. Let widows learn to reverence her ; she traced out for them the rules of modesty. Let virgins tenderly



cherish her who gave birth to the purest and holiest of all virgins. Let the just render to her their reverential service; she is the model of justice. Let sinners hasten to her refuge; she brought into the world Mary whose Son changes sinners into Saints. Let all love her with an ardent love since she has given us the Mother of our Saviour. Let no one become lukewarm, let no one become cold in devotion to her. Let each and all make of her name an armor and a shield. God attaches innumerable graces to the invocation of that blessed name, nay to the very recollection of it and even to the simple respect and pious affection which we manifest in hearing it pronounced. An author has said: « I assert positively, and I say the truth on the testimony of my conscience, I have known many souls to prosper in every way, by the simple invocation of her holy name. » Try its power: after the name of Jesus, Mary and Joseph, her name is the most venerable and the most holy that offers itself to our confidence.

**PRACTICE.** — Since in the love of Our Lord Jesus Christ is comprised all Christian holiness, let us strive to acquire that love and let us daily ask this grace through the intercession of St. Joachim and St. Anne.

PRAYER

**A**UGUST Mother of Mary, would that I could love Jesus with my whole heart, even as thou lovest Him. All the treasures of this world are as nothing in comparison with such a love. He, indeed, has done everything to gain my love, but my heart is so filled with worldly attachments and anxieties that divine love can find no place therein. My sweet protectress, do thou obtain for me a pure heart in which no created thing can find a place; obtain for me habitual recollectedness, the spirit of prayer and a perpetual remembrance of the benefits conferred on me by my Saviour, His loving abasement, His sufferings, His loving care of my soul. And since thy blessed Daughter Mary has been entrusted by Our Lord

with the glorious task of distributing to souls that precious liquor of divine love, do thou beg of her to pour a large measure of it into my heart, so that, intoxicated by that heavenly draught, I may forget all things, myself included, and no longer think of aught but my loving Jesus who is so worthy of all my love.

EJACULATION. — Good St. Anne, obtain for me an ardent and pure love for Jesus Christ.

#### EXAMPLE

WE extract the following from the written testimony of Dr. Boulet, of Quebec, dated the 31st July, 1886.

I first knew Miss Labrie about six years ago. She had been suffering for twenty-five years from dyspepsia in a most pronounced and acute form, and her complaint became aggravated. I attended her from time to time without any result. In 1881, it was judged necessary to give her Extreme Unction. Previously, for a long time, she could take no other nourishment than gruel, much diluted, and milk and water. Even this slight nourishment fatigued her and caused a burning sensation in her stomach and digestive organs. On many

occasions, even last year, she suffered from intestinal ulcers and abundant hemorrhages, so that she was reduced to the utmost weakness, which obliged her to keep her bed the greater part of the time. At the beginning of this month, I was consulted as to the feasibility of taking her to St. Anne de Beaupré, on the pilgrimage of the parishioners of St. Jean Baptiste, fixed for the 15th of July. I did not think it advisable to undertake this journey, as I dreaded some fatal issue thereof. Moreover, during the five or six days immediately preceding the 15th of July, her condition was worse than ever. In spite of all obstacles, Miss Labrie persisted in her desire to go to St. Anne. So great was the fatigue she experienced on this journey, that many persons present, and the invalid herself, thought that she would never return alive to Quebec.

But after having venerated the relic of St. Anne, she immediately felt stronger, and more at ease, and began to walk without assistance. More than this, she partook of some nourishment, a thing she had been unable to do for a long time. Her return home was a most happy one, and since then, her condition has undergone constant amelioration. In a word, this change wrought in Miss Labrie has been so great, so sudden, and so complete that I have

not the slightest doubt of its being due to the powerful intercession of Good St. Anne, and I am most happy to give this testimony in her honor.

(Signed,) J. P. BOULET, M. D.

This report of Dr. Boulet is true and complete. In testimony whereof I have appended my signature.

St. Jean-Baptiste de Québec,

4th August, 1886.

F. X. PLAMONDON, Pastor.

The 14th of August, Rev. Mr. Plamondon, added this new declaration to his signature : « Miss Labrie continues to enjoy perfect health. She has made a second pilgrimage to St. Anne, without the slightest fatigue. She hears mass every morning and receives Holy Communion thereat, spending the rest of the day in working and visiting the sick. »

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## NINTH DAY

### CONSIDERATION

*How dearly St. Anne loves Christu s*

I<sup>N</sup> order to picture to ourselves the extreme tenderness felt by St. Anne

for us, and her great desire of contributing to our temporal as well as our spiritual happiness, we must recall to mind the many beautiful examples of charity shown by the Saints in general towards their brethren in Jesus Christ. St. Paul would have consented to have never entered Paradise, if at that price he could have purchased the entrance therein of the Israelites his fellow-citizens. St. Francis Xavier, as well as an infinite number of missionaries who followed his example, left fortune, pleasure, friends, country, family, to seek after tribes of savages in the depths of Indian and American forests, following them in their vagabond wanderings, living their life, undergoing unheard-of fatigue, exposing themselves to every danger, daily braving death itself, in order to lead those heathen souls to Jesus Christ. St. Louis, king of France, St. Margaret of Scotland, St. Elizabeth of Hongary and many others served the poor with their own hands, washing their wounds and kissing their ulcers. St. Francisca of Rome exchanged her

own white bread for the hard mouldy crusts of the beggars. When St. Alphonsus was taking his frugal repast, he would stop whenever he heard a beggar at the door and would not continue eating until alms had been bestowed. Such is the spirit of true religion, the sum of which is love of God; but the proof of a true love of God, says St. John, is the readiness to give even life itself for the lowest of God's children.

Doubtless St. Anne was distinguished among all the Saints here below for her clarity: her heart, the fountain whence issued the blood which was to form the heart of Mary, must have been a very furnace of love of God, and consequently, of charity toward men. Has her glory changed her? No, closely united as she is to God, the source of all charity and Charity itself, and having now a more intimate acquaintance with our trials and our needs, she can but have become more compassionate, more assiduous in helping us.

Another reason we have for redoub-

led confidence in her is the fact that she looks on all our trials with a mother's eye. In everything she shares the sentiments of her glorious Daughter Mary. The woman of Canaan, desirous of obtaining her daughter's cure, said to Jesus: « Have mercy on me, O Lord, Thou Son of David, my daughter is cruelly tormented. » Why did she not say: Have pity on my daughter? Just because a mother feels her children's sufferings as much or more than they. And so it is with our loving Mother Mary and, in due proportion, so it is with our beloved spiritual Grandmother St. Anne. But her love is far higher, purer and more tender than that of the Canaanite woman for her daughter. This latter beheld her own flesh and blood in her daughter, but St. Anne sees in us the flesh, blood and members of Jesus her God and her Grandson. She ardently desires to see us delivered from the evils and dangers of this life, and united to Jesus, Mary and herself. Just in the same way an earthly grandmother



desires on some great festival to gather all her posterity about her, so as to have the delight of counting her grandchildren and great-grandchildren and of enquiring into everything concerning them. The sight of them restores her youth; she seems to live again in each one of them : their health, their happiness give her back life and happiness. Even so St. Anne thrills with joy every time another elect enters Paradise and swells the number of that blessed throng of posterity who join with her in singing Our Lord's eternal praises. She rejoices because their salvation increases the glory of Jesus and Mary; she rejoices too for her own sake : for she enjoys a fresh paradise each time one of her spiritual offspring enters heaven.

PRACTICE. — From what we have said it can be clearly perceived that one of the best means of making ourselves dear to St. Anne is to be charitable to our brethren, who are all of them her children. Let us then apply ourselves to relieving their corporal necessities, as much as lies in our power ; let us

be zealous in furthering their salvation, and to this end let us give them good example and good advice. Do not let us pass a day without praying for the conversion of sinners and the deliverance of the souls in Purgatory.

## PRAYER

**B**ELOVED St. Anne, thy heart must be good and tender, since it was expressly created for loving the most amiable of all creatures, she who is loved beyond all others by God Himself, the glorious Virgin Mary. It is with this heart that thou lovest us; it is in Mary, in Jesus and as children of Mary that thou lovest us. Never then can I be wanting in confidence in thee; never can I fail to have recourse to thee as to a Mother. My beloved Patroness! I also love thee and would wish to see thee loved and honored by all those whom thou dost love as thy grandchildren; if possible, I would like to give thee the gratification of seeing them gathered about thee in the heavenly home. At least will I interest

myself in the salvation of many of them, by assiduously praying for the conversion of sinners. But, in order that my prayers may be favorably received by Our Lord, do thou obtain the grace of conversion for me, the most unworthy of all, so that I may commence with all my strength to serve and love that good Jesus whom I have so deeply offended, and continue to love Him to my life's end.

EJACULATION. — Grand, O Good St. Anne, that henceforth I may show myself more worthy of thee, so that, one day, I may be united to thee in heaven.

#### EXAMPLE

ON Sunday, October 9th, there arrived at St. Anne de Beaupré, from the States, Miss Mathilda Powell, of Laconia, N. H. She was twenty-three years of age and had been a cripple for three years and nine months from the consequences of a fall. The medical men of Laconia, several of the most skilful Boston doctors and an eminent practitioner of Montreal were all agreed as to the existence of dislocation or at any rate a deviation in two places of the

spinal column, and, for two years, there had been a partial paralysis of the left leg. The patient had followed the various treatments prescribed for her by the physicians. Several of them pronounced her malady to be incurable. Her state of weakness was such that she could not even drag herself a few steps on two crutches, unless she was also assisted by some one. She could only stand up when supported by a sort of stays made of plaster or iron.

Miss Powell was brought to St. Anne in an arm-chair in which she was always seated.

Some time previously the invalid had promised to come to the shrine of Beaupré and make a novena, and from that moment she had felt somewhat stronger and conceived the greatest confidence that she would be cured by St. Anne. On each day of the novena she prayed long and fervently before the statue of the Saint. On Sunday, October 16th, she received Holy Communion, venerated the relics and soon perceived that her petition had been granted. She had neither pain nor infirmity; the spinal column had straightened and returned to its normal state. The paralysis of the left leg had disappeared, and, although it had been shortened by suffering, it was now of its natural length.

The happy pilgrim had recovered perfect

use of her limbs, walked with ease and without suffering, and related her complete cure to her listeners, attributing it entirely to St. Anne's goodness and power. We have learned another most interesting circumstance concerning Miss Powell's cure. Whilst sufferings from what we have already related, a most painful tumor had formed under the left arm. This tumor had not developed into an abscess but was gradually enlarging and had spread to the shoulder and upper part of the arm. During the first day succeeding her cure, Miss Powell had not thought about this swelling and when it recurred to her mind and she examined its seat, she found it had completely disappeared leaving neither pain nor enlargement.

Having remained a few weeks at her father's at Point Levis, Miss Powell, in the month of November, made another pilgrimage to St. Anne's in thanksgiving and was then enjoying perfect health.

Every one, Protestants and Catholics alike, who had known her at Laconia and in Boston, where she had passed eleven months under the doctor's treatment, were astonished at this admirable cure, for they knew her malady to have been incurable. Nearly every one, even Catholics who had not sufficient confidence in St. Anne, had tried to dissuade her from the long and fatiguing journey which she wished to

undertake, for they thought that she would meet with her death rather than her cure. Great were the rejoicings and deep was the thankfulness which greeted the news of the event. Letters and telegrams arrived daily at Point Levis enquiring whether Miss Powell's cure was real and complete. One Boston Protestant, young lady who, like her, had an illness for which medical treatment had done nothing, wrote to her: « *My dear friend, is it possible that you are really cured! How glad I am! Do tell me who is this wonderful doctor whom you call Good St. Anne. Could I prevail myself of his skill?* »

At Lacoria, Miss Powell's relations and friends had several high masses sung in honor of Good St. Anne to thank her for having worked a cure which in their eyes was as miraculous as raising the dead to life.

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## TENTH DAY

### CONSIDERATION

#### *The marriage of St. Joachim and St. Anne*

**I**N proportion as the time approached when God had resolved to send His Son on earth, it is but natural to

believe that the Holy Ghost should take more active measures to sanctify the royal blood whence Our Saviour was to be born. According to the universal opinion of the doctors of the Church, it was fitting that His Mother should be the purest and the highest in grace of all creatures. It was for this reason that the Holy Ghost chose Joachim, from among all the sons of David to be the father of that admirable Virgin, giving him the pious Anne, a daughter of the same family, as a wife. From their very childhood, He bestowed the most precious gifts on them, so that, progressing step by step in virtue, they might, by the time of their marriage, be worthy of their sublime calling of being the grandparents of our Redeemer.

They neither of them possessed qualities that would enable them to shine in the world : they were not rich and the nobility of their race had long been forgotten. But, if overlooked by the world, they were endeared to God and the holy Angels by their innocence,

their piety, their submissiveness to their parents, their universal charity, their life of recollectedness. With what purity of intention did they not prepare for that union? As we see by the example of Tobias and Sara his wife, marriage was held in high esteem by the just of those days; it was not contracted with a view to the increase of worldly goods, but in order to accomplish the divine will and that there might be mutual aid in bearing the burden of life, and for the continuance of the only race which at that period, worshipped the true God.

Doubtless some such formula as the following was pronounced by Anne's father when, placing his daughter's hand in that of St. Joachim, he blessed them both, saying: « The God of Abraham, and the God of Isaac, and the God of Jacob be with you, and may He join you together, and fulfil His blessing in you. » (1) This blessing or

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(1) This formula is taken from the Book of Tobias.



promise alluded to, had been given to Abraham by the Lord in these terms : « In thee shall all the kindred of the earth be blessed, » that is to say, « blessing shall be heaped on them by means of thy Offspring. » The Offspring of Abraham means Our Saviour. From the marriage just contracted would be born Mary, and from Mary the Saviour Himself. And thus the blood of Joachim and Anne, passing through the most pure heart and veins of Mary, was to become the blood of Jesus, that blood which, by being shed on Calvary, was to purify the earth and our souls, reconcile us to God, open heaven to us ; the blood transmitted by Joachim and Anne to Mary, was to form that Divine Flesh which, until the end of time, was to be mystically immolated on every altar in the world for our salvation, and to serve as spiritual nourishment to all God's children.

PRACTICE. — Those young people, who are called to the marriage state, will here see what are the marriages which God blesses. All the faithful will

recognise the gratitude they owe to Mary's holy parents, and will take the resolution of daily honoring them by some short prayer.

## PRAYER

VENERABLE Joachim and ever blessed Anne, under what a debt of gratitude is the whole Church toward you! Verily ye are the blessed of the Lord, ye who were found worthy, not by your riches, nor by the splendor of your birth, but by the greatness of your virtues, to contribute so intimately to the great work of our redemption. How pure must ye have been, how holy, how detached from all earthly affection! The day of your union was a blessed day! For all the children of Adam, it was a forerunner of the day of deliverance, the signal for innumerable benefits, since it was the announcement of the approaching birth of Her who is justly called: « Mother of divine grace » and « Cause of our joy. » Yes, it is of you above all, that it may be said that you are dear to God and to men and that

your memory is blessed ! I resolve to honor you all the days of my life and to lead all others to honor you. O ye, who are so all-powerful with Jesus and Mary, obtain from them the grace that I may imitate your purity of heart, your mortification, your recollectedness, and that, like you, I may perform all my actions for the greater glory of God, for my own salvation and for that of my neighbour.

EJACULATION. — St. Joachim and St. Anne, obtain for me a perfect purity of intention.

#### EXAMPLE

**M**ADAME Geneviève Mailloux, a resident of Ile-aux-Coudres, had been, for several years, subject to frequent attacks of epilepsy. Each time these attacks brought on violent and painful convulsions causing a paralysis of the arms and lower extremities, which however used to pass away by degrees. This infirmity grew worse from year to year, and at length the lameness became permanent. It had steadily lasted for five months, when, in June 1841, the sufferer had herself conveyed to St. Anne de Beaupré, hoping there to

obtain her cure. Indeed, her pious entreaties were heard: for she went home completely cured and never, after this pilgrimage, did she experience the slightest return of the disease. These facts have been attested by the pastor, the physician and several other residents of St. Louis, Ile-aux-Coudres.

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## ELEVENTH DAY

### CONSIDERATION

#### *The time of trial*

FOR the just of the Old Testament there could not be a greater trial than that of having no posterity. St. Joachim and St. Anne had to bear this trial for many long years.

Why did the Lord decree that the parents of the glorious Virgin should undergo this trial? For many reasons which all redound to the glory of their blessed Daughter as well as to their own. *Firstly*. It was fitting that the birth of such a Child as Mary, should have a miraculous character, as had that of Isaac, Jacob, Samuel and John

the Baptist. *Secondly*. It was fitting that the birth of her who was to be called the Mother of Grace, should be due to grace or to a special effect of divine goodness rather than to nature. *Thirdly*. However holy Joachim and Anne were at the time of their marriage, they were not yet sufficiently so to give such a daughter as Mary to the world. By multiplying their fasts, their alms through so many long years, in order to obtain this grace from God's goodness, they made rapid progress in perfection and in the love of God, and at length attained the degree of purity and holiness desired by the Holy Ghost. *Fourthly*. By granting this Child of blessing to their prayers and good works, God made them appreciate the worth of the gift He was bestowing on them and, at the same time, placed the whole of the human race under a deep debt of gratitude toward them. Besides, He made them more glorious in our eyes: we should not be so filled with admiration, if the birth of Mary had cost them no effort. *Fifthly*. We may add

that God hereby gives us a high idea of the power of prayer. If prayer could obtain the birth of Mary, what can be impossible for it to obtain? If, says Jesus Christ, you have faith as a grain of mustard seed, nothing shall be impossible to you. Let us here admire how beautiful are the ways of divine wisdom. St. Paul assures us that « to them that love God, all things work together for good. » How completely is this saying verified in the Blessed Virgin's holy parents! Devout souls, ye too must believe that it will be so in your own case if you but truly love the Heavenly Father. If trials overtake you, bear them patiently and believe that He has only your spiritual advantage in view; pray to Him with humility, confidence and perseverance; to prayer add penance, almsgiving and other good works; and then, one day, together with Joachim and Anne, ye will rejoice over the remembrance of your days of trial.

**PRACTICE.** — Patience under suffering is the shortest road to heaven, and

a great sign of predestination. When crosses overtake you, ask St. Anne to deliver you from them but also to give you patience to bear them.

## PRAYER

**G**LORIOUS Patron, since it is the holy Will of Our Lord that we should suffer, I will submit to His law. Born in sin and having myself many times sinned and merited hell, it is but just that I should suffer ; and it is better for me to suffer here than, after death, to fall into the hands of divine justice without having appeased the divine wrath by means of penance. St. Paul says that we must enter the kingdom of God through much tribulation. Why should I then not have to pass by this road which was trodden by all the just, even by Jesus, the chief of the just, and by Mary, His Mother, the Mother of all the elect ? From this moment then I accept whatever trials it may please God to send me now and henceforward ; I unite them to the sufferings of Jesus ; I place myself in those hands which

were wounded for love of me. Do thou, good and beloved St. Anne, together with thy saintly spouse, obtain for me courage, resignation, perseverance in prayer and good works, the strength to stand beneath the salutary burden of the Cross. I ask these graces of Jesus and Mary by your merits: by your prayers I hope to obtain them.

EJACULATION. — St. Joachim and St. Anne, pray for me, so that by patience under suffering, I may become worthy of the promises of Jesus Christ.

#### EXAMPLE

**I**N 1873, a married woman of St. Raymond had been reduced by typhoid fever to an extreme state of weakness. She escaped death however, but her sight seemed to be irretrievably lost, as the optic nerve was paralyzed. The unfortunate invalid was the young mother of four children and without any means of support except the scanty wages of her husband, an ordinary workman. Faintheartedness and despondency were well-nigh overwhelming her, when the pastor exhorted her to place her confidence in Good St. Anne. At once she promised to make



a pilgrimage and began to pray with fervor. Three weeks passed, but brought no change. The poor blind woman continued her supplications, and one day, behold! her eyes suddenly opened again to the light. This fact is of public notoriety and attested in writing by the pastor of the parish.

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## TWELFTH DAY

### CONSIDERATION

#### *The Immaculate Conception of Mary*

WHEN the time had arrived for God to accomplish the merciful designs of His holy Providence, the Queen of the universe, the Mother of the Desired of nations was conceived. As a daughter of Adam she should have suffered the sad consequences of original sin and be marked with that shameful stain of God's displeasure. But such stain was greatly repugnant to the majesty of the Father Who had from all eternity elected her to be His eldest Daughter; to the holiness of the Son, who was to take human flesh from her

and already looked on her as His Mother; to the goodness of the Holy Ghost Who, having chosen her from among all creatures to be pre-eminently His Spouse, owed it to Himself to endow her in a manner worthy of Him. Therefore any birth-stain must not exist, and the Daughter of Joachim and Anne was conceived immaculate, all pure, all beautiful and full of grace. What glory for these Saints to have engendered such a privileged creature! What glory to have contributed by their prayers, their desires, their good works, to the construction of a temple worthy of the holiness of the Most High! What a strict union had they thus contracted with the Three Divine persons of the adorable Trinity! What a sacred right had they acquired to the gratitude of the whole human race! What admiration and veneration have not the holy Angels for St. Anne! How terrible has she not become to the powers of hell! What graces, what heavenly favors must have descended on the holy Anne during the nine months when, not

merely in her house but within her womb, dwelt the true Ark, the living Ark, Mary, the eldest Daughter of the Father, the affianced Spouse of the Holy Ghost, the Mother of the Eternal Word ! According to the opinion of the Saints, Mary was not, during this period, like other children, without the use of reason. In order that she might love God from the very first moment of her existence, the Lord had endowed her with the use of all her faculties, so that, having a sublime knowledge of the divine goodness, she might at once commence to love Him more than all the Angels and Saints together. And how could God do otherwise than cast down loving looks not only on Mary, but also on her happy Mother, the dear St. Anne, the loving temple in which so pure a fire was burning, whence rose to Him such delicious songs of praise, whence exhaled acts of love, of gratitude, of blessing at housand times sweeter than the smoke of the incense, exhaling before the golden altar in Solomon's temple ? Later on we shall see her, by

her presence and words alone, sanctifying the holy precursor while still in his mother's womb, filling him, as well as Elizabeth herself, with the spirit of prophecy and impressing on the fortunate child the triple seal of predestination, virginity and martyrdom. Can it be doubted, then, that she drew down choicest blessings on the happy Mother who had been judged worthy to give her birth? We have already said that Mary's holy soul enjoyed the use of intellectual faculties from the first moment of its creation. From that first instant, she understood all the mysteries of religion, the depths of divine goodness, the power of prayer; and she immediately commenced praying not only for herself, but for all mankind. But who can have been dearer to her than her father and mother? To whom did she owe more? For whom then can she have prayed more, or more fervently? Happy Joachim, happy Anne, to have been parents of such a Daughter, still happier to have been, after God, the dearest object of her affections and

the first to profit by her intercession ?

PRACTICE.— Have recourse to St. Joachim and St. Anne in order to obtain a sincere and constant devotion to Mary.

#### PRAYER

**H**APPY they who are under the protection of Mary and who have a share in her prayers! A Saint has said : « He for whom Mary prays can never perish eternally. » O glorious parents of that Queen of Mercy, she will never refuse to pray for those who are recommended to her by you ! Vouchsafe then to recommend me to her and beg of her to inscribe me among her servants and clients ; thereby shall I be inscribed in the book of life. If you will do this, Mary will grant me her favor and I shall be saved. I feel confident of obtaining your intercession, since it will be to the honor of your ever blessed Daughter and to the glory of Jesus.

EJACULATION. — Good St. Anne, plead for me with Mary.

## EXAMPLE

ON the 26th of August, 1878, Madame M. P. C., of Ile Verte, sent the following communication to the Annals of Good St. Anne :

Last year, for the first time, I felt pain from a cancer, which in a short while made rapid progress. According to the opinion of the doctor no cure could be expected without an operation. This I underwent in Montreal, but to no avail, for a second operation was soon deemed to be necessary. As I was too weak to bear it and was greatly discouraged on remembering my first sufferings, it was postponed for several months. I placed the matter in the hands of Good St. Anne and in September I started on a pilgrimage to her beloved shrine at Beaupré. After this I felt for a time somewhat better, but toward the end of the month the pain returned with increased violence. The doctor then declared that, short of a miracle, nothing could master my disease. I began another novena to St. Anne, but my sufferings only redoubled: so much so that I had to receive the last sacraments and my death was expected every moment. But on the 17th of the following January (1879), towards morning, I fell into a peaceful sleep. After a few hours, all of a sudden I awoke and was entirely

cured. I regard it as a bounden duty to publish this new marvel, wrought by St. Anne. The pastor and the doctor of the parish add over their signatures: «The cure mentioned above is a fact known to all.»



## THIRTEENTH DAY

### CONSIDERATION

#### *Birth of Mary*

**W**HEN a child is born into the world, its mother rejoices, said Our Lord on one occasion; but, alas, how often would her joy change to sorrow if she could foresee the anguish of which this beloved being would be the cause. On the day of Mary's birth there was, neither for her nor for her holy Mother, any reason to weep but every reason to rejoice. The day on which St. Anne brought forth her holy Child was the first beautiful one that had risen on our earth since the fall of Adam, and, with the exception of that of our Saviour's birth, the most beautiful one that ever dawned.

It was the signal for immense rejoicing, not only for Joachim and Anne, but also for all the human race, and even for the Angels. It was a source of infinite glory to the august Trinity, and the spirits of darkness alone deplored it.

It was the custom among the Jews that, on the occasion of the birth of a child, the relatives, neighbours and friends should visit the mother and congratulate her on God having blessed her and, as they said, visited her with His goodness. The relatives and friends of Joachim and Anne, on the great day of Mary's birth, did likewise; and they hastened the more to do so as the age of the two holy spouses, as well as their virtues, their mode of life more angelic than human, gave them reason to believe that the child, just born of them, was destined to contribute to the Lord's merciful designs for His people. Besides the relatives, friends and neighbours who thronged to offer their congratulations on the occasion



of Mary's birth, the house of Joachim and Anne was visited by a numerous cohort of invisible beings. First there were legions of Angels attracted by the splendor which shone forth from the lovely soul of the blessed Child and by the divine odor of the graces with which she was filled. Spiritual things are as open to the gaze of Angels as corporeal things are to ours; and even as the angels of darkness are attracted by the foul odors that emanate, as it were, from the sins of pride, of hatred, of lying, of impurity, so are the Angels of light attracted by the sweet perfume of the violet of humility, the lily of chastity, the rose of charity. Perceiving that the Daughter of Anne had been preserved from original sin and its consequences, they foresaw her noble destiny.

Did these holy spirits make themselves visibly manifest to Mary's parents? I cannot say; yet I cannot doubt that these latter experienced the happy effects of so holy a companionship. Every pious soul has remarked

that, while in the presence of the Blessed Sacrament, a certain indefinable well-being is experienced, a peace, a sweet joy, a something indescribable which is never felt elsewhere. In the world, in the domestic circle, a more keenly perceptible joy may sometimes be experienced, but this joy only affects the soul superficially, whilst the joy felt at the foot of the altar penetrates the whole being.

But this was not all: the house of Anne was visited by far nobler beings than the Angels, Archangels, Cherubim and Seraphim. The Father, Son and Holy Ghost took up their abode in this heart and dwelt there to bestow their choicest gifts on the happy Child and thus render her more and more worthy of her high destiny.

But we also believe that, whilst preparing in Mary a dwelling fitted for the reception of that Majesty that would deign to become Flesh within her womb, God bestowed most bountiful gifts on the father and mother of His well-beloved. We may well believe

that the august Trinity took delight in bestowing graces on the two holy spouses who, by their prayers and good works, had merited the happiness of having a Child in whom the Father found so perfect a Daughter, the Holy Ghost so accomplished a Spouse, and whom the Son already looked on as His Mother.

PRACTICE. — Follow St. Alphonsus' advice and invoke the intercession of St. Joachim and St. Anne in order to obtain a tender and constant love for Mary.

#### PRAYER

**H**E who has Mary has all. For where Mary is there will Jesus hasten, accompanied by the heavenly Father, the author of every good and perfect gift, and the Holy Ghost, Who is the giver of grace. As for the Angels of light, they watch over those whom their Queen loves. How happy should I be, then, if I could draw down on myself the loving regards of that Mother of Mercy! My powerful protectors,

Joachim and Anne, this is my most ardent wish and ye can obtain it for me. Say one word in my favor to your beloved Daughter ; tell Mary that I would rather be the least of her servants than command the whole world ; beg of her not to reject me because of my unworthiness. Thus ye will have saved a soul, and what could be more worthy of the father and mother of Her through whom salvation has come to us ?

EJACULATION. — Glorious parents of Mary, obtain me the grace of loving her tenderly and constantly.

#### EXAMPLE

ABOUT the end of August, 1881, George Mercure, a boy of nine years, was afflicted with an inflammation of the right eye, which rapidly increased and utterly destroyed his sight. A very skilful physician, on examining the patient, found, as he afterwards testified in writing, that it was a perforation of the cornea. He considered the case to be incurable, at least as to the recovery of sight. The parents of the little sufferer had recourse to Good St. Anne. They gave the child a blessed medal that had touched the holy relics, and

he frequently applied it to his eye. The use of remedies was abandoned and the family began a novena. Before it was over, the inflammation had perceptibly diminished and the eye which till then had been constantly closed, opened little by little and began to distinguish various objects. The cure was visibly advancing and on the 17th of April, 1882, the doctor, who some months before had declared the case incurable, testified over his signature that the child saw as well with the eye that had been affected as with the one that had remained healthy.

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## FOURTEENTH DAY

### CONSIDERATION

#### *St. Anne beside Mary's cradle*

**B**ESIDE Mary's cradle, Anne prayed. If mothers only knew the power they hold over the happiness and welfare of their children through prayer! How many children have owed their great and beautiful vocation, their holiness, their life's happiness, their predestination, to the prayers of a good mother gathered up by that mother's

Angel-guardian and presented to God ! What superabundant glory and joy for the mothers of St. Augustine, St. Chrysostom, St. Gregory Nazianzen, St. Dominic, St. Francis Xavier, St. Aloysius, St. Theresa, St. François de Sales, St. Alphonsus, for the mothers of an infinite number of good priests, religious and other elect, to be able to say eternally : « This Saint who has contributed so much to the divine glory, and who is now shining in the front ranks of the just, is my child, and after God it is to me that he owes this happiness. » This reflexion is from St. Theresa.

Had St. Anne anything to do with the perfection, the holiness, the eternal glory of her Blessed Daughter ? We cannot doubt it. She had obtained her from God, through continual prayer joined to rigorous fasts and abundant almsgiving, and no sooner did she receive this Child whom she had so ardently desired, than she devoted her life to her alone, so as to assure her the greatest possible amount of happiness. And as, in her eyes, holiness and hap-

piness were one and the same thing, Anne, in order to assure that happiness to her Daughter, now offered to God the same prayers, fasts and good works which formerly she had offered with a view to obtaining her.

But was not Mary full of grace from the very first moment of her existence? Undoubtedly; she was filled with it in the sense that she possessed all the grace necessary for a Child destined to be the Mother of God, but not all the grace and all the virtues necessary for her at the moment when she should become really the Mother of God.

Like the dawn of the morning and like the rose, she was to increase in splendor and beauty continually, even until the day of the Annunciation and the day of her blessed death. And who can tell the favors obtained for her by her holy mother's prayers, thus aiding her to attain to sublime perfection? The prayer of a mother for the spiritual welfare of her child is ever agreeable to Him Who has ordered us to call Him our Father!

How many times, kneeling by the cradle of her daughter, Anne's prayers ascended to the throne of God, couched in language like the following : « My God Who didst vouchsafe to send me this child when all hopes were at an end, Thou knowest how dear she is to me. Dear Lord ! grant me the crowning grace of keeping her as pure as she now is ; take her from me now rather than let her ever be defiled by sin. Thou, Author of every perfect gift, bestow on her Thy choicest favors : I ask for her neither riches, nor a noble alliance, nor earthly prosperity, for perchance she might be led away by the allurements of the world. But grant her the fear of Thee, inviolable purity, love of the poor and a spirit of piety. »

These prayers, emanating from so pure and humble a heart, ascended straight to heaven, whence they returned like a celestial dew falling on Mary's head and making her increase in holiness day by day. What glory was it not for the blessed Anne thus to have contributed to Mary's sanctifica-



tion, that is to say, to the completion of the most beautiful piece of creation that ever sprang from God's hand !

PRACTICE. — Christian mothers, learn from St. Anne what you should have in view in bringing up your children. Christian children, to whom God has given a pious mother, look on her as the most precious gift He has bestowed on you here below.

#### PRAYER

**G**LORIOUS and holy Queen, admired in heaven, honored by the Saints and revered on earth, God the Father loveth thee as the mother of His beloved Daughter ; the Son of God loveth thee for having given Him that Mother from whom He was born Man and Saviour of men ; the Holy Ghost loveth thee for having given Him so worthy and perfect a Spouse ; the angels and elect honor thee as Mother of their Sovereign ; the just, the penitent and sinners claim thee as their powerful advocate with God, for by thy intercession the just hope for an increase of

grace, the penitent for justification, and sinners for forgiveness of their sins. Be thou then compassionate and merciful, and whilst, here below, we are invoking thee, do thou plead for us in heaven. Do thou exert thy great influence in our favor and let not those who place their trust in thee be lost. Show thyself to be always the refuge of sinners, the resort of the guilty, the consolation of the afflicted, and the assured help of thy faithful clients. Do thou defend our cause now and at the hour of our death; we beg this through the love thou bearest for my Jesus and for His Mother thy Daughter, so that, aided by thy prayers, we may one day arrive at eternal life.

EJACULATION. — Great St. Anne, in these sad and trying times, be thou more than ever the consolation and support of mothers and the protectress of their children.

#### EXAMPLE

CLARENDA TREMBLAY, a young girl of about twelve years of age, belonging to St. Edouard de Napierville, was at-

tacked by typhoid fever in February, 1885. In spite of every care the illness increased. On the 14th of the following March the child received the last sacraments, and a doctor, called in consultation, declared, with his brother-physician, that her case included a complication of three other diseases. The limbs of the little sufferer were so weakened that she could neither stand nor remain seated; she had not even sufficient strength to change her position in bed. The doctors were of opinion that she would never again become able to walk, except perhaps by dragging herself along like an infant.

Soon after, the family learned that the Oblate Fathers of Montreal were organizing a pilgrimage of men to St. Anne de Beaupré, which was to start on the 25th of June. Mr. Tremblay obtained permission to take part in it with his little invalid. The child was so confident that she would be cured that she said to the Protestant doctor who was taking care of her : « Good St. Anne will make me walk well. » To which the doctor replied : « If you walk on your return, I will admit that it is a miracle. » Throughout the journey the child manifested the same confidence. When the pilgrims arrived at St. Anne, the father took the sick child in his arms and carried her to the church and up to the communion-rail. The good child

prayed with her whole soul. To the great surprise of those present, she was able to kneel in order to receive Holy Communion, and immediately afterwards she rose and began to walk. She was cured! The seven hundred pilgrims who witnessed the marvel burst into tears. When mass had ended they sang a *Magnificat* of thanksgiving, in honor of Good St. Anne.

The happy child gave multiplied proofs of her perfect cure. She continued to walk — and to walk like one of her age — before the astonished pilgrims, often repeating with a cunning smile: « I told you that Good St. Anne would be sure to make me walk. » On her return home she was visited by a Protestant friend who had known of her previous helplessness. He could not refrain from saying: « God has conferred a great favor on you which you should never forget. » — We have taken these details from the report signed by Rev. Father Lefebvre, superior of the Oblate Fathers of Montreal, and director of the pilgrimage of June 25th, who was eyewitness of the facts related.

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## FIFTEENTH DAY

## CONSIDERATION

*First lessons given by St. Anne to Mary*

**B**ASING our statement on the authority of the Doctors of the Church, and especially of St. Alphonsus, we have already said that the Blessed Virgin Mary, from the very first instant of her life, was endowed with the full and entire use of her reason. For we cannot doubt that the Queen of Angels enjoyed the same privilege as was granted to St. John the Baptist, three months before his birth, by means of Mary. St. Anne early perceived the miraculous spiritual precocity of her beloved Daughter and hastened to impart to her the first principles of religion and piety. She told her of the creation of the world, of the disobedience of our first parents and the misfortunes which resulted therefrom; she recounted the promise of a Redeemer and related the history of the Patriarchs and Saints of the Old Testament.

These things had already been revealed to the holy Child by the Holy Ghost, but nevertheless she listened silently and attentively to her mother's lessons, imprinting them on her memory and meditating on them in her heart. Anne taught her little daughter also what she herself knew so well : how to pray; and the blessed child who knew this still better than her mother, nevertheless redoubled her assiduity, day and night beseeching the God of Abraham to hasten the coming of the Saviour and the redemption of the human race. Also, on learning from her mother that, according to the opinion of the doctors of the Law and the revelations made to various holy souls, the day of mercy was drawing near, when a descendant of David was to become the Mother of Christ, she prayed to be spared long enough to behold this admirable woman, to kiss her feet and minister to her. These humble and fervent prayers offered by the daughter and the mother were most agreeable to God and most efficacious, for who can

tell how many favors they were the means of obtaining for the human race?

PRACTICE. — If you have been entrusted with the sacred duty of education, let St. Anne be your model. Let those who are under instruction imitate the saintly eagerness of Mary, and all of us we most faithfully listen to the voice of our conscience.

#### PRAYER

**G**LORIOUS St. Anne, patroness and model of Christian mothers, pray for those mothers; obtain for them the gifts of the Holy Ghost, so that they may worthily fulfil the duties of their state of life, to the glory of Jesus Christ, giving to God as many elect as He has given them children. Obtain for them the gift of *Understanding*, so that they may realize what honor God has done them by entrusting them with the education of a soul created to His image, purchased with the blood of His Son and destined to praise Him to all eternity; the gift of *Wisdom* whereby they may esteem their children's salva-

tion above their worldly prosperity; the gifts of *Counsel* and *Prudence*, so that they may know how to choose and employ the best means of rendering their children worthy of being children of God and keep them from all dangers that might imperil their innocence; the gift of *Fear*, so that they may know how to inspire them with the fear of offending God. The gift of *Piety*, so that, from their very earliest years, they may impart to them a tender filial love of God, their Father in heaven. Pray also for Christian children, so that by their docility, their respect, their love for the authors of their being, they may be the joy of their parents on earth and their crown in eternity.

EJACULATION. — Beloved St. Anne, holy mother of Mary, be thou the refuge and consolation of Christian mothers.

#### EXAMPLE

FOR eleven months, one of the daughters of Mr. A. B., of St. Anne de la Pérade, twenty-one years of age, had been



confined to a bed of suffering. Consumption which resisted all remedies, was slowly wasting her life. The patient had received the last sacraments, and was prepared for death which, according to all appearances, could not be far off.

In the course of July (the month of St. Anne) in 1886, she, and the whole family with her, began a novena to St. Anne. At the same time a pilgrimage was made for her to Beaupré, and they brought her some of the « water of Good St. Anne, » the marvelous efficacy of which has frequently been proved by the most surprising cures. On the 20<sup>th</sup> of July the young girl felt weaker than ever. She then took with renewed confidence some of St. Anne's water, and was left alone in her chamber. And lo! what was not the surprise of her mother and the other members of the family, when, a few moments after, they saw the beloved sufferer enter the apartment where they were gathered! They almost believed that it was a supernatural apparition. The young girl declared that, at the very moment she had taken the water, she was cured.

All fell on their knees to thank Good St. Anne. That same day a solemn *Te Deum* was sung in the church as a thanksgiving for this cure, which every one called a miracle.

There was a general rush to see the

happy young girl, whom in an instant St. Anne had brought back to health from the very gates of the tomb.

Two months after the event, the writer of these lines learned the facts from the lips of the parish priest of St. Anne de la Pérade, and since then the worthy pastor has given them general publicity, for the greater glory of Good St. Anne.

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## SIXTEENTH DAY

### CONSIDERATION

*First lessons given by St. Anne to Mary*  
(continued)

ON perceiving the happy result of her lessons, Anne resolved to make known to her beloved Daughter how she had obtained her from the Lord; she spoke to her of the sadness in which she and St. Joachim had passed the greater part of their life, on account of their having no posterity who might love and praise the God of Abraham when they themselves should have passed away. She told her of their nights spent in prayer and weeping,

and lastly of the joy that filled their hearts when they knew that God had granted their desire. This revelation kindled in the little Mary a redoubled veneration, gratitude and love for her holy parents, since she perceived how doubly she was indebted to them for her life. This revelation also increased the warmth of her love for God and strengthened her resolution of being His, entirely and for ever. Her mother would then speak to her of the miraculous birth of Isaac and Samuel, and at last imparted to her that, like the mother of that prophet, she herself had promised God to consecrate to Him her child if He would but vouchsafe to bestow one on her. Imagine the child's delight on hearing this! From that time forward she longed for the day when she might dwell in the house of God. In her heart, she sang with the Psalmist : « How lovely are Thy tabernacles, o Lord of hosts ! my soul longeth and fainteth for the courts of the Lord ; my heart and my flesh have rejoiced in the living God. For the sparrow hath

found herself a house and the turtle a nest for herself: — Thy altars, O Lord of hosts! my king and my God. Blessed are they who dwell in Thy house, O Lord; they shall praise Thee for ever and ever. When shall I go, when shall I appear in the presence of the Lord? »

Thus, hardly had Anne received the child so ardently desired and so altogether lovely, than, offering to God the sacrifice of her own happiness in beholding her, embracing her, speaking to her, she herself inspired her with the wish to leave all and give herself entirely to her Creator; and the sweet Child, on her part, worthy of so holy a Mother, only sighed for the day when she should, by her own act, deprive herself of the sweet innocent pleasures which she enjoyed under her parents' roof, although still of an age when their care and companionship seemed the most necessary to a child. St. Joachim was in no way behind his spouse and daughter. When the Holy Ghost inspires such lovely sentiments in several hearts at once, it

is a sign that He is preparing the way for some great event.

PRACTICE. — Every Christian, from the very fact that he is a Christian, has a high and noble destiny awaiting him, for he is bound to aspire to a holiness conformable to his state of life. It is through resistance to the inspirations of the Holy Ghost that so few attain this state of holiness.

#### PRAYER

THIS is indeed why I myself, who by my baptism was called to a state of holiness, have nevertheless remained a most miserable sinner. From my earliest childhood I have heard the voice of the Holy Ghost inspiring me to walk in the sweet and peaceful paths of innocence and piety; and yet even then I commenced to wander along the broad way that leadeth to destruction. I heard this voice again in youth and again closed my ears to it as inopportune; I plunged into pleasures to drown the sound of the voice; I rejected the gentle yoke it would have placed on me, I

deliberately chose to wear the heavy chain of sin. In riper years, under a more guarded exterior, my faults have but increased, for of virtues I have none. Thus has my life flowed on in uselessness, sin, trouble and remorse : for who ever found repose when resisting the inspirations of God? God forbid that I should lose courage entirely. Good St. Anne, obtain for me that, if my life be longer spared, I may give myself entirely to God and strive to correct my faults. Do thou and thy beloved Spouse intercede for me with Jesus and, with the aid of Mary and Joseph, obtain for me the grace of being faithful to the inspirations of the Holy Ghost, so that I may welcome these as heavenly messengers and enter resolutely on the way which will lead me to life everlasting.

**EJACULATION.** — St. Anne, obtain for me the same fidelity to divine inspirations as that shown by thee and Mary.

## EXAMPLE

PIERRE LAROCHELLE, forty-seven years old, a married man of St. Honoré de Shenley, was severely injured under the left arm by a blow from the handle of a plough. In a short time this wound grew very painful and assumed a very grave and serious character. A sharp inflammation set in, which gradually caused the right side of the body to swell, from the shoulder to the hip-bone.

Finding it impossible to work, Larochelle, who was then at Bay City, Michigan, asked of St. Anne the favor of being able to return to St. Honoré. He obtained his request, but the disease continued its ravages. The tumor was so malignant that it caused its poor victim dreadful pain, completely prostrated his strength, and obliged him to remain constantly in bed for two years.

At the same time his right arm became wholly paralysed, and the paralysis soon attacked the nerves of the neck, making all movement of those parts impossible.

The pitiable patient, who sat up for an hour or two each day, had to be assisted and dressed like a child.

Larochelle, a true Canadian in faith and piety, had the strongest confidence in Good St. Anne. He asked of her his cure and promised a pilgrimage to Beaupré, as

soon as he should be able to make it. Every day he joined with his wife and children in praying to our powerful Wonder-worker.

All the while, the cutting pains continued to torture the sufferer and the physicians could give him no relief; they had pronounced the case to be desperate. The danger becoming more and more grave, Laroche received the last Sacraments about All Saints' day. Shortly afterwards the enormous abscess opened, and continued for a long time to discharge unceasingly. This gave the patient some relief, but caused no improvement in his condition.

In spite of all, this sick hero set out on foot for St. Anne (a distance of 40 leagues or 120 miles) and arrived there on Monday the 6th of June. Strange to say, from the very moment of his departure he felt stronger, and as he approached the goal of his journey his strength increased more and more. Yet when he reached St. Anne he still appeared as feeble as a man worn out by lingering consumption.

He prayed, bathed his chest with the water of St. Anne, and received communion on Tuesday the 7th with the most edifying fervor. During the previous night, and in the morning, he experienced considerable improvement, but after communion and the veneration of the holy relics,



as he himself relates, he was no longer the same man, he was cured ! « See, » he said, weeping with joy and gratitude, « see, how my strength has come back ! I walk easily ; it does not tire me to talk ; my paralysed arm, hand, and neck have recovered all their suppleness ; no more swelling, no more pain in the side ; nothing is left except the little opening of the abscess, which doubtless, has some more work to do before closing. »

The next day, Wednesday, Laroche made a second communion in thanksgiving to Good St. Anne, and set out for St. Honoré, with happiness in his heart, eager to publish everywhere how powerful a helper is Good St. Anne to those who pray to her with persevering confidence.

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## SEVENTEENTH DAY

### CONSIDERATION

#### *The last sacrifice of St. Anne*

OF all the acts of virtue performed by the holy spouses Joachim and Anne, by means of which they grew in favor with so many merits, there is none more striking than the sacrifice they made in separating themselves from

their only and beloved daughter on the day of her Presentation. In order to understand how agreeable this sacrifice was to God, we must consider how dear to her parents was this only daughter sent to them in their old age, as the fruit of so many prayers and tears. In fact this lovely child of three years old must have been charming in the eyes of every one who beheld her, combining as she did a perfect use of reason and sublime holiness with the graces of person natural to her tender age. How hard then must it have been for her parents to allow her to depart!

From the time of her birth they had lived only for her; it had become a necessity to them to see her every moment, to gaze at her, to speak to her, to hold her in their arms: how then could they accustom themselves to live without her? How sad would their home be when Mary should no longer be there! Very soon they would miss seeing her come of a morning, to kneel and ask their blessing and then throw herself into their arms; they would no

longer have her beside them; her voice would not resound in their ears, that voice which seemed to them like an echo of the Angel's voices singing the praises of God. They had ever looked on her as a sacred deposit and not as their own property and they would have thought themselves guilty of sacrilege, had they kept her with them beyond the appointed time. The harder was the sacrifice, the more did their spirits rejoice in giving her to God and thus honoring the Lord by an offering of what was dearer to them than their own life, a part of their very selves. By this they showed themselves to be parents worthy of Mary who, uniting her will to that of the Heavenly Father, was one day to sacrifice her only Son for the glory of God and our salvation; and worthy too of being grandparents of Jesus Himself who, for love of us, was to make Himself obedient even unto the death of the Cross. Likewise these two holy spouses gave a great and important lesson to those parents who, through an excessive and too

purely natural tenderness, oppose the religious vocation of their children, and even go so far as purposing to plunge them into the whirlpool of worldly pleasures, under the pretext of trying their vocation, but in reality in order to make them lose it. What would have happened if Mary's parents had acted thus, and if (by impossibility) the holy Child had, through their fault, resisted the call of the Holy Ghost ?

But what a glory was it not to St. Anne and her holy husband, to have contributed through their generosity, to the happiness and glory of the Queen of the universe ! What a claim it gave them to the eternal gratitude of their beloved Daughter ! For if it be true that Mary had been predestined from all eternity to the unparalleled honor of the Divine maternity, it is also true that she, on her side, was to do her utmost to fit herself for her high destiny ; it is equally and undoubtedly true that her consecration to God from her earliest childhood, a consecration for which she was indebted to her pious

parents, greatly contributed to forwarding God's designs on her. Lastly, it is also true that the sublime act of Anne and Joachim drew down graces not only on their own heads, but also on hers, in direct proportion to the suffering this act caused them, and the love which prompted it.

**PRACTICE.** — **INVOKÉ** the help of St. Anne whenever God or your own conscience demands some painful sacrifice of you : she knows well how to make it easier for you.

#### PRAYER

**M**y beloved Patroness, thou knowest how far I am from possessing generosity, how weak, lukewarm and cowardly I am in the divine service ; thou knowest that for many months, nay years, God has been daily and in vain asking of me the sacrifice of this affection, this entanglement, this relation, this pleasure, this sensuality, this frivolity, the cause of all my sins, or, at any rate, of my remaining stationary, if nothing worse, in the way of Christ-

ian perfection. I beg of thee, great Saint, for the glory of Jesus and the honor of Mary, whom thou didst so generously offer to the Lord at the first dawn of her life, to obtain for me, by thy good and powerful prayers, the strength to surmount whatever obstacle is keeping me from giving my whole love to God. Do this, and thou wilt have won for me both peace of soul and eternal salvation.

EJACULATION. — Good St. Anne, obtain me a generosity in God's service which may resemble thine.

#### EXAMPLE

Good St. Anne has rewarded by a great miracle, the faith of the Canadians residing in the United States. At the time of the last American pilgrimage, at the end of June, a physician of Lewiston, Maine, obtained his own cure from St. Anne under the following circumstances :

From the beginning of June he had been suffering from an extremely painful attack of neuralgia in the right leg, which it was feared might end in paralysis. Night and day, without rest or truce, he suffered as if

a saw were lacerating his nerves. Confined to his bed without power to stir the affected limb, he was unable to attend to his profession. After four weeks of pain, during which he was under the care of the best physicians, he believed, as they did, that he would never recover. Turning his eyes then toward Good St. Anne, he resolved to make a pilgrimage to her shrine. Hardly had this idea arisen in his mind, than he felt relieved. He set out for St. Anne and when he arrived at the shrine he was quite cured. In witness of this he drew up and signed the following certificate :

Lewiston, Me., June 30th, 1887.

certify by these presents that, after three weeks of pain caused by sciatica, with the worst suffering and the best medical care, I experienced no relief. I endured positive agony. The thought of St. Anne came into my mind. I began to place confidence in her, and from that moment, I felt better. Finally I promised to go to St. Anne if I were better, and I became so. At this time I am quite well, and consider myself entirely cured.

(Signed) L. N. BOURQUE, M. D.

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## EIGHTEENTH DAY

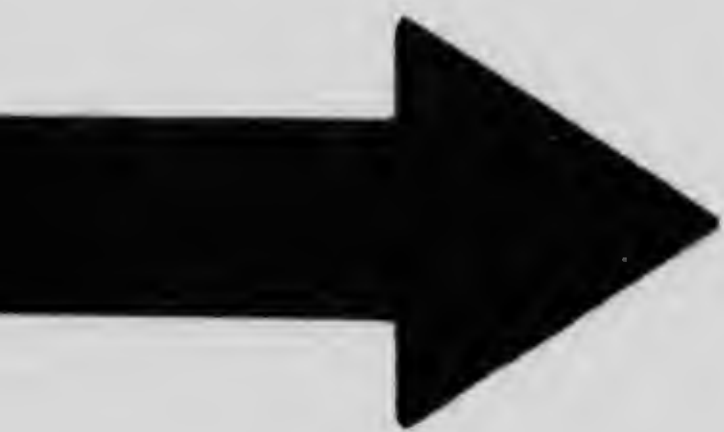
## CONSIDERATION

*Presentation of Mary in the Temple*

God being the author of nature as well as of grace, it would be a great error to suppose that the latter destroys the former, and that by advancing in perfection the Saints lose those legitimate affections which God Himself has placed in the heart of man. Saints love more truly than sinners do, for they love more purely; the fire of their love burns the brighter for being less overshadowed by the smoke of human imperfections. It is certain therefore that never did a child love its parents as Mary loved hers. But she loved them in God, she knew that, by uniting herself more closely to God, instead of separating herself from them, she would, on the contrary, but draw closer the bonds that united her to them and render those bonds eternal.

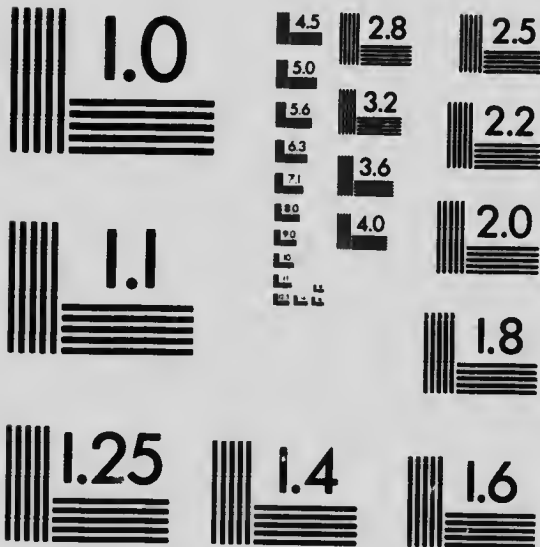






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Therefore from the time she first learned their vow, she knew no rest till she saw it accomplished. She would often enquire of them whether the happy day of her consecration would not soon arrive.

The holy Anne was likewise making her preparation for the sacrifice. With her own hands and with admirable devotion she was spinning, weaving, and making the tunics and other garments which the youthful Mary was to wear in the Temple, and, whilst working, she was praying that her work might be agreeable in God's eyes, and that He would be pleased to bless her beloved daughter, clothing her with the robe of innocence and the mantle of virtue and never allowing her purity to receive the slightest stain. She prayed too that her Child might never be guilty of any negligence in the divine service.

The long-looked for day at length arrived. Anne announced this to her daughter on the eve and the latter testified the most unbounded joy. Joa-

chim chose from his flocks the spotless victims which he wished to offer in thanksgiving for the precious gift bestowed on him by God; Anne took charge of Mary's little wardrobe; the child herself took hold of her mother's hand; and all three set out towards Jerusalem, which was at the distance of a three day's journey from Nazareth, where it appears they then dwelt. On approaching the holy city, the two saintly spouses pointed out the domes of the Temple which could just be seen in the distance; and at the sight of them the heart of the happy child was filled with a joy like that of the exile returning to his country after many years absence and once more beholding the paternal roof. Her joy grew more intense on approaching it, but the parents' hearts grew proportionally and involuntarily heavy as they thought that perhaps they would see her no more.

It seemed to St. Anne as if her heart were being torn from her body; she, as well as St. Joachim, felt something

of the anguish with which Abraham, out of love for God, took the knife and raised his hand over his beloved Isaac's head. Their anguish was at its height, when they saw the heroic little Virgin leave their side and run swiftly up the last fifteen steps that led to the Temple. On arriving at the entrance, she turned to them and knelt to receive their blessing. And Joachim, stretching out his trembling hands over her head, called down on her the benediction which from generation to generation had come down to him, from Abraham. Anne, weeping, pressed her child to her heart once more and exhorted her to practise piety towards God, obedience to her mistresses and respect for the priests and holy things, to be constant in prayer, to love the poor, to be humble and charitable to all. And Mary kept all these precious lessons in her heart and entered into the Temple. Lastly her father and mother offered to God the victims they had brought; and, after having prayed for a long time for their beloved child, sor-

rowfully and silently took the road back to Nazareth.

PRACTICE. — You will advance in virtue more by the very smallest victory over yourself than by many hours spent in prayer. Try then to profit by every opportunity of conquering yourself, and make use of prayer to obtain the necessary strength.

#### PRAYER

**M**y beloved Patroness, how far am I from resembling thee; out of love of God thou didst send far from thee the child dearer to thee than life, and I cannot even make up my mind to sacrifice my very lightest caprice. I would wish to be a Saint; but I sigh after a holiness which will not oblige me to renounce myself, to oppose my own evil inclinations, to mortify my senses and my heart. Such holiness as that is but a delusion. Good St. Anne, come to my aid; obtain for me from Jesus, through the merits of thine own sacrifice, that He may vouchsafe to change my disposition. May the love

of God enable me to bear those sacrifices by means of which I may learn to put off the old man and put on the new, our Saviour, Jesus Christ, who, out of love for me a sinner, chose the Cross in preference to tasting any human joy.

EJACULATION. — Beloved St. Anne, obtain for me the spirit of self-denial.

#### EXAMPLE

We take from the *Catholic Review*, of New York, the following account of a cure obtained at St. Anne de Beaupré :

Brooklyn, July 6th, 1887.

To the Editor of the *Catholic Review*,

PERMIT me to publish in the columns of your excellent Review, an account of a miraculous cure wrought at St. Anne de Beaupré, on the 14th of August, 1883, and mentioned at that time in the newspapers of Quebec and Montreal.

In the year 1882, my son, then only four years old, received an injury to his spine, the ill effects of which constantly increased until he became entirely impotent. His right hip was utterly powerless.

While visiting my friends at Ottawa, the following summer, I had my child examin-



ed by two of the most eminent physicians, who concluded that he was suffering from curvature of the spine, a disease which could only be relieved by the use of a spinal corset and other apparatus employed in such cases. The next day, before I had ordered these appliances, Providence attracted my attention to a pilgrimage which was to be made within a short time to the shrine of St. Anne, where I heard that so many marvellous cures had taken place.

Feeling unworthy of such a favor, but full of confidence in the Divine Mercy, I was convinced that if I could reach the blessed shrine, my son would be cured.

With my heart thus filled with faith, I joined the pilgrimage and went with the others to St. Anne. Holy mass was celebrated as soon as the pilgrims arrived, and they all received communion. As I went to the rail I placed my little boy at the foot of the statue of St. Anne, « Mother of the afflicted, » and when returning from the Holy Table, I offered him to her tender pity, and besought her to restore him to health.

While I was kneeling at her feet and supplicating her for my child, he had an attack of faintness; I carried him into the open air, where he soon regained his senses. And to my astonishment and joy, he began to run about perfectly cured.

without showing the least sign of weakness. From that time he has enjoyed excellent health.

Mrs. THOMAS STEWART,  
No. 307, Tenth St., South Brooklyn.

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## NINETEENTH DAY

### CONSIDERATION

#### *How St. Anne spent her time*

THE Saints are not of a different nature from ours; like us they have a soul stained with original sin and clothed with flesh which, for them also, is a fertile source of temptation as well as of suffering and misery. Like other men, they are born in ignorance and with every evil inclination to evil; like other men, they are subject to the necessity of eating, drinking and sleeping; they have the same duties to perform toward God, toward themselves, toward their neighbours and, in order to succeed in fulfilling these duties, they have the same means at their disposal, divine grace. They have

sanctified themselves while performing the very same actions as we perform but by avoiding in those actions all excess, error, imperfection ; and they have succeeded in doing this by making a better use of grace than we have ever done. God has given them to us as models, so that we may take courage from their example and walk in the same path, saying to ourselves as St. Augustine did : « What such a one could do, why can I not do ? » But even amongst the Saints, there are some who are better adapted than others to serve as an example to the faithful of all classes : those, namely, whose life had nothing extraordinary nor brilliant in it, and whose perfection lay in doing the commonest actions in the most perfect way. Such in particular was St. Anne. Her life was that of a good and pious mother of a family. Let us visit her house in spirit, and let us see in what manner she sanctified each one of her days, and let us learn from her how to regulate our lives. St. Anne's first action on waking was to elevate her

heart to God. She commenced every day by fervent prayer, seeking thus to draw down heavenly blessings on herself, her husband and her daughter. She knew well that a day without bread was preferable to a day without prayer. Indeed, is it not written : « Blessed are ye that hunger, for ye shall be filled. » On the contrary, woe to the soul that prayeth not : it is like earth which is not watered, which can only produce thorns and thistles destined for the fire ; such a soul becomes overgrown with the weeds of vicious habits ; the serpent of sin taketh delight therein. Now the morning is the fitting hour for prayer. The soul is then calmer and purer ; it is free from the cares and pre-occupations which arise later on in the day and render prayer almost impossible.

**PRACTICE.** — Do you never omit your morning and evening prayer ? Do you not say it hurriedly as a mere form ? Reflect that you should thereby be giving food to your soul which is your most precious possession ; pray with

recollectedness, putting all else aside, as if you were alone on the earth with God, and after your prayer you would die.

## PRAYER

**G**LORIOUS Mother of the Mother of God, thou didst rise to so eminent a degree of sanctity because thine was a life of prayer, because prayer was the very bread of thy soul. I am miserable and remain so, because I either do not pray or pray badly, or pray too little. Hasten then to my help and obtain for me the strength of coming forth from this state of tepidity and spiritual decay. Grant that I may look on prayer as my most urgent need; so that I may more and more feel prayer to be the true element of life and immortality.

**EJACULATION.** — Beloved Protectress' St. Anne, obtain for me from Jesus the great gift of fervent and constant prayer.

## EXAMPLE

The following letter was addressed to the Rev. Father Superior of the Redemptorists at St. Anne de Beaupré :

Very Reverend Father,

ACCORDING to our promise, we hereby give you an account of the miracle wrought in our community. For eighteen months one of our Sisters was confined to her room by a very complicated illness, which allowed of no hope of recovery. At intervals her sufferings became so intense that we thought the beloved sufferer was near her end; and three times in the course of eighteen months, we considered it prudent to have her anointed.

When the feast of St. Anne approached, our Sister felt interiorly impelled to ask for the restoration of her health. Faithful to this inspiration, she began, in concert with the infirmarians, a novena of litanies to the Saint. In the course of the novena her sufferings, instead of diminishing, only increased, and the night that preceded her cure was one of the most painful of all. The next day, the 25th, we recited the First Vespers of the Festival, during which our dear Sister, uniting herself with us, reiterated with great faith her humble supplication to the powerful mother of Mary.

She was heard! Suddenly she feels ins-

pired to leave her couch of suffering, she throws herself at the feet of the statue of St. Anne, thanks her, and then hastens into the cloisters, crying: «I am cured! I am cured!» The infirmarian arrives and is all the more surprised as but a short while before she had left the invalid in a state of great exhaustion.

After having questioned the sufferer over and again, and assured ourselves of the miracle, we all went into the choir to sing a *Te Deum* of thanksgiving. Our patient remained on her knees the whole time without experiencing any fatigue.

From that moment our dear Sister has taken part in all the exercises of the community, going to the refectory as well as to the choir, and her health appears to improve every day.

Thanks then to Good St. Anne!

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## TWENTIETH DAY

### CONSIDERATION

#### *How St. Anne spent her time*

**D**URING those few short years that this holy mother had the happiness of possessing Mary, she never deputed to any servant the task of

awakening her of a morning, of dressing her, of hearing her say her accustomed prayers. Whilst bestowing the necessary care on the body of her child, she occupied herself principally with her soul, speaking to her about God with an unction that is only to be found in a Saint whose soul is the sanctuary of the Holy Ghost. The sweet child would hang delighted on every word that fell from her mother's lips and reap great profit from these maternal lessons. Anne would speak to her, more particularly, of the promised Saviour, the expectation of whom filled every pious heart of the house of Jacob with joy; in this young soul she fanned the flame of love and zeal with which it was already on fire; she encouraged her to ask God to send down speedily the Liberator of Israel. If it be true, and so we are taught by the Holy Ghost, that there are Angels whose task it is to gather up the prayers of the faithful and offer them to God, how would they hasten to gather up those of such a mother and such a daughter! What graces must



not those prayers have drawn down on themselves, on St. Joachim, on the people of God, on the whole human race. If Christian mothers only knew how to imitate their Patroness, the great St. Anne, what good might they not do to their children, to all their family!

After St. Anne had acquitted herself of her duties as a wife and a mother, she turned her thoughts to the poor, the widows and orphans to whom she was likewise a mother. With her own hands she made clothes for them, she fed them from her table: she visited and consoled them in their afflictions, exhorting them to bear their sufferings with patience. Her words were like a fragrant oil healing their wounds, or like a fresh breeze breathing courage into their dejected souls. When she would leave some house where she had been bestowing her charity and consoling the afflicted, they would say: « Blessed be the Lord who has sent us this Angel of peace! She is rightly named Anne, which means grace, for words of grace

flow from her lips as honey distils from the honeycomb; even to look at her is a blessing; she makes virtue appear lovely; would that she were never absent from us. Happy the man to whom this noble woman is wife! She lengthens his days by making his heart rejoice every day; she drives grief and care from his home. » These visits were the only recreation which our Saint permitted herself to enjoy: it was only on these occasions that she ever left her home except on the Sabbath when she went to the synagogue to listen to the Sacred Books being expounded.

In her house the repasts were simple and frugal: they were always preceded and followed by grace, and were seasoned by harmless and pious conversation.

The evening, like the morning, was consecrated to God by fervent prayer, which the two Saints prolonged far into the night, more particularly on days consecrated to penance or to the remembrance of some of God's great mercies. The divine praises were ever on their lips and, like their ancestor,

the Royal Prophet, they were ever blessing God both in adversity and in prosperity.

It was thus that the glorious mother of Mary, and her spouse made themselves amiable in the sight of God and men, and sanctified their own souls. Thus should every Christian woman sanctify herself by a life of prayer, work, patience, retreat, modesty, submission and judicious care of her family. Thus only will she be happy in this life and lay up for herself that highest reward which virtue can meet with here below, that of joyfully beholding the approach of death.

**PRACTICE.** — If you desire your own sanctification, you will combine prayer with the exact accomplishment of the duties of your state of life, in a spirit of obedience to God, and will join to these the practice of charity, especially towards the suffering members of Jesus Christ.

## PRAYER

**H**APPY art thou, O most holy Mother of the Queen of heaven, in having so well understood the importance of life and the necessity of sanctifying every instant of it by the faithful performance of those duties which devolve on the wife and the mother. What a fearful judgment shall I be laying up for myself if I employ that time which Christ has paid for with His blood, in seeking after frivolous pleasures, in satisfying my vanity, my ambition ! Jesus has Himself warned us in His Gospel that making long prayers, retaining virginity, performing miracles, will avail nothing in the attainment of eternal reward, if we do not add thereto doing the Will of God, which Will is clearly manifested to each one of us by the duties of our state of life, and by fulfilling the royal precept of loving our neighbour, which can be done in every state of life. Good St. Anne, obtain for me to understand and remember these

great truths; may they henceforth be a light to light my path, and the invariable rule of my conduct, so that every day of my life may, like thine, be filled with good works.

EJACULATION. — Dear St. Anne, may I sanctify every moment of this brief life by a pure intention, by prayer and fidelity to my duties.

#### EXAMPLE

GOOD St. Anne has obtained for me an extraordinary favor I have already too long delayed to publish it in the *Annals*, according to my promise. A married sister of mine had cause to grieve over the deplorable loss of her husband. Led astray by perverted friends, he had renounced his religion and had become a member of a Protestant sect, which gets its recruits chiefly among French Canadians. The grief of the entire family was beyond expression, and the soul of this poor lost sheep was for us all a constant subject of solicitude. We prayed and asked prayers everywhere. Heaven seemed deaf to our entreaties. Four children were growing up in that unfortunate house and we had serious fears for them on account of the bad example of their father. Several

members of the family as well as myself had subscribed to the *Annals*, for we neglected no means of interesting St. Anne in our favor. For my part, in spite of appearances to the contrary, I had always fostered the sweet hope that, sooner or later, our holy Patroness would obtain the blessed favor of a sincere conversion, and my hope has been realised. Some months back, there was preached a mission in the city where my brother-in-law resides. On the first evening, he suddenly said to his wife : « I too intend to follow the mission. We will all say the rosary together. » With emotion and gratitude my sister prostrated herself with her husband and children at the foot of the crucifix, the witness of her long anguish ; but this time she wept tears of joy. Since that memorable day the peace of the Lord has dwelt in this house. Some weeks after the mission, my brother-in-law abjured his errors, and since then his fervor has not relaxed. Unmercifully teased by his old friends and companions at work, he has not let his faith be shaken and continues to bring happiness to his family, to give good example and consolation to all.

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## TWENTY-FIRST DAY

## CONSIDERATION

*Widowhood and death of St. Anne*

IT appears that St. Joachim died very shortly after having consecrated to the Lord his only and beloved daughter. St. Anne then dwelt alone in her house with some servants. We can easily picture to ourselves how she passed the remainder of her earthly pilgrimage, when we recall the example set by the beautiful and rich Judith who, having become a widow after seven years of marriage, faithfully preserved the memory of her husband during a century, fasting every day, girding her loins with sackcloth, living with her servants in the retirement of her house, only leaving it on feast-days to go to the Temple of Jerusalem.

At the same time as our Saint, there lived in the Temple another Anne, a prophetess who, as related by St. Luke, likewise passed her days and nights

in fasting, watching and uninterrupted praying for her people, begging of God to hasten the coming of the Redeemer who had been promised to Abraham. It can hardly be doubted that the Mother of Mary equalled, at any rate, these two celebrated women in fervor and holiness. She continued then to divide her time between prayer and the care of the poor and afflicted, and devoted herself to these good works with the more ardor and generosity, that she had now the free disposal of her time and means.

The principal object of this holy widow's prayers was always her daughter, her beloved Mary. By her prayers she called down heavenly dews on this virginal soil, disposing it more and more for bringing forth the noble scion of Jesse, the expected Saviour. And yet, it appears, St. Anne never had the happiness of beholding Him. Thus, after having ploughed and sown his field, the laborer dies before the harvest, consoling himself with the thought that his children will reap the fruit of



his labor. I leave you, dear readers, to imagine how precious in the eyes of the Lord was the death of these two elect, what consoling thoughts softened the bitterness of it, what help was obtained for them in this last passage, by the prayers of Mary who, even at that tender age, always infallibly obtained what she prayed for.

Joachim and Anne, blessed amongst all married pairs, happiest of the patriarchs, hasten now to die in peace; hasten to Abraham's bosom, there to await the promised Saviour, whose coming has been hastened by your holy life and desires and by your good works. Ye it was who gave to the world that spotless Virgin from whom He was to spring like a lily from its verdant stalk and since it was your merits that obtained the Mother from God, your merits also contributed to obtaining the Son's arrival on earth. If the father of the faithful felt a thrill of joy when he learnt the Incarnation of the Son of God, what transports of delight will be yours when you learn

with what flesh He vouchsafed to clothe Himself! Glorious ancestors of our Saviour God, the evening of your day has overtaken you and you are about to rest from your labors, but soon shall rise for you the dawn of that day which shall have no ending!

#### PRAYER

**P**RECIOUS in the eyes of the Lord, says the Psalmist, is the death of his Saints; but exile is the death of the sinner. My powerful protectors, Joachim and Anne, what death can I look forward to after so many sins and so little penance and good works? Since death is generally the echo of past life, how much ought I not to fear for mine! But, relying on your powerful intercession with Jesus and also with Mary and Joseph, I dare to hope for the supreme grace of a holy death. From this very day, I wish to commence preparing for it by fleeing from sin and the occasions of it, by reforming my life, by fervent prayers, by watchfulness over myself, by exact obedience

to the director of my conscience. In particular I take the firm resolution to never close my eyes in sleep with a mortal sin upon my conscience, and every night to make an act of preparation for this passage from life to eternity which even the just look on as so formidable. It is to your prayers that I look for the strength necessary to enable me to be faithful in keeping my resolution.

EJACULATION. — Joachim and Anne, obtain for me the grace of graces, that of final perseverance and a good death.

#### EXAMPLE

ON February 4th, 1882, the *Bahama*, after taking in her cargo, at Porto Rico, weighed anchor to return to New York. About nine o'clock in the evening. February 10th, a great storm arose. At midnight I went below as usual, but the noise and the constant movement on deck at first kept me from sleeping. Finally weariness had the better of me; but after a short while I awoke, and this time I sprang out of bed and went on deck. We were in the midst of a tempest; orders were flying about and the crew hurried in every direc-

tion, at the loud voice of the captain. The vessel, unable to obey her helm, rolled over more and more. Suddenly the captain cried out: "All hands on deck!" This is a cry of danger, almost of despair to a sailor's ear. We had four boats, but two had already been swept away. Again and again the waves rushed to the assault, sweeping the whole length of the deck, which we could feel gradually sinking under our feet. Every one knew the danger, but not a word was uttered. All at once we heard the captain call out: "Launch the two boats; quick, there is no time to lose!" It was the death-knell of the *Bahama*. All took to the boats, but scarcely had that of the captain gone a few cablelengths from the ship, when it was upset by a heavy wave. Meanwhile the first mate was standing by the rail, motionless and silent, with a dozen companions around him shivering with terror. I bade him take his place in the second boat.

After a short hesitation he did so, a few strokes of the oars took them out of sight. I tried to seize some plank with which I might leap into the sea, when I suddenly felt myself swallowed up in a thundering whirlpool wherein I completely lost consciousness, and, when I regained my senses, I found myself floating on the surface of the water, a sport to the furious waves.

The ship had disappeared! Then my thoughts rose toward heaven. Though I had led a rough life on the ocean, never had I neglected certain pious practices, that I had learned from my mother. I wore a scapular and I had the greatest confidence in the Blessed Virgin, Good St. Anne and St. Joseph. I called them to my aid in this moment of distress, and almost instantly I felt strengthened and full of hope. A fragment of wood floated within my reach and although small, it served to rest me a little. At the first gleam of day, I perceived a piece of the fore-castle, which was truly my plank of safety, and on which I passed a hundred and fifty hours, that is to say, seven nights and six days.

The mercy of God towards me has been great. I attribute this favor to my prayers, and to the faith which I have always preserved in the midst of the impious and blasphemers. Oh! never shall I forget several of my companions who were crying to heaven for pity and mercy, and invoked the help of God, whose holy name they had blasphemed and whose existence they had denied but a few hours before. I think I hear them still, calling aloud "My God! my God! have mercy on us!"

Feeling that I was growing weaker and weaker, I only expected death. I knelt and addressed my prayers to heaven. "My God," I said, "pardon the sins of my life!

Ye angels and Saints, come to my aid!  
Have pity on me! Permit me not to die  
without the aid of religion. If perish I  
must, wilt Thou, O God, who knowest my  
trespasses, forget them in view of my re-  
pentance; and judge me not with all Thy  
rigor! Accept my sufferings and my re-  
signation in atonement for my sins!»

My attention was distracted from my prayers by the sight of a sail, which appeared to be coming towards me. Had heaven listened to me? Vain hope! the sail went in another direction, and was soon out of sight. My eyes then fell upon my sailor's knife, the sharp blade of which fascinated me. The devil whispered in my ear. «One stroke, only one, and all trouble will be at an end!» But I called the Blessed Virgin and Good St. Anne to my help, and the dark temptation to suicide passed away.

My sixth night of trial began in the midst of thunder and lightning. A great ship passed which I could not signal, as my raft was too much tossed by the rolling sea. Exhausted, hopeless, pierced with cold, I believed my last moment had come, when suddenly a blessed rain began to fall. I opened my mouth to receive a few drops. Refreshed and comforted, I stretched myself out on my raft, and slept till morning. On awaking, I caught sight of a sail and found I had still strength enough

to make my signals. They were noticed, and twenty minutes later a boat came to my rescue.

May God, the Virgin Mary, Good St. Anne and St. Joseph be ever blessed for it!

I had made a vow to go on foot to St. Anne de Beaupré, a vow which I set out to fulfil on the day after reaching home. I went to St. Anne on foot in two days and a half, the distance being about sixty miles. Some friends having urged me to publish an account of my shipwreck and its incidents, I have yielded to their wishes. May it inspire them with love for God and veneration for the Saints, who so visibly protected me?

NAPOLÉON MATHURIN.

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## TWENTY-SECOND DAY

### CONSIDERATION

#### *St. Anne in Limbo*

THE subterranean place to which the holy souls of Joachim and Anne descended was doubtless a somewhat sad abode, since they could not there enjoy the sight of God. However, for our two holy spouses there were

some happy days. The first was that of St. Simeon's arrival. We may be allowed to imagine that each time that a justified soul arrived amongst them, the Saints who were already in Limbo would go to meet it and ask about its life on earth, and how it had merited a place among the elect. We may well imagine the rejoicing of this venerable assembly, composed of all the just who had lived upon earth until then, when the glorious prophet announced to them that he had had the happiness of seeing the Saviour, of holding Him in his arms, of blessing His Mother and foster-father ?

It was then that, in the words of Jesus Christ, Abraham's heart was filled with joy, which joy was shared by Isaac, Jacob, Moses, Samuel, David, by all the prophets and all the Saints from the father of all men downwards. When the first transports of joy were over, and all had offered their congratulations to the happy soul, they asked the name of the Virgin who had given birth to the Redeemer. « This admirable creat-



ure, » he replied, « this Woman blessed amongst women, is called Mary ; she is your daughter, venerable Joachim and most blessed Anne ! And I know not on which most to felicitate her : whether on having been chosen by God for that high dignity which places her next in honor to her Son throughout the universe, or on the virtues which made her worthy of that choice. » Words cannot paint the happiness, the admiration, the delight of our dear St. Anne, and of her worthy spouse, on hearing this, nor their boundless gratitude to God. They were overwhelmed with the felicitations of their own immediate ancestors from the time of Adam and Eve, and also with those of the other Saints. It is related that a father once died of joy on seeing his son return a victor from the Olympic games. And yet what reward was there for this victory ? An olive crown that would be faded ere evening. The crown of divine maternity, which the Holy Ghost had placed on the head of Joachim and Anne's daughter assured to her unto

all eternity, the happiest and most glorious destiny, of which a creature was capable. Doubtless had her parents been still mortal, they would have died of joy on so suddenly learning the amazing news.

Some years later there arrived Zachariah and Elizabeth, the happy parents of St. John the Baptist. They caused an immense increase of happiness to the father and mother of the Virgin Mother, by relating the prodigies performed in their favor and in that of their blessed son by the presence and words of Mary : John having been delivered from original sin, sanctified and filled with the spirit of prophecy even from his mother's womb whilst to Elizabeth and Zachariah had been made known the mystery of the Incarnation !

But how lovingly did not our two Saints, a little later on, welcome St. Joseph when they learned from him that he was their blessed daughter's husband and the foster-father of the God who had vouchsafed to be born of

their race! And what sweet emotions did not that holy patriarch awake in their hearts, when he made known to them the details of all that had passed during the mystery of the Annunciation, as well as afterwards at Bethlehem; and then related the whole of the hidden life of Jesus!

PRACTICE. — Love to recall to mind the mysteries of the Redemption by reciting the holy Rosary, by making the Way of the Cross, by being present at the holy sacrifice: amidst the troubles and trials of this world there is nothing so consoling nor so sanctifying.

#### PRAYER

THE earth is filled with desolation, exclaims the prophet Jeremias, "because no one thinketh in his heart." Who indeed could give way to pride, that source of all the evils which lay the earth desolate, if they would but sometimes think of the birth of the Son of God in a stable? Who would

allow themselves to be seduced by the pleasures and goods of this world, if they closely studied the Master of the universe in His Agony, bound, scourged, spit upon, dying on a gibbet? Who would not feel attracted to heavenly things on considering the same Jesus gloriously ascending to heaven, declaring that He is going there to open its doors and prepare a place for us? My beloved Protectors, Joachim and Anne, I have much to reproach myself with on these heads, for up to now I have neglected these means of perfection. I will profit better by them in future; I will pass no day without meditating at least for a short space of time on the Passion of Jesus, that grand school in which the Saints have learned the science of salvation. Obtain for me a spirit of compunction, of prayer and of renunciation, without which these touching mysteries will make no impression on my heart.

EJACULATION. — St. Anne, obtain for me the love of Jesus crucified.

## EXAMPLE

**A**FTER three months of silence which by obedience I have been obliged to observe, it is a pleasure for me to testify publicly my gratitude to Good St. Anne, who has obtained me the incomparable favor of a miraculous cure. Permit me, Mr. Editor, to give some details of this cure and so to increase among your subscribers faith and confidence in our great wonder-worker.

For some months I had been afflicted with a disease which daily grew worse in spite of the attentive care of a skilful physician, and all the remedies which his knowledge and his desire to cure me could suggest.

Dyspepsia was causing me such intense pain, that for some weeks it was absolutely impossible for me to take any food, and I was soon reduced to the last stage of exhaustion.

In the opinion of the doctor, all the resources of his profession were powerless and he discontinued visiting me. None but the Celestial Physician could recall me to life.

My good parents thought it necessary to send for one of my brothers, who was a priest, at that time vicar at Eboulements, to be present at my last moments, for death seemed inevitable. I alone hoped against

all hope. My lively faith in Good St. Anne increased with the danger.

On the arrival of my brother, I imparted to him my ardent desire to go to the shrine of our Patroness. He consented to take me there, or rather to take a walking skeleton, as they called me then.

The carriage ride from Hébertville to the railroad station at Chambord, was very painful; it was only through the use of morphine that the dreadful tortures I was enduring could be relieved, and that I was able to continue the journey. The morning of August 15th I reached Ste. Anne de Beaupré. They immediately carried me to the church; I drank some water of the miraculous spring, and I heard a mass that was celebrated for my intention. I experienced no improvement, yet I felt my confidence increasing. I had come with a certainty of being cured. My prayer of every instant was « Good St. Anne, cure me ! » I went back to the church twice in the course of the day.

The next day, Friday, they took me there again in the morning; it was impossible for me to remain more than a quarter of an hour, and on returning to my boarding house I was obliged to go to bed. About four o'clock in the afternoon I felt so ill that my sister, who had made herself my nurse, went for one of the Redemptorist Fathers, to hear my confession. I could

not receive Holy Communion on account of attacks of vomiting, which returned every five or ten minutes. The good Father, after encouraging me to suffer with resignation to the divine will, expressed the hope of giving me the Holy Viaticum, if I could only remain for twenty minutes without vomiting.

The following night was an excessively painful one; intense suffering made me lose consciousness; my eyes could no longer distinguish objects, and my limbs were as cold as ice. Those around me, seeing what an extremity I was in, were inclined to blame my family for having consented to my departure.

On Saturday, the 17th, my sufferings lost nothing of their intensity. I entreated my sister to have me taken once more to the church, hoping to receive Holy Communion. The Father, who had heard my confession the day previous, feared some accident, for the attacks of vomiting were still very frequent, but I insisted and he consented.

It was in the Chapel of the Holy Family that I was enabled to unite myself with our Lord Jesus Christ; and afterwards I venerated the relic of Good St. Anne. Oh miracle! At that very moment all pain suddenly disappeared! I arose and walked without help to the statue of my benefactress. How was I to express

to her my gratitude ! how to thank her ?

I went to the sacristy to meet a Father who could testify to my complete cure. I then returned to the boarding house. As I had been away so long, they were just about to come and look for me, and the hotelkeeper had already asked for help to bring me home.

This fresh favor of St. Anne was speedily known; a number of visitors came to inquire, and I had to answer many questions about my long and cruel illness and my sudden cure. As my family were anxious to see me, I had to quit Ste. Anne de Beaupré as soon as my novena of thanksgiving was ended. It was without any fatigue that I now made the journey which a few days before had been so painful for me. I even went to Roberval to visit one of my sisters, a member of the Ursuline Order.

It is now three months since I was cured, and my health continues to be excellent.

Glory and love to Good St. Anne !

ALMA ROSE HUDON.

Hébertville, Nov. 20th, 1889.

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## PHYSICIAN'S CERTIFICATE

Hébertville, Nov. 11th, 1889.

I, the undersigned, certify that Miss A. Hudon, of Hébertville, who was constantly under my care for two months, was suffering from a severe affection of the nerves, a disease that sometimes causes death by exhaustion.

Frequent and persistent attacks of vomiting hindered her from retaining any food; she suffered unceasingly from sharp pains that could only be relieved by anodynes. When this young person set out on her pilgrimage to St. Anne, she was in a state of extreme weakness and emaciation, and I had lost all hope of curing her; wherefore I consider her cure as miraculous, especially by reason of its suddenness and permanence.

Dr. T. A. TALBOT.

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TWENTY-THIRD DAY

CONSIDERATION

*Interview of Jesus with Joachim and  
Anne in Limbo*

**W**E yesterday tried to represent  
the joy of St. Anne and her

husband on learning the glory of their daughter who had been honored by the divine maternity. We would like to-day to speak of their transports of delight on seeing the adorable soul of our Saviour Himself arrive at the moment of his death. But words are powerless to paint this scene ! By faith we know that the soul, which was always united to the person of the Word, deigned to descend into the prison of the elect to announce to them their redemption and their approaching entry into heaven. Try to picture to yourselves their adoration, their songs of love and gratitude on learning from Himself at what a price He had purchased them. After having announced all these wonderful tidings to the assembled Saints, we may well believe that Jesus Who was so affable to all and so good to all, spoke at great length with His dear St. Joseph and with the father and mother of His beloved Mother. What delight must have filled their hearts on hearing themselves addressed by Him, the Saviour, their

God, by the sweet name of father and mother ! What tender compassion they felt when He related to them in detail all the scene of His dolorous Passion, from the garden of Gethsemane to Golgotha ! They seemed to feel all the anguish of His Agony, all the blows that had fallen on Him in His scourging, and the wounds of the thorns and nails that had pierced His adorable Body. « How dear has our salvation cost Thee, beloved Lord ! » said they ; « what love hast Thou not shown for unworthy sinners ! Can it be possible that the children of Abraham have had hearts so hard, so depraved as to hate and persecute Thee, and take away Thy life ? And thy Mother, Lord Jesus, how could she support such anguish ? Where was she, Lord, during Thy sufferings ? » « Near to me ; her great love gave her strength to remain by me to the very last. The sight of her grief was my chief suffering. I beheld her pale, cast down, not even able to relieve her heart by weeping. And she is still on Calvary, at the foot of the cross.

awaiting the taking down of my body by some faithful friend, so as to embrace and kiss my lifeless remains and place them in the tomb. One thought alone consoles me, which is that through the virtues she has practised to-day, she has enhanced her merits to such a degree as neither the Angels, nor the Cherubim, nor the Seraphim, nor even herself or any other created spirit, except my own, is in a state to understand. And henceforth her glory will be in proportion to these merits, as will also be the power of her intercession in favor of those for whom I have shed my blood! Compassionate then, you Joachim and Anne, the sorrows of your beloved daughter, my Mother, but rejoice with Me, at the glory she has acquired and of which you will soon be the happy witnesses. »

At length, on the third day after His death, towards the hour when the first rays of the sun began to gild the domes of the Temple of Jerusalem, the soul of Jesus bade farewell to the illustrious assembly of the elect, again

to be united to His Body, until the fortieth day, when He bade them meet on the Mount of Olives, thence to wing their way triumphantly to heaven in His company.

PRACTICE. — When you make the Way of the Cross, show a tender compassion to Jesus and Mary in their sorrows and testify lively gratitude to them for their devotedness to our salvation. These sentiments are most agreeable to them, as they have frequently revealed to the Saints, and will draw down numerous graces on you here below and will merit for you a rich reward in the next life.

#### PRAYER

**J**ESUS, true Son of God ! It is thus then, that Thou hast loved a vile creature, the most ungrateful of sinners ; this was the price Thou didst vouchsafe to pay to deliver him from hell !

Blessed be Thou for this great mercy, dear Lord ; and blessed be Thy divine Mother who, being animated by the

same love, consented to Thy immolation and shared all Thy humiliations and sufferings. Jesus ! Mary ! in return for so much goodness, I beseech ye to accept all those acts of thanksgiving and love which have been offered Thee by all the elect in heaven and all the just who are still in exile here below. Why cannot I burn with love for you ! Why cannot I expire of grief and love at your feet ! Glorious patriarch, St. Joachim, and thou, beloved St. Anne, obtain for me some sparks of that pure love for Jesus and Mary with which your hearts were on fire ; would that I could love them in the future as much as I have offended them in the past !

EJACULATION. — Good St. Anne, obtain for me a faithful remembrance of the Passion of Jesus.

EXAMPLE

Cap Rouge, Nov. 10th. 1887.

Mr. Editor

**A**s you are always desirous of receiving reports of the cures obtained through

the intercession of St. Anne, I think I should bring to your notice the extraordinary cure obtained by a member of my parish in the spring of 1886. I have delayed so long in order to be sure that it was not merely a temporary improvement, but a radical cure.

Mr. Michel Valin, of Cape Rouge, 58 years of age, became seriously indisposed at the end of the year 1885. Instead of diminishing, as was at first hoped, the disease increased until, in May, 1885, the patient suffered horrible pain and was daily wasting away. The physician in attendance decided, after a few visits, that Mr. Valin was suffering from cancer of the bowels, and an exterior cancerous growth soon confirmed this view. There was no longer any hope; the life of Mr. Valin was only a question of days. In addition, a severe bronchitis came on, and aggravated the condition of the poor patient. As the mouth was full of cancerous ulcers he could take scarcely any food, and spoke with extreme difficulty. Believing that his death was near, I brought him the Holy Viaticum, and gave him Extreme Unction.

As I was trying to encourage him, « Oh Father, » he said to me, « I am quite resigned to death, but can I even now ask Good St. Anne to cure me? »

I answered that certainly he could pray to St. Anne, that she was very powerful

with God, and that she could obtain a miracle for him as she had done for so many others. And then I added : « Above all, be resigned to the will of God : if He desires to call you to Him, that is the best disposition of the heart. »

The poor sufferer continued a novena that he had begun in honor of St. Anne. A lamp was burning day and night in his room before the image of the Saint. After the first novena a second was begun, but there was no improvement. The doctor could only give his patient doses of morphine to allay the pain. At length there was a little change for the better. For my part I attributed it to the anodynes that the physician had given. But, for a wonder, one morning, our patient suddenly took the resolution to go to the shrine of St. Anne. When I was consulted I dared not encourage this pilgrimage, fearing that a journey of twenty-seven miles might be fatal to Mr. Valin. But they came again, telling me that the sick man clung to his project, and was full of faith and hope. What was to be done ?

« Come ! » I said to his wife « try the pilgrimage ! but you will not go far. As soon as you see your husband become weary, return immediately ! »

They placed the patient in a good carriage, arranged so that he could lie down if necessary, and they set out trusting to



God and St. Anne. I waited anxiously to see my pilgrim return at the end of a few hours. But Mr. Valin quietly continued his journey, arrived at Beaupré, and to our great surprise returned in a couple of days, rather fatigued but very happy and more hopeful than ever of his cure. After his return he continued to pray and ask prayers to St. Anne, and in a few weeks I perceived that what the physician and myself had taken for a deceptive gleam of hope, was a real improvement.

Finally Mr. Valin no longer felt any pain, and at this day he is remarkably well. He was always an active man and at present he works as in the past, and could easily forget that he had been on the brink of the grave, but for the gratitude he feels to Good St. Anne.

For my part, Mr. Editor, I do not hesitate to consider the cure of Mr. Valin altogether miraculous, and I believe it to be of a nature to encourage the faith and confidence of your pious subscribers.

Mr. Valin promised to publish his cure in your Annals.

P. E. BEAUDET, Pastor.

## TWENTY-FOURTH DAY

## CONSIDERATION

*Joachim and Anne ascend to heaven  
with Jesus*

THE great and beautiful day of our Saviour's Ascension arrived at last and the prison gates were opened to the souls of the just. With what loving eagerness did these holy souls hasten to the Mount of Olives, where Jesus, their only love, was awaiting them! What joy for them, and more particularly, what joy for St. Joachim and St. Anne, to be able to gaze on the beauty of His risen body, and to behold the rays of light which emanated from His wounds! What joy for them to see beside Him Mary, their beloved Daughter, the glorious Virgin whose life had been renewed by His resurrection! And when Jesus had given His last recommendations to His disciples and blessed them, He began ascending towards heaven and with Him there ascended all the myriads

of patriarchs, of prophets, of the just of all ages, the first-fruits offered to God by the human race. And whilst ascending to the heavenly realms, they sang in chorus, « Hosanna to the Son of David, glory to Him who hath redeemed us with His precious blood. Princes, lift up your gates and the King of glory shall come in. » — « Who is the King of glory ? » demanded the Angels. — « It is the Lord, strong and mighty, the Lord mighty in battle, the Lord of hosts. » And at these words the gates of heaven were thrown open.

And then there burst on the eyes of Joachim and Anne, a ravishing spectacle which all the delights of eternity will never efface from their remembrance. On a raised throne blazing with rays of glory, was seated the Ancient of days, the Eternal, the Father of all. Standing around Him, the Dominations, the Powers, the Virtues, the Cherubim and the Seraphim, veiling their face with their wings and filled with a holy fear, sang : « Holy ! holy !

holy ! the Lord God of hosts ; the heavens and earth are filled with His glory » ! Now, so soon as the Son of Man, the divine Offspring of Joachim and Anne, had arrived before the throne, the Eternal, opening wide His arms, pressed Him to His heart, saying : « Thou art my Son, my first-begotten ; sit Thou on my right hand till I make Thy enemies Thy foolstool. » Then, on a sign being given them, all the Angels, Archangels, Thrones, Virtues, Principalities, Dominations, Powers, Cherubim and Seraphim came in their choirs to prostrate themselves before Jesus, saluting Him as their King and their God, crying out : « Worthy is the Lamb that was slain to receive power and honor and glory for ever and ever. » What a happiness would it not be for a poor peasant to see his son crowned king of a vast empire and surrounded by the homage of the lords of the land ? And yet what is an earthly kingdom but vain show, a source of endless trouble ! Its possessor wields a power more imaginary than real, which can neither ward off

suffering and sorrow nor delay his death a single moment. How immeasurably greater then must have been the happiness of the two holy spouses on seeing their Grandson recognised by the Most-High as His only Son, proclaimed King of kings and adored by millions and millions of the Princes of the heavenly courts! And next to the beatific vision, seeing their Jesus, loving Him and beholding His glory will eternally be their greatest delight and happiness.

**PRACTICE.** — Rejoicing in the happiness and glory of Jesus Christ is a most meritorious act of charity, and one strongly recommended by the Saints. Pious souls are the more called on to practise this disinterested love, since it is indispensable for attaining heaven

#### PRAYER

**M**y sweetest Jesus! I rejoice more in the supreme felicity which Thou dost enjoy and will eternally enjoy, than in all the happiness that

may ever be mine in time and in eternity. My greatest happiness, my beloved Redeemer, is knowing that Thou art perfectly happy and that Thy happiness is infinite. Reign then over my soul, dear Lord, I give it entirely to Thee ; do Thou take possession of it for ever ; may my will, my senses, my faculties, everything in me be subject to Thy love, and in this world be only employed at Thy good pleasure and in Thy glory.

Glorious ancestors of my Jesus, St. Joachim and St. Anne, intercede for me with Mary, with Jesus ; obtain for me the grace of loving God, not only because of His goodness to me and the happiness to which I aspire, but also and above all, because He is infinitely good in himself and, through His divine perfections, worthy of infinite love.

EJACULATION. — St. Joachim and St. Anne, obtain for me that I may love Jesus not only for the benefits I expect from Him but still more for Himself.

## EXAMPLE

Saint Roch, Quebec.

ON Tuesday, Aug. 10th, 1874, the Confraternity of the Living Rosary made its annual pilgrimage. At six o'clock in the morning, two steamers set out, carrying eleven hundred pilgrims to the shrine of St. Anne de Beaupré. Among them there was a young girl of St. Roch, Quebec, who had long been afflicted with epilepsy, and this young girl was myself. My illness, far from yielding to the efforts of the physicians, grew constantly from bad to worse, and gave serious anxiety both to my parents and myself. For the first two weeks the attacks were so frequent that they scarcely left me a moment of rest. My family said that I fell into dreadful convulsions during which with my writhing limbs and foaming mouth I verily offered a pitiable sight. Afterward the attacks became less frequent, but lasted much longer, and finally resulted in fits that kept me struggling for more than two hours.

How could I in such circumstances undertake a journey of twenty-one miles? Before starting, my mother with the rest of the family, as well as a number of pious sodalities, had made several novenas in honor of the great and good St. Anne in my behalf. My mother had also promised,

if I obtained my cure, that it should be published in the «Annals.»

We had not prayed in vain, for I was cured. Would that I had a thousand tongues to proclaim to all the earth, were it possible, the power, the kindness and the tenderness of Good St. Anne, who has restored me to health ! I would desire to borrow the hearts of all the Angels and Saints that I might worthily thank this great patroness for obtaining me so great a favor.

This pilgrimage which was so fruitful for me was also the same for others, who undoubtedly will not fail to relate what they have obtained. A man, of upwards of fifty years suffering from extreme weakness and unable to digest any kind of food, was among the pilgrims. This poor unfortunate who resembled a walking corpse, was radically cured. Another man recovered his sight, which he had so completely lost that he could not walk a step without assistance.

Such were some of the external favors, but God alone knows the number of the internal graces bestowed.

Love, honor, praise, and gratitude to the good glorious St. Anne.

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## TWENTY-FIFTH DAY

## CONSIDERATION

*St. Joachim and St. Anne witness  
Mary's arrival in heaven*

**S**T. Stanislas Kostka always manifested a great desire that his death might occur shortly before the Feast of the Assumption, so that he might be present at the heavenly celebration of that glorious day. He asked and obtained this grace through the intercession of St. Lawrence. If then the anniversary of that great event cause such great rejoicing in heaven, that the elect experience an increase of happiness which, in the words of the young Saint, is as a fresh Paradise within Paradise, what can we think of the very day itself when this Queen of all hearts made her solemn entry there in body and soul? And, if this day was such a glorious one for all the inhabitants of heaven, what must it have been for the two Saints who had been deemed worthy of being her parents?

After her divine Son's Ascension, Mary had but languished on earth, and it was only her submission to the divine Will which had enabled her to continue to dwell here and to calm those loving transports which might, at any time, have severed the frail bonds that held captive her pure body which was, so to speak, spiritualized by divine love. The Angels and Blessed were burning with the desire to behold her amongst them, that she might take possession of the throne destined for her. It seemed to them as if something was wanting even in the beauty of heaven until she should have arrived. As for Joachim and Anne, they had so ardent a desire to see their blessed daughter glorified that, whilst accepting the Will of God Who still retained her in exile, it seemed to them as if their happiness, immense though it was, would be incomplete until her arrival.

Yielding at length to so many ardent desires, the Lord permitted that death, or rather love should sever the chains of the illustrious exile; and when,

after a momentary separation from her body, her pure and holy soul was again united to it and had glorified it, Jesus gave the signal for her triumph. Accompanied by a countless multitude of Angels He went to meet her, says St. Bernadine, and taking her by the hand, took His flight with her to heaven. What a marvellous spectacle then met the eyes of the blessed Anne and her glorious spouse! Their daughter, incomparably more beautiful than the Seraphim, completely eclipsed the natural sun by her brilliance, for she was clothed with the glory of the sun of righteousness. Supported by her divine Son she soared gently towards the heavenly dwellings, beautiful as the dawn which gilds the clouds with its earliest rays, fragrant as the aromatic incense that exhales in the temple.

All hearts were drawn to her, and, although the Angels were dazzled by her beauty, they rejoiced in it and would willingly have still further enhanced it, even at their own expense if it had been possible. All of them

pressed around her to gaze on her again and again and drink in the sweet odors of her virtues. On beholding her approach, those Angels who had remained in heaven, asked : « Who is she that cometh up, fair as the moon, sweet and comely as Jerusalem, terrible as an army set in array ? » And those who surrounded her replied : « It is Mary, our Queen, the Mother of Our King Jesus ! » When the sacred procession had arrived in heaven, Joachim and Anne beheld the Son of man presenting their beloved daughter to the Eternal Father, who crowned her Queen at the whole universe. Then all the choirs of Angels approached to offer her their homage and fealty ; then the Saints drew near, greeting her as their co-redemptress and their mother. And when, in their turn, her most blessed parents approached, what feelings filled their hearts ? In what terms can they have expressed themselves ? « Our Lady ! blessed be God for having given thee to mankind ; blessed be He for having vouchsafed to be born of thee, to deliver us from

sin and death ! Blessed be He for having chosen us, all unworthy as we are, to have given thee existence ! Happy was the day when thou wert born in our house ! And now, Mary, we shall be no more separated from thee ; we shall always behold thee ; thy happiness will for ever increase ours. Blessed for ever be the Lord Who by casting His eyes on thee has made us the happiest of parents. » « And blessed be ye also, revered father and best-beloved mother, » would Mary reply, « blessed be ye for ever for having obtained my birth by your prayers and thus having given me that existence which enabled me to fulfil the highest destiny which a creature could be called to fulfil, and for having obtained for me so many graces of predilection ! Blessed be ye for all the tender care with which ye surrounded me ; blessed be ye that, notwithstanding your great love of me, ye did consecrate me to the Lord. Next to Him, ye shall be eternally the dearest objects of my grateful love. »

Pious reader, we leave you to ponder

on those ineffable subjects ; your own heart will say more to you than can be expressed by our words which are all unworthy of so sublime a theme.

PRACTICE. — Like her divine Son, Mary specially favors those who not only implore her aid in time of need, but also love her with a pure and ardent love and rejoice in her happiness.

#### PRAYER

**M**Y sweetest and most amiable Mother Mary, I rejoice in thy happiness and glory more than in all the favors thou canst grant me ; and I bless the Lord for having made thee so beautiful, so holy, so lovely ; I rejoice that He loveth thee more than all His other creatures together. Why cannot I love thee as thy greatest servants have loved thee : as St. Bernard, St. Stanislas, St. Philip Neri, St. Alphonsus ! Why cannot I even surpass them and be the foremost among the hearts that love thee ! If my desires are acceptable to thee, do thou accomplish them, for thou canst do so. Blessed

Parents of our lovely Queen, if ye cannot always obtain for me the temporal favors I demand, ye cannot refuse to pray for me when I call on ye to obtain for me the inestimable gift of the love of Jesus and Mary.

EJACULATION. — St. Joachim and St. Anne, obtain for me that, next to Jesus, I may love Mary above all.

#### EXAMPLE

ONE day, as I was waiting for the train to set out at the station of a parish in the diocese of Montreal, I noticed a young man who attentively observed all my motions. He walked back and forth, seeming to examine my religious habit and plainly showed that he wished to speak to me. Finally he approached respectfully : « Father, he said, I believe you are one of the missionary priests of Good St. Anne de Beaupré ? » On my answering that he was not mistaken, he continued : « Pardon the liberty I take in addressing you. I am also a child of Good St. Anne : to her I owe the life of my body as well as the life of my soul. On returning to Beaupré, please remember to tell this kind mother that I thank and always will thank her for the

great miracle she has wrought in my favor.

«One Sunday afternoon, about a month ago, I was amusing myself in company with two of my friends. I held in my hand a revolver which was loaded and which I playfully handled and turned about. Being so accustomed to my weapon I feared no danger from it, when all of a sudden, while we were talking, I happened to touch the trigger. The pistol discharged striking me in the middle of the breast. Oh, how good St. Anne was to me on that day ! The ball went through my clothes but was stopped by a medal, a medal of St. Anne, which I constantly wore since my last pilgrimage to Beaupré. I fell on my knees together with my two friends and we thanked with all our hearts that Good Mother who had preserved me from temporal and eternal death ; for, alas, Father, I was not ready at that moment to appear before God. As soon as I can, I will make a pilgrimage of thanksgiving to Beaupré. »

S. L., C. SS. R., 1888.

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## TWENTY-SIXTH DAY

## CONSIDERATION

*St. Anne's faith and hope*

THE worthy servants of the Saints are not those who content themselves with invoking their help in the time of trouble and need, but those who imitate them in the practice of those virtues which are most worthy of admiration.

And this admiration is a sure means of interesting the Saints in our favor. We have already, in several places, spoken of the virtues practised by our dear and good St. Anne; the remainder of our month shall be devoted to a fuller consideration of them. We will begin by the theological virtues.

Faith is the foundation, the source or the root of all supernatural life and of all Christian virtue. It is the want of faith or the weakness of their faith which causes so many Christians of the present day to live as heathens.

Faith, and the hope that springs therefrom, were, according to St. Paul, the two virtues which shone the brightest in the Saints of the Old Testament. In fact, if these eternal truths are occasionally somewhat obscure to us, they must have been still more obscure to them, for Jesus Christ had not yet come on earth to preach the truths to them.

Religion was then composed of shadows and figures ; its sacrifices represented Jesus Christ, but did not contain Him ; its sacraments, its ceremonies did not confer grace as ours do, but only served to awaken piety. Like us, the people of those days looked to Jesus Christ for salvation, like us they hoped for heaven ; but, unlike us, they did not possess Jesus Christ ; they had no Blessed Eucharist, that pledge and foretaste of heaven on earth ; and also the gates of heaven were shut against them. If, as our Lord Jesus Christ says, a tree is known by its fruit, St. Anne's faith and hope must have been great indeed, since they bore such excellent fruit.

What was that fruit ? It was Mary ! For the greater glory of that holy woman and in order that the birth of the Mother of God might be attributed to her virtue rather than to any natural cause, so that the whole human race and Jesus Himself, the chief of the human race, should be indebted to her, divine Providence ordained that the blessed Anne should be barren like Sara, Rebecca, Rachel and the mother of Samuel ; and the Holy Ghost inspired in her a lively desire of obtaining an offspring from the divine goodness, so that the noble and holy life of Abraham might be continued. But in vain did Anne pray, watch, fast, give alms ; God seemed to be deaf to her prayers. Did Anne become discouraged ? No ; her confidence seemed to increase in proportion as her trial was prolonged, and her prayers became the more fervent, the more did God apparently refuse to grant her petition. She thereby made herself worthy of an incomparably more excellent grace than

the one she was asking for : she asked for a child as an heir to Joachim's name, she obtained a daughter through whom she herself became heir to the benediction promised to Abraham, and grandmother of the Saviour of men, of the Son of God.

Let us learn from this, in the first place, that when God delays granting our petitions, He does so out of His goodness for us. Let us take an example and, for the consolation of pious souls, let us take it in the spiritual order. You have some notable fault, some weakness, some imperfection prejudicial to your progress in the spiritual life ; for many long years you have been asking God to deliver you from it, and He has not yet done so. Why ? For your greater benefit. This fault humiliates you, disconcerts you, enables you to recognise your own powerlessness, the inutility of all your resolutions to do better if those resolutions are not aided by grace ; this fault makes you pray, and consequently causes you to make many acts

of faith and confidence ; it strengthens these two virtues in you, putting them to the proof ; it intensifies your hunger and thirst for righteousness. If God had at once granted your prayer, you might perhaps have attributed your victory to your own strength ; now, the very slightest particle of pride would do you more harm than all your repeated falling into a fault which you detest and which humiliates you.

Let us also learn that a prayer worthily offered is always heard, as we are infallibly assured by Jesus Christ, although not always according to our desires. St. Anne probably asked for a son, and God gave her a daughter. But in truth, was not this daughter worth infinitely more to her and to us than the twelve sons of Jacob ? Every prayer that is worthily offered, is a means of obtaining salvation and the graces necessary for attaining thereto. After we have prayed then, let us leave the Holy Ghost at liberty to amend our petitions, if He judges best so to do ; and if, in the place of the milk and

honey of temporal graces, which we have asked, He gives us the bread of the strong man, i. e. some grace more beneficial for our eternal salvation, let us rejoice thereat. Now this is what always take place when we do not obtain what we have asked ; for our Saviour's promise assures us that humble, confident and persevering prayer is always granted.

PRACTICE. — One of the greatest graces we can ask of God through St. Anne's intercession is an unshaken confidence in the promise made by Jesus Christ to prayer.

#### PRAYER

**G**REAT Saint, how far I am from resembling thee ! I am so ready to lose patience and courage, to give up praying when God does not see fit immediately to grant my prayers ! And this is why I remain in such misery and so poor in virtue. Prayer is the key to all the heavenly treasures, and I know not how to pray, because my faith is so weak and my wavering

confidence fails me at the slightest delay. My powerful Protectress, come to my aid, grant that, trusting in the promises of Jesus Christ, my confidence and fervor may be increased in proportion to the delay which it pleases God, in His goodness, to subject me to, that, like thee, I may obtain more than I dare ask for. Henceforth I desire constantly to recall to mind that I was created for heaven and not for this earth, not for time but for eternity; that, consequently, what I ought to ask for, above all, is the salvation of my soul, which salvation is assured to all who pray well and persevere in prayer.

EJACULATION. — St. Anne, obtain for me a lively faith and an unlimited confidence in the divine goodness.

#### EXAMPLE

**I**n the course of last summer a young man named Alfred Thibaudeau, of the parish of Portneuf, was enrolled, with all the pious family, in the Confraternity of Good St. Anne. Some time after, this young man embarked with his father in a little

schooner to sail from Portneuf to Montreal. He took with him, as a precious relic, his ticket of admission into the Confraternity. Scarcely had the vessel gone a few miles when a furious gale arose. As the life-boat which was on the deck threatened to be swept off by the waves, the young man endeavored to fasten it tighter. This effort brought him into extreme danger, for both he and the boat were thrown into the water; to complete the misfortune the boat capsized and in a second the young man was carried several rods down the stream.

The father seeing what had happened, uttered a heart-rending shriek. Instantly he veered the schooner crosswise so as to make a barrier, but the wind was so strong that the vessel could not remain in that position without being immediately swamped. He was obliged to continue his course, and to abandon his unhappy son to a watery grave. What a terrible moment! to see his child exposed to a certain death, without being able to give any help! Very soon a considerable distance lay between the two unfortunate men.

In this extreme danger, the young man remembered that he wore a picture of St. Anne, printed on the ticket which we have mentioned. Filled with confidence he cried from the depths of his heart. « Good St. Anne, save me! » He promised to have a



high mass sung if he was spared. Scarcely had this prayer been uttered when the great distance which separated him from the life-boat was passed over in an instant. But as it was floating the wrong side up, he could only catch hold of the keel, whereon he clung with desperate courage. After two hours of terrible struggles, his strength was exhausted, and as the raging waters threatened to deprive him of the only plank of safety, he made a last invocation with so much fervor that he was instantly heard. By a real wonder, the boat righted and the shipwrecked youth, without being able to tell how, found himself in it. However, he was far from being out of danger, for his little craft was full of water, and the waves that constantly dashed over it, forced him to remain on his knees to avoid being swept off again. Another hour passed in this terrible position. During this time of frightful anguish, he prayed continually, for he saw no safety but in help from heaven.

While he was thus struggling with death, he perceived a little vessel called « Queen of Angels » coming toward him; he called for help with distressful cries; but the captain could only exhort him to take courage, telling him that it was impossible to approach without danger of shipwreck, but that he would at once send a steamer. The good man kept his word and, about a quarter

of an hour later, a little steamboat came to search for the poor victim. It was not easy to find him, for only his head was above the waves and they washed over him every instant. The steamer circled around several times before he could be discovered. Finally God judged that the struggle had lasted long enough, and the steamer bore down directly on the little boat. A life-preserver was thrown to the young man, a ladder was lowered over the side, and he soon was safe on board. With earnest and intelligent care, the unfortunate sufferer speedily recovered and was happily restored to his family, which will cherish eternal gratitude to those who rescued their dear Alfred from a watery grave.

When in the presence of his mother and his other relations, the young man kept repeating with tears: « Yes, it is Good St. Anne who miraculously saved me; how can I ever forget her? No, never, never! »

The preceding details have been related to us by Alfred's own sister. In the course of the week which followed this wonderful event, the promised high mass was sung in presence of a great concourse of people. The pastor of Portneuf has kindly added his certificate to the foregoing record.

« I, the undersigned, Pastor of Portneuf, certify that the incident related above by

Léda Thibaudeau, a sister of Alfred Thibaudeau, really took place, and the account given of it is true and faithful.

« In testimony whereof I have signed.

FÉLIX DUMONTIER priest.

Portneuf, May 15th, 1873.

« P. S. — I will take the liberty of calling attention to two circumstances which clearly show the intervention of Providence :  
1. How did the victim succeed in reaching the boat which, after throwing him into the water, was quickly drifted off by the wind, leaving the length of at least sixty yards between the two; 2. Having reached the overturned boat and when supporting himself upon the keel, how could he command strength enough to right it, at the very moment when he felt so weak as to be on the point of losing his hold ! In view of these circumstances, I regard the fact as altogether extraordinary, and well fitted to inspire the greatest confidence in St. Anne. This motive led me to ask the family to publish the fact for the edification of the readers of the « Annals. »

F. D., priest. »

## TWENTY-SEVENTH DAY

## CONSIDERATION

*St. Anne's love for Jesus Christ*

INSTEAD of considering in a general manner St. Anne's love for God, let us more particularly study her devotion to the person of Our Lord Jesus Christ. We have already said that Jesus was the great, the principal object of devotion to the Saints of the Old Testament, as well as to those of the New. They were justified by faith, by confidence in the Jesus to come, even as we are justified by our faith, our confidence in the Jesus Who has come. Just as we read His life in the Gospel, they read it in the Prophets; and the consideration of His humiliations and sorrows was their chief incentive to advancing in virtue. By faith Moses, when he was grown up, denied himself to be the son of Pharaoh's daughter, choosing rather to be afflicted with the people of God, than to

have the pleasure of sin for a time. This too was the case with all the just of those times, and particularly with St. Anne, the glorious Grandmother of Jesus.

With what pious sorrow would St. Anne read these words of Isaias: « Christ shall grow up as a tender plant, as a root out of thirsty ground. » — « There is no beauty in Him nor comeliness ; we have seen Him and there was no sightliness that we should be desirous of Him. » — « He was the most abject to men, a man of sorrows and acquainted with infirmity. » — « Surely, He hath borne our infirmities and carried our sorrows, and we have thought Him as it were a leper, and as one struck by God and afflicted. » — « He was wounded for our iniquities. He was bruised for our sins. » — « By His bruises we are healed. » — « All we like sheep have gone astray, every one hath turned aside into his own way and the Lord hath laid on Him the iniquity of us all. » — « He was offered because it was His own will. » — « He

shall be led as a sheep to the slaughter ;  
and shall be dumb as a lamb before  
his shearer and He shall no open His  
mouth. »

Jesus, the mysteries of His life, the  
benefits conferred by Him, His humil-  
iations, His sufferings, such are the  
ordinary topics of David's psalms :  
the Saviour Himself affirms it in the  
Gospel. We can hardly doubt that  
St. Anne, who took such delight in these  
sacred songs, penetrated their mean-  
ing by the assistance of the lights  
which the Holy Ghost imparted to  
her. What then must have been her  
sentiments when she read these com-  
plaints of our Redeemer to His Father :  
« My God, my God, why hast Thou  
forsaken me ? » — « My God, I have  
cried unto Thee and Thou hast not  
heard me. » — « I am a worm and no  
man ; I am the reproach of men and  
the outcast of the people. » — « They  
have pierced my hands and my feet,  
they have numbered all my bones. » —  
« They parted my garments among  
them, and upon my vesture they have

cast lots. » — « They have given me gall to eat and in my thirst they gave me vinegar to drink. » — « My heart has become like wax melting, my strength is dried up, Thou hast brought me down to the dust of death. » — In the legal ceremonies and sacrifices, Anne found again what she had read in the sacred Books. She saw our Saviour in the paschal lamb, in the two lambs that were immolated every morning and evening in the temple, in the scape-goat on whose head were laid every year the sins of the people and which was then sent forth into the desert to become the prey of the wild beasts. She well understood that the blood of an animal could not purify man from his sins, that the blood of a God-man alone could do this. With what ardor then did she not hasten His coming by her prayers and penances ! Whith what piety did she not taken part in the paschal feast, in which she seemed to be feeding on the flesh and blood of the divine Lamb ! And when she was at Jerusalem, with what love did she not

assist at the sacrifices which prefigured that of Calvary !

Faithful soul, happier than St. Anne, you can really possess Jesus Christ. You know all that He has done and suffered for you; you can daily be present at the holy Sacrifice, which is not a mere figure, but a substantial renewal of that of the Cross; every day you can partake of His Flesh, drink His Blood, receive His divine Person in your heart ! Every day you can speak alone with Him in the churches. How totally unworthy of your divine Patroness will you be if you feel naught but indifference for these august mysteries ! How can she love you and listen favorably to your prayers, if you bestow but scanty affection on Him Who here below was the object of her thoughts and affections ?

PRACTICE. — Take every means of increasing your devotion to Jesus crucified, to Jesus on our altars as a Victim, to Jesus present in the tabernacle, to Jesus the Bread of Life. Take pleasure in making the Way of



the Cross, in being present daily at Mass, in visiting the Blessed Sacrament, in receiving Holy Communion. Often ask St. Anne to obtain for you the grace of performing these holy devotions with great fervor. Believe me, she will thereby be more disposed to listen to your prayers for temporal favors.

#### PRAYER

**H**ow ashamed should I be at my indifference toward a God who died for me, and who, out of love for me, remains ever present on our altars ! That very excess of Thy goodness, my Jesus, which ought to fill my heart with burning love, only seems to increase my tepidity : wert Thou less lavish, I might, perhaps, be more desirous of Thy presence. St. Anne, my gentle Patroness, intercede for me, miserable sinner though I be, so that my stony heart may be softened, my icy heart melted, and that at the thought of the crib where Jesus was born, of the Cross on which He died,

the altar on which He is daily offered, of the tabernacle where He remains ever present, I may feel myself impelled to give Him love for love, to renounce myself and to live only for Him.

EJACULATION. — St. Anne, obtain for me great love towards our Lord Jesus Christ.

#### EXAMPLE

Archbishopric of Quebec,

Oct. 27th, 1873.

Dear Father Lecienc,

HAVING been an eye-witness, so to speak, of a miraculous cure wrought by the intercession of Good St. Anne in her venerated shrine, it is a most agreeable task for me to give you some details on the subject. They are strictly exact. A young girl, fourteen years old, daughter of Pierre Plamondon, a merchant of St. Sauveur, Quebec, had been suffering for several months from an extraordinary disease in the left foot. Remedies were powerless, and the illness was increasing from day to day. No less than ten fragments of bone, some

of them of considerable size, were discharged from numerous sores in the affected foot. An Oblate Father who visited the poor child several times, told me that these sores seemed so dangerous that the doctor, after consultation, had decided to amputate the wounded limb. The parents of the sick girl made a vow to take her to Good St. Anne, at the close of a novena, which they immediately began. I happened to be at St. Anne when Mr. Plamondon arrived with his daughter, on Sunday, the 10th of the present month, in the morning. I was giving Holy Communion at the high mass, when I saw a man carefully supporting a young girl who was walking on a crutch. It was Mr. Plamondon and his dear sick child, who were approaching the Holy Table. Both received our divine Saviour with great faith, and great confidence in the powerful intercession of Good St. Anne. After receiving Communion, Miss Plamondon did not even think of taking her crutch again; she felt that she was cured and returned to her seat alone without any support or assistance.

I did not know the details of this marvellous cure until after the high mass, when the father, still overwhelmed with emotion and joy, came to ask me to have some masses said in thanksgiving. I hastened to let the happy object of this miracle vene-

rate the holy relic of St. Anne and I confess that I could not restrain tears of admiration and gratitude, when I saw the dear child leave her place with eagerness, and come with a firm step to kneel at the rail. Gladly did I hold to her lips the relic of her who evidently had special affection for the child whom she had cured. I too did my best to thank the Saint, both for the child and for myself, as I considered it a great honor to have been the fortunate, though unworthy, witness of such a wonder. The sores on the foot had not disappeared, but there was no longer any pain, and there never has been since.

Honor, gratitude, and eternal confidence to the good mother of the Blessed Virgin, the powerful protectress of all who have recourse to her !

Believe me, dear Father Leclerc,  
Your humble brother in J. C.,

NAP. LALIBERTÉ, Priest.

Almoner of the Archbishopric.

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## TWENTY-EIGHTH DAY

## CONSIDERATION

*St. Anne's life of penance*

PENANCE is the principal element of Christian life. St. John the Baptist prepared men's hearts for the coming of Jesus Christ by preaching penance; St. John himself prepared for his ministry by a thirty years live of penance. Before commencing His preaching, Jesus, Son of God though He was, passed forty days of most rigorous penance in the desert, and it was penance on which He laid the most stress in preaching. "Do penance, He said, for the kingdom of God is at hand." The word penance wounds the ear of the natural, the old man; for to him, penance means death, and he wishes not to die but to live, even if he drags us with him to the eternal flames. But we cannot listen to the promptings of the old man, i. e. our sinful flesh: it was not

for this that we were baptized. « At baptism, says St. Paul, our old man is crucified with Him that we may live to life everlasting. » In this matter there is no middle course. We were conceived in iniquity and clothed with a flesh which is ever in revolt against the law of God. Therefore we must either do penance, says our Lord, or perish everlastingly.

If you read the lives of the Saints, you will see that they were all much given to penance and we always picture them to ourselves as very mortified men. This virtue, too, was more especially practised by St. Anne. It is true that on this point also we are reduced to conjecturing the truth, but our conjectures amount to a certainty. Anne was pre-eminently given to prayer, as we have already seen, and as is proved by her sublime sanctity. Now, prayer goes with mortification; prayer unaccompanied by mortification is only an illusion, or at the least, is not long practised. Prayer is the cry of the soul, and sensuality is

the cry of the flesh or the animal man : if the soul does not subdue the flesh by penance, it becomes sensual, carnal, it is weighed down and can no longer raise itself from earth to converse with God. Likewise, the holy women Judith, Anne the mother of Samuel, Esther and Anna the prophetess, joined perpetual fasting to the prayers which they offered up by day and by night, and it is but right to believe that the mother of the Blessed Virgin Mary was in no way inferior to those illustrious Saints. It may well be said that a prayer well-made is in itself a mortification, and that fervent, persevering, continual prayer, like St. Anne's, is an uninterrupted penitential exercise. Constant mental application to heavenly things is a powerful means of bringing the flesh into subjection, of overcoming its instincts, of forcing it to sympathize with the aspirations of the soul. Violence to ourselves must be done before we can remain for half-an-hour or an hour on our knees, motionless, our eyes closed or cast

down, repressing all wandering and flights of the mind so soon as they are perceived. What then must it be to pass two, three, five, six consecutive hours in this exercise, and this not only occasionally, but every day of a long life, as many Saints have done and, as we can hardly doubt, St. Anne did? Nor must we imagine that the consolations they felt in their prayer, prevented their feeling the irksomeness of such constant restraint. Like other men, the Saints usually experience great aridity, dryness and desolation in prayer, as we are told by St. Alphonsus who had himself experienced it. Faithful soul, place yourself under the protection of your holy Patroness and resolve to enter courageously on this salutary way of penance. Whoever you may be, you have sinned, and sin has to be expiated here below or in another life. The sufferings here below, even the greatest austerities practised by the Saints, are as nothing in comparison with those of purgatory; and besides they gain merits; they



help us to advance in internal virtue and draw down on us divine favors and heavenly consolations. But do not take fright : I do not wish you to practise the austerities of the Saints, but only those which are indispensable and which are :

PRACTICE. — I. Unless for some just reason and legitimate dispensation, observe punctually the fasts and abstinence imposed by the holy Church. II. Be courageous enough to impose on yourself some mortification on Fridays, Saturdays, on the eves of the feasts of Mary, and daily during the novenas which you make in honor of St. Anne. « Prayer is good with fasting and alms, » as the Archangel Raphaël told Tobias. III. Support patiently and uncomplainingly all the annoyances which you meet with daily ; accept in the same way, as if sent by God, all the affronts, unjust treatment, persecution which men make you suffer. IV. Frequently make acts of contrition for your past sins. V. Lastly, whatever may be the state of

your soul, whether you be joyful or sorrowful, experiencing consolation or a prey to dryness and distaste, be always faithful in the discharge of all your devotional exercises, neither diminishing nor abridging them, whatever effort it may cost you, and being always on your guard against voluntary distractions.

#### PRAYER

**G**REAT Saint ! Thou didst join severe penance to admirable innocence of life ; and I who have so often offended God and deserved hell, hardly even know the meaning of the word penance. What confusion for me and what folly if I leave the rigorous expiation of my sins to a future life, whilst I might have obtained pardon for them here by means of much less suffering ! Nor can I dispense with penance without exposing myself to eternal damnation ! My powerful Protectress, I stand in urgent need of thy help in this matter. Aid me, I pray thee, to commence at once those practices

which are indispensable to Christian mortification, such as the observance of the prescribed fasts and abstinence, the abandonment of all pleasures which are forbidden, dangerous, or useless to my bodily health, patience in the troubles of this life, perseverance in prayer and pious exercises, notwithstanding the dryness and distaste I may feel for them.

EJACULATION. — St. Anne, obtain for me a spirit of compunction and the courage to do penance.

#### EXAMPLE

[ THE undersigned, am happy to make the following declaration in testimony of my lively and sincere gratitude towards St. Anne, to whose intercession I owe my prompt and perfect cure at the shrine of Beaupré, on August 16th, 1888, and I hope this simple narrative may contribute to increase confidence in, and devotion to that illustrious Saint.

Though being in poor health from 1878 till December 26th, 1882, I was however able to attend constantly to my ordinary occupations, but at the end of each school-year I felt greatly fatigued. Thanks to the

repose of vacation, I was always able to return to my work when the next term began, but with a reluctance, inexplicable to myself, and which was attributed to my weak condition.

On Christmas Day, 1882, I had an attack of extreme prostration, and lost consciousness. From that moment, I continually suffered so much from headache that I could not follow any conversation, nor bear the least noise, and at the same time I also lost my memory completely. The physician of our Community said that it was a case of spinal inflammation extending to the brain.

From that date (December 25th, 1882) until 1887, I could only work at intervals, and frequently returned to the infirmary, where each time I had to follow a new treatment.

From the beginning of February 1887, I was confined to bed and never left it for eighteen months. During all this time I suffered unceasingly from violent pain in the head, and had forcibly to remain in the same position, without making the least movement. I had pains in every limb and they swelled exceedingly. Seeing myself in this state I understood that my end was near. I prepared for death in such earnest that I felt pained at seeing some of my sisters die before me.

The physician exhausted all the resour-

ces of his art to cure me : cupping, leeches, acupuncture, baths of hot and cold water, and finally cauterization, which caused me frightful pain.

After having undergone this most excruciating experiment without the slightest relief, I lost confidence in all human help, and I determined to ask permission of my superiors to make a pilgrimage to St. Anne de Beaupré. At the desire of our Rev. Mother Superior General I made two novenas in succession but without result, and the disease continued to grow worse. Despairing of my cure, I now only prayed for the grace of a happy death. However, a little while after, I began a third novena to St. Anne, imploring from the great Saint an improvement that would enable me to bear the journey to Beaupré, for I nursed in my heart the firm conviction that if I only could go thither, I should entirely recover. During this third novena I was able to move my right arm a little and to sit up in bed. Encouraged by this first success, I commenced a fourth novena and then a fifth, and, as the improvement continued from day to day, the physician and our Reverend Mother Superior General permitted me to undertake my pilgrimage. I was hardly able to start, though I was accompanied by two Sisters of our community and several members of my family. They thought I was losing my reason, and said : « She will

die on the road.» But nothing could disturb me, for I was sure and certain that if I once arrived at the shrine of Good St. Anne, I would be cured. Two days after, on August 16th, 1888, I was at the feet of our holy wonder-worker to solicit my recovery. As I was too weak to receive Holy Communion during mass, it was given to me before.

Immediately after receiving the sacred Host, I felt, if I am allowed to say so, I felt a pleasant warmth along the spine, which went up through my whole system.—I was cured ! What was not the astonishment of my family, all of whom were present, when they saw me suddenly move and go about without any assistance !

After rendering thanks to God and my kind benefactress, I returned to my Community, where my arrival was greeted with an outburst of surprise, joy and gratitude, impossible to describe.

Five days after, I was appointed to go on a mission to Sherbrooke to take a class of forty pupils. I had charge of it throughout the year, and I am happy to testify that since the date of my cure, I have not had a single attack of that painful illness which was pronounced incurable and mortal.

Now I can study, read and write without the least fatigue, which I had not been able to do for nearly four years. Nay, for the first time in six years, I have followed this time all the exercises of our annual

retreat, without feeling inconvenienced in the least.

Praise, thanksgiving, glory and love to my powerful and beloved protectress, St. Anne!

Sister SAINTE HILARIE,

of the Congregation of Notre Dame.

Montreal, Aug. 16th, 1889.

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CERTIFICATE OF THE PHYSICIAN

Côte St. Paul, Aug. 30th, 1889.

Reverend Sister Sainte Hilarie,

Congregation of Notre Dame,

Sherbrooke.

Reverend Sister,

I have attentively read the account of your late illness and extraordinary cure. I am very glad to be able to certify that this account is correct, and that I have no doubt of your perfect and entire cure.

I have the honor to be,

Your humble and honored servant,

A. D. AUBRY, M. D.

## TWENTY-NINTH DAY

## CONSIDERATION

*St. Anne's life of retirement and recollectedness*

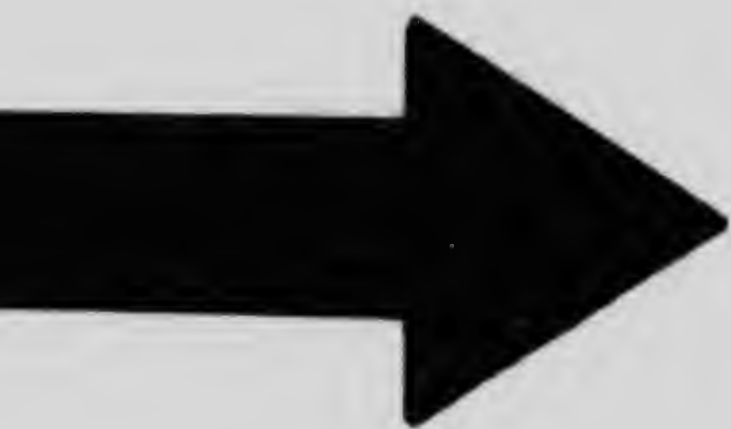
LOVE neither the world nor the things which are in the world, for all that is in the world is the concupiscence of the flesh and the concupiscence of the eyes, and the pride of life. If any man love the world, the charity of the Father is not in him. » Thus speaks St. John. Nothing then can be in greater opposition to Christian holiness and eternal salvation than the love of the world, the pursuit of its pleasures and the practice of its maxims. This is why, before being admitted to baptism, we have to renounce them. « This world hateth me, » Jesus Christ has said : how then can we love the world ? Jesus Christ has cursed the world on account of its scandals, for there is scandal in everything appertaining to it : its maxims, its customs, its amusements, its fash-



ions, its conversations; how then can we take pleasure in it? If we frequent the world, we thereby show that we share its tastes, desire to share its amusements, and conform to its customs; now the whole world is seated in wickedness, says St. John, which means that it is under the domination of the devil. It was for this reason that all the Saints, even those of the Old Testament, fled from the world; they lived retired from it; some in the desert, says St. Paul, some in caves or hollows on the earth; they passed their life in poverty, anguish, privations, scorn, persecutions, rather than breathe the vitiated atmosphere of that cursed country called the world.

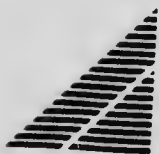
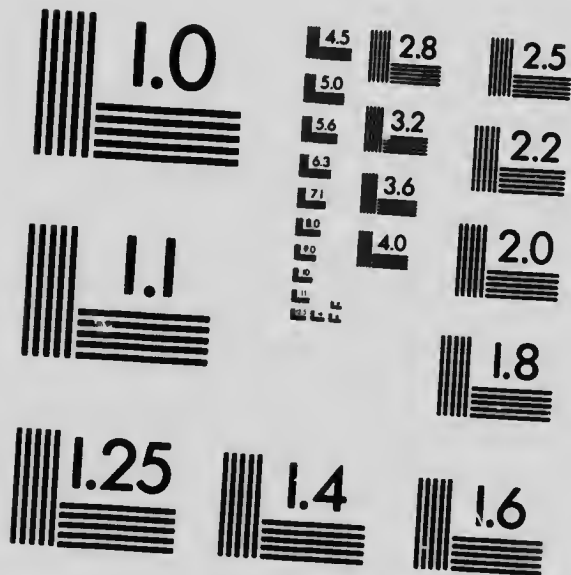
St. Anne and her blessed spouse, like all the Saints, like Jesus, Mary and Joseph later on, lived in the greatest retirement, carefully avoiding all worldly assemblies; and this is the very reason why we know so few details of their holy life. They were like the sober-hued violet which, sheltered by its own leaves, fills the neighbouring





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woods with its perfume, or like the stream which, flowing through solitary places, is never disturbed by the foot of the wayfarer and incessantly mirrors the pure skies; or like the chaste turtle-dove that penetrates into the thickest depths of the woods to hide her nest and her innocent offspring. They held communication only with the poor, the sick, the afflicted, to console them in their sorrows, to relieve their wants, and to inspire them with hope. What had they to ask of the world? They loved God with their whole heart, and they possessed Him; and what can be wanting to those who possess God? Does not God contain everything that is good, as He said to Moses, and outside of Him that containeth everything that is good, what good can be found?

Faithful soul, living in the midst of the world, far be it from me to advise you to desert the post assigned you by Providence, to leave your business, your house, to forsake your children, or, if you are still young, to enter reli-

gion without having any vocation for it. But if you cannot leave the world, I exhort you to follow St. Anne's example and to live in the world as a stranger to it. In order to do this you must, in the first place, hold the maxims of the world in horror. If the world say to you : « Young people will be young people, » that is, every sort of folly may be indulged in at that age, recall to mind that the maxim of the Holy Ghost is : « It is good for a man to have borne the yoke of the Lord from his youth ; when he is old, he will not depart from the paths in which he has walked during his younger years. » If the world say to you : « We must stand up for our rights and not allow ourselves to be trodden underfoot, » you should reply : « Jesus has said : Love your enemies, do good to them that hate you, and ye shall be the children of your heavenly Father who maketh His sun to rise upon the just and upon the unjust. » If the world say to you : « We must do as others do,

we must not make ourselves singular, nor need we live in the world like hermits, » remember that the Holy Ghost says : « The number of fools is infinite ; many are called and few are chosen ; broad is the way that leadeth to destruction, and many there are who enter by it ; straight is the way that leadeth to life, and few there are who find it. » If therefore I wish to save my soul, I must do differently to what others do ; I must be somewhat singular. Never say as the worldly say : « One cannot have too much of a good thing ; » but remember what St. Paul says about those who wishing to become rich, fall into the snares of the devil. Never say : « There is a man who is perfectly happy for he has everything he wants, he is rich, honored, flattered, and is always amusing himself ; » this would be contradicting Jesus Christ Who has said : « Blessed are the poor, blessed are those who weep, who hunger and thirst, who are persecuted. » Do not say ! « God is good and will pardon me yet this one

sin more, » or : « I mean to be converted later on, » for if God is good, He is also just ; He has warned you to lose no time in being converted, and has not promised you any to-morrow. If you wish to save your soul in the world, you must flee from certain worldly amusements, such as balls, and licentious plays, and you must avoid all companionship with the dissipated and irreligious. When questioned by the Curé d'Ars, the devil replied : « I am all around a ball like a wall, » meaning thereby that he did as he pleased with those who were taking part in it. In order to save your soul in the world, you must also avoid adopting any fashion of dress that is the least immodest, no matter how generally adopted it may be, and you must refrain from reading anything licentious or against the Catholic faith. Lastly, if you wish to save your soul in the world, you must tread underfoot all human respect and learn never to blush at doing right. Besides, this is the only means of being respected. You are known to profess being pious, so



what will be thought of you if you are seen eating meat on a day of abstinence or smiling at some speech that offends against religion or modesty? You will be thought utterly deficient in strength of mind. Protestants, Jews, free-masons are not ashamed of their ways of thinking, and should you be ashamed of the true religion? Jesus has said: « He that shall deny Me before men, shall be denied before the Angels of God. »

#### PRAYER

**M**y beloved Patroness, St. Anne, the Apostle has warned me that the world is but a stage on which every one appears for a moment to play a more or less brilliant part, and then vanishes for ever; and he thence concludes that those who use this world should be as if they used not. What folly then to attach one's self to things which are not only transitory, but which, by their seductions, can imperil our real interests, those which will not pass away! But I stand in need of

grace to enable me to resist the pernicious influence of the maxims, customs and examples of this perverse world! It is by thy intercession and that of thy blessed spouse, St. Joachim, that I hope to obtain this grace. Do thou and he vouchsafe to watch over me for the glory of Jesus and Mary.

EJACULATION. — Good St. Anne, pray for me, that I may obtain the grace of triumphing over human respect.

#### EXAMPLE

Miss Flora Lapointe, of St. Justine, had been confined to a bed of pain for three long years, forced to remain day and night lying in the same position. The physician had not been able to give her any relief, and in the beginning of last July, she was removed at her own request to the Hospital of the Sacred Heart, where she hoped to obtain her cure, or at least some help from a more regular treatment. But, after a careful examination, two doctors declared there was no hope of her ever recovering.

Seeing herself condemned to remain for life an invalid and a burden to others, she had recourse to Good St. Anne. Filled with the greatest confidence, she asked to be

carried to the shrine of Beaupré where that great wonder-worker of Canada is pleased to manifest her power with God.

On Monday morning, the second of September they bore her bed from the Hospital of the Sacred Heart to the steamer. When she reached the church, she was placed near the statue of St. Anne, where she received Holy Communion before mass. She had hoped to obtain her cure at this solemn moment, but God wished to try her faith. Though a little discouraged, she still continued to pray with confidence.

After mass she was allowed to venerate the holy relic, and at the same moment she experienced something extraordinary and inexplicable. She felt that she was cured and able to rise and walk. In her transport, she began to cry aloud, to weep, to talk without well knowing what she said or did. Then she rose and began to walk, to the great astonishment of those who witnessed the miracle.

The news of this astonishing cure was brought the same day to the Hospital of the Sacred Heart, where they had earnestly supplicated that the prayers of that good girl might be heard. There was great excitement in the house the next evening, when they saw the poor patient of the day before, leave her carriage with ease before reaching the Hospital, and approaching alone

and on foot to give to all a proof of her cure. All congratulated her while she could not sufficiently thank her benefactors for their prayers to which she humbly attributed the favor which she had obtained.

Shortly after, it was time for evening prayers in the chapel, and Miss Lapointe went thither and knelt like all the others who were present. They sang in thanksgiving that popular chant so often repeated with joy and fervor by grateful pilgrims :

« Receive, St. Anne, on this happy day,  
« The homage they grateful children pay. »

Abbé CHS. TRUDEL.

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## THIRTIETH DAY.

### CONSIDERATION

#### *The charity practised by St. Anne*

OUR God is a God of charity, according to St. Paul ; and according to St. John He is Charity itself. « God so loved men that He gave His only beloved Son for them. » Jesus has said, that He loves us even as His Father loves Him ; and the proof He

has given us of this love is His having laid down His life for our redemption. Our holy religion is one of charity; everything in it preaches charity: Baptism, by which the Father adopts us as His children; the Eucharist, in which the Son feeds us with His own flesh and blood; Confirmation, in which the Holy Ghost comes to dwell within us, to teach us to call God our Father and pray to Him with filial confidence, and also to be the pledge of our heavenly calling; the Holy Sacrifice, in which Jesus Christ daily renews in our favor that oblation which He once made of Himself on Calvary, the teaching of the Gospel which our divine Master reduces to one simple precept, that of fraternal charity. Hence it evidently ensues that whosoever loveth not his neighbour may perform the most wonderful work, may give all his fortune to the poor, may even shed his blood for the honor of God's name, and yet be not counted worthy of the name of Christian.

Need we say that charity was

St. Anne's pre-eminent virtue? How, otherwise, could she have become the Mother of her who calls herself the Advocate, the Hope, the Refuge of sinners, the Consoler of the afflicted? How could she have been found worthy to become the Grandmother of the God of charity, of Him who hath so loved us as to give, not His riches, but His own blood? To be all this, must not St. Anne's heart have been filled, perfumed with charity? What was it that made her plead day and night for the coming of the Redeemer? Was it not her love for men and her desire of their salvation? And doubtless, it was through these very desires that she in conjunction with her holy spouse, was judged worthy of giving to the world the Mother of the Redeemer. Mary was the reward of their love for their neighbour and their zeal for the glory of God. And now that she is in heaven, does not this good Saint continually show us how dearly she loves the members of Jesus, more especially those who put confidence in her? Who

can count the number of the lame she has made to walk, the blind to whom she has restored sight, the sinners whose conversion and pardon she has obtained, the despairing to whom she has given fresh hope, the families at variance which she has reconciled, the wives, mothers, widows she has comforted in their affliction? This power, which is attested by so many wonderful favors has been accorded to her as a reward for her charity, and so that, now she is in glory, she may satisfy the tender and generous instincts of her heart. For God, Who, in hell, punishes each sinner through the particular sin he is suffering for, in heaven wills that the reward He bestows on His elect shall be analogous to the virtues they have practised on earth.

Ye, devout souls, who honor this great Saint, if you wish to be dear to her and obtain what you ask of her, you must try to resemble her in your love of your brethren. In the first place you must be on your guard against transgressing this virtue. Therefore:

I. Never bear malice against any one. Jesus Christ has told us that we should be reconciled with those we have offended, before bringing our gifts to the altar, or else our gifts will not be accepted. St. Anne also rejects the prayers of the resentful. II. Never be envious. St. Paul says that through Baptism and Holy Communion we become members of one body; now, one of the members ought not to grieve but to rejoice over whatever happens for good to another. Satan gave the first example of envy, and, the envious being his progeny, St. Anne will not count them as her spiritual children. III. Never give scandal. The thief steals money; the assassin kills the body; those who give scandal rob the soul of grace and kill it; they render useless the blood of Jesus Christ, His life, His passion, His death. How can the Grandmother of Jesus Christ look on such with a favorable eye? Let there be no disputes nor squabbling, nor abuse, nor evil-speaking; all these things are in opposition to St. Anne's



beloved virtue, all these things displease her and, more or less according to their gravity, disincline her to listen to the prayers offered her.

But doing no harm to others is not sufficient ; you must aid them in their needs and sorrows, according to your means, if you wish St. Anne to aid you. If you yourself are not poor, like St. Anne you must love to give to the needy : you will thus, says Jesus Christ, make to yourselves friends who will open heaven to you and you will have the all-powerful St. Anne as your friend, mother and special providence in heaven. Whatever your fortune or state of life may be, you can, like St. Anne, visit the sick, console the afflicted, give good advice, reconcile those estranged from one another, edify by a grave, modest, gentle Christian deportment. By these various means you will infallibly win the good graces of your beloved Patroness and those of Mary and Jesus.

PRACTICE. — When you make a novena to St. Anne, join alms to prayer.

## PRAYER

**G**LORIOUS St. Anne, how canst thou be otherwise than overflowing with tenderness towards poor sinners like myself, since thou art the Grandmother of Him Who shed His blood for them, and the Mother of Her whom the Saints call the Advocate of sinners? To thee therefore, I address my prayers with confidence; vouchsafe to recommend me to Jesus and Mary, so that, at thy request, they may grant me remission of all my sins, perseverance, the love of God, charity towards all mankind, purity of body and soul and the special grace (name it) of which I stand in need at this present time. My powerful protectress, let me not lose my soul, but obtain for me that, through the merits of Jesus Christ and the intercession of Mary, I may have the happiness of seeing them to all eternity with thee and thy blessed spouse.

**EJACULATION.** — St. Anne, obtain for me the grace of loving God above all and my neighbours as myself.

## EXAMPLE

St. Jérôme du Lac St. Jean.

FOR about three years I was suffering from a strange disease, which prevented me from digesting any solid food, and wasted all my strength. I could lift nothing heavy, without immediately feeling so prostrated as to be for a while unable to stir. The physicians declared that it was not in their power to check the disease.

On Aug. 7th, 1888, I undertook a pilgrimage to the venerated shrine of St. Anne de Beaupré. I immediately felt that I was cured. I dreaded illusions however and did not wish to make my recovery known until I had tried my strength by work that I was not capable of doing before. A whole year has now passed since I have made my pilgrimage, and the illness, which disappeared on the 7th of August, has not returned. Beside this, the ulcers on the body have healed completely; and this, for aught I know, thanks to the water of the good Saint, which has been the only remedy employed.

I have reason then to thank and praise this good Mother, and would rejoice if these favors, which she has granted me, might increase the devotion of my countrymen, and inspire them with fresh confidence.

BASILE NÉRON.

I, the undersigned, priest and pastor of St. Jérôme, certify that Mr. Néron, the happy protégé of good St. Anne, is altogether worthy of all credit and I regard his declaration given above as based upon the most exact truth. For my part, I can testify that a great number of my parishioners, who have had the happiness of making the pilgrimage to Good St. Anne the past year, have received great favors, both spiritual and temporal. May a thousand thanksgivings be rendered to her by all those who invoke her with confidence!

Given at St. Jérôme, Aug. 12th, 1889.

J. BTE VALLÉE, Priest.

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## THIRTY-FIRST DAY

### CONSIDERATION

#### *Practices in honor of St. Anne*

**I**N terminating the month which is consecrated to St. Anne we will give our readers some rules to observe, in order that their devotion to this great Saint may be really useful and salutary. There are two questions to be answered: I. What favors may we be allowed to ask of God through

St. Anne's intercession ? II. By means of what pious practices can we prevail on St. Anne to aid us ?

In reply to our first question, we will answer that it is a good and a pious custom to invoke the Saints, and particularly St. Anne, in order to obtain relief in our bodily infirmities, troubles and trials, to escape impending calamity, to succeed in our worldly affairs. Our confidence is most agreeable to God, since even in unimportant matters, it is based on faith in His goodness and in the power of the Saints. The holiest of mankind, too, have set us an example of applying to them. Among others we may see St. Francis de Sales having recourse to a relic of St. Appolonia in order to obtain relief from a violent toothache which prevented him from saying mass. But there are some Christians who never think of having recourse to God and His Saints except when their temporal interests are at stake ; and this conduct is reprehensible. They forget that they have a soul to save, an eternity of bless-

edness to win ; that these earthly possessions, to which they are so attached will sooner or later be stolen from them by the robber called Death ; and that, no matter what means they may take, their carefully tended body will become food for worms.

A certain man gained a livelihood by catching snakes which he sold to an apothecary who extracted from them a substance known as theriaca. One evening, being very much fatigued with searching after them, he placed a jar full of living reptiles in his room and, not noticing that the jar was not well closed up, fell into a deep sleep.

Towards midnight, being awakened by the buzzing of a large fly, he perceived that the snakes had crawled out of their jar and, attracted by the heat, were all around him in his bed ; his neck, arms, legs, chest were covered with these frightful reptiles, the slightest bite from which would cause his death, and a terrible death. Calling his servant, he told her — what ? To

drive away the importunate fly which was disturbing his sleep. This being done, and saying to himself that to-morrow he must see to killing these snakes, he once more placed his head on his pillow and fell asleep again. And what happened, you will ask me? Just what was likely to happen: toward morning, the reptiles, having recovered from their state of torpor, attacked him with their poisonous bites, and he died in horrible agony. What a madman! how imprudent of him! you will exclaim. — Most certainly, but are we any wiser? For weeks, months, years perhaps, we have been living in mortal sin: our sins are so many vipers, any one of which might, if God so permitted, precipitate us into the eternal flames; and yet we live on quite tranquilly, we eat, we drink, we sleep, we make merry, we put off our conversion to another day. To awake us from our fatal torpor, God sends us some sickness, some reverse of fortune, some cross or other. And our first care is to have recourse to St. Anne begging her

to deliver us from whatever disturbs our fatal repose. Let us not be so mad, so imprudent! Let us first ask her help to enable us to break asunder the chain of our passions, to rid us of those sins which are hourly exposing our soul to endless misery. Afterward, if we will, we can ask to be delivered also from whatever cross God has seen fit to send us for our greater good.

In our devotion to St. Anne then, our first thought must be the salvation of our soul; we must ask her to deliver us from sin, if we are in that unhappy state, or, if happily this be not the case, to preserve us from it for ever and make us increase in the love of Jesus and Mary and in all the virtues necessary to our state of life.

But if we wish St. Anne to love and succor us in all our necessities, we must be faithful in honoring her daily. It is not necessary to say long prayers to her: a *Pater* and *Ave* devoutly recited in her honor will suffice, if we never omit them. There are some Christians who hasten to pray to the Saints and



make pilgrimages to their shrines, whenever they are in any trouble, but forget them as soon as they have obtained relief in their necessities. Such devotion is but mercenary, self-interested. Neither God nor the Saints love ingratitude. Pray then to St. Anne at all times : in your necessities in order to obtain relief ; and after having obtained favors, continue to pray in order to show your gratitude ; pray also for her aid in whatever trials the future may have in store for you and, above all, pray that under her protection you may attain eternal happiness.

**PRACTICE.** — Fidelity in offering a short daily prayer to St. Anne, so as to attain to eternal glory through her intercession.

#### PRAYER

**G**REAT St. Anne, grave indelibly on my heart and on my mind the words which have reclaimed and sanctified so many sinners : « What shall it profit a man if he gain the whole world and lose his own soul ? »

May this be the principal fruit of these pious exercises by which I have striven to honor thee during the month which is consecrated to thee. At thy feet I renew my resolution of invoking thee daily, not on'y for the success of my temporal affairs and to be preserved from sickness and suffering, but, above all, that I may be preserved from all sin, that I may gain the victory over my depraved inclinations, and that I may succeed in working out my eternal salvation. My powerful Protectress, do not let me lose my soul, but obtain for me the grace of winning my way to heaven, there, with thee and thy blessed spouse and glorious daughter, to sing the praises of the most holy and adorable Trinity, for ever and ever.

EJACULATION. — Good St. Anne, extend thy maternal intercession to me and lead me to heaven.

#### EXAMPLE

**T**HOUGH still quite young, being only twelve years old, Zuléma had been for some years a dyspeptic, and her dis-

ease gave no sign of yielding to the care of a skilful physician.

Last February we were obliged to withdraw her from the convent of St. Michel, and soon afterwards she fell into such a state of weakness, that for three months she was not able to walk. My great fear was that she would become a cripple, but the doctor reassured me by saying that if she only could take nourishment she would walk.

Good St. Anne however, whom the sick child had been long invoking, willed that her cure should be of a different character, Zuléma would often say that she would be cured in the month of July, and that she would receive Confirmation with the other children of her class. Confirmation was to take place at St. Valier on the 17th of that month.

On July 6th, we were making a second novena to St. Anne. In the evening Zuléma asked me for the «Annals,» cut out the picture on the cover, and had it fastened, in her stockings.

But that night of the 6th was a every bad one for the sufferer, and in the morning she was in a desperately weak state. It was Sunday, and I was not willing to leave her to go to Mass, but Zuléma urged me to go, adding that she would be cured that very day, and that she would come and receive me at the door on my return from church.

May Good St. Anne be praised and glorified forever ! These words, doubtless inspired by the Saint herself, were fulfilled to the letter. During mass, Zuléma experienced an unusual sensation in her limbs and said, « I believe that Good St. Anne is curing me ! » She called her aunt, who did not hear her ; for the weakness was so extreme that she could only speak in a very low voice. Zuléma resolutely rose and went herself to find her aunt, saying, « I am cured ! Good St. Anne has cured me ! »

St. Anne, who thus made the dear cripple walk, also caused the dyspepsia to disappear completely. From that day she was able to digest any kind of food ; she continued to gain fresh strength every day, and is now enjoying excellent health. On July 17th she went to the church, and was confirmed.

May this great favor contribute to encourage confidence in St. Anne among the pious readers of the « Annals ! »

Madame JOSEPH MERCIER.

St. Valier, Sept. 1st, 1889.

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## CHAPTER II

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### Novena in honor of St. Anne

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*During the Novena in honor of St. Anne, it would be well to adopt the following devout practices :*

1. Give alms in honor of St. Anne, according to your means.
2. Burn candles before her statue.
3. Approach the Holy Table.
4. Repeat often the invocations of St. Anne.
5. Finish the Novena by performing some good work in honor of St. Anne.

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#### FIRST DAY

**H**AIL St. Anne, beloved Mother ;  
hail Mother of Her, who brought  
into the world the Saviour of man-  
kind ; hail, a thousand times ; hail

to thee, the source of so many unspeakable blessings; thou hast borne and nourished in thy bosom the most Holy Virgin Mary, who has given to us the thrice Holy Redeemer Christ Jesus! O blessed fountain, whence have sprung for us so much happiness and bliss.

Most worthy St. Anne, poor prodigal child that I am, I have recourse to thee, and place myself under thy motherly care. Lend a favorable ear to my prayers and in pity refuse not to hear me. Turn not away from me at the sight of my sinful heart, but show thy never-failing goodness toward a repentant sinner. Let thy lips, sweet Mother, vouchsafe to plead in my favor before the supreme Judge of heaven, whose wrath I have kindled by my offences. Be my advocate; commend me to His infinite mercy; obtain for me forgiveness and the grace of an humble and lasting repentance, with light to know and heartfelt sorrow to bewail my trespasses. Obtain for me strength not to fall again into sin, and to begin a new life.

Blessed St. Anne, holy Mother, I also implore of thee the grace to love, to serve and honor thy Daughter, the most Holy Virgin Mary, that I may share in her prayers and her favors. Deign to commend me to her and pray to her for me. She refuses none of thy petitions, welcomes with loving kindness all those for whom thou intercedest, and leads them to the land of eternal bliss. May Mary look down with a watchful eye and maternal solicitude upon him who loves and serves her peerless mother; may she obtain for me salvation from her cherished Son; may she take me under her especial care during these my days on earth; may she with thee come to my aid, so that my enemies may never rejoice at the loss of my immortal soul nor boast of having enslaved a child and ward of Mary and St. Anne.

Sweet Mother, direct me in all my actions, strengthen me in all temptations, console me in my afflictions, assist me in my needs and be with me always, in life and in death.

O Good Jesus, be compassionate to the faithful servants of Thy grandmother St. Anne, show them Thy mercy, and for love of her extend to them a helping hand in all their necessities. O Mary, Mother of God, vouchsafe always to protect those who pay homage to Thy blessed Mother and serve her with a devout heart.

O St. Anne, sweet patroness, be mindful of thy poor children; deliver us from all peril and from all our enemies; help us to carry into effect our good intentions; obtain for us that we may lead a holy life, die a good death and finally enter into the enjoyment of celestial bliss for all eternity. Amen.

Hail Mary, full of grace, the Lord is with Thee, may Thy grace be with me; blessed art Thou amongst women and blessed be Thy holy Mother Anne from whom, O blessed Virgin Mary, Thou didst receive spotless Thy holy and virginal flesh; for of Thee was born Jesus Christ Son of the living God who liveth and reigneth world without end. Amen.



O Jesus, Mary, Anne, help me now  
and at the hour of my death.

PRACTICE. — I will during this novena  
address several times each day pious  
ejaculations to St. Anne.

EJACULATION. — St. Anne, obtain for  
me the grace of a holy death

Here recommend your intention.

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### SECOND DAY

FROM the depths of my heart, O  
noble Lady, St. Anne, do I pay  
thee my homage this day and ask  
of thee to shelter me under the shield  
of thy maternal protection. Thou know-  
est the many dangers which surround  
me; therefore I beseech thee to be my  
protrectress and to save me from spiri-  
tual shipwreck. Thou knowest, amiable  
Mother, how greatly I revere thee, how  
gladly I love to serve thee, what sweet  
delight it gives me to praise thee, and  
what a soothing consolation it is to me  
to call upon thy name in my distress.

O Good St. Anne, shew thyself then

toward me a tender Mother and powerful patroness. Thou beholdest me groaning under the weight of my sins. Pray for me then with the more ardor and entreaty; watch over my soul that it may not be lost; give me thy help; I seek it and hope for it from thy clemency; I look up to thee with a childlike trust, and I desire to live and to die in thy holy service.

O wise and potent Mother, who hast so much power and merit before God and who reignest in glory with the Queen of Paradise, thy Blessed Daughter Mary, never let thy heart forget my needs. I am indeed thy unworthy servant, but I treasure in my soul the thought that my devotedness to serve thee will be the pledge of my salvation.

O sweet Advocate, present thyself for me before the throne of the divine Majesty, that by thy mediation I may obtain pardon of the evil I have done, strength henceforth to overcome my passions and grace to spend all my days in good works. Let me feel the effects of thy power and bounty; may I root

out of my heart its wicked leanings and rear holy virtues in their stead.

O how fervently do I desire that for the time to come my delight may be to love Him who from all eternity has so much loved me, and to steer my course of life according to His most perfect and adorable will.

Sweet Jesus, I thank Thee for all the graces, which in Thy infinite goodness Thou hast lavished upon St. Anne; for having chosen her, among all women, to be Thy Grand-parent on earth and exalted her in heaven with so great a power of working miracles. In the name of her great merits, I humbly commend myself to the infinite mercy of Thy divine heart; let St. Anne be my gentle Mother, my Advocate and my Protectress during this life and at the hour of my death. Amen.

O clement Virgin Mary, vouchsafe to repay with love the love I bear to Thy holy Mother. Together with her, help me in all the tribulations I must encounter in this valley of tears. At all times, when I seek Thy aid, deign

to hear me, until the day shall come, when I may admire Thy glory in the courts of heaven.

Most holy Mother, St. Anne, be pleased to take me under thy tender care in all my wants; extend to me a helping hand and defend me against my enemies. Hasten to hear my prayers; in thy bounty I place my trust. Make righteous and godly all the desires of my heart, and always intercede for me before Jesus.

Hail Mary, full of grace, the Lord is with Thee, may Thy grace be with me; blessed art Thou amongst women and blessed be Thy holy Mother Anna from whom, O blessed Virgin Mary, Thou didst receive spotless Thy holy and virginal flesh; for of Thee was born Jesus Christ Son of the living God who liveth and reigneth world without end. Amen.

O Jesus, Mary, Anne, help me now and at the hour of my death.

PRACTICE. — To my prayers I will during this novena join general resolutions.

EJACULATION. — Good St. Anne, beloved protectress, obtain for me from Jesus the gift of prayer.

Here recommend your intention.

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### THIRD DAY

**H**AIL, holy Mother St. Anne, who hadst the ineffable consolation of bearing in thy womb and joyfully bringing forth the immaculate Mother of God.

Hail sweet Mother, St. Anne, who didst give the earliest cares to her whose purity surpasses that of Angels, and from whom was born the Saviour of the world; thou, with thy holy spouse Joachim, didst tend her infancy, present her to the Lord in the temple, and, according to thy promise, consecrate her to the service of God.

Hail, worthy Mother of the blessed Virgin Mary; from all eternity thou wert predestined to become the grandparent of the Saviour of the world; thy holy life made thee worthy of

being glorified in heaven where thou hast full power over the heart of thy Daughter Mary and thy Grandchild Jesus, who refuse nothing thou askest them for us !

Hail holy Mother St. Anne, thou art the powerful advocate of those who call on thee and serve thee, for thou takest them under thy protection in life, thou providest for their needs, thou preservest them from danger, and obtainest for them the eternal rewards of Paradise.

Hail blessed Root, whence sprang the beautiful flower and delicious fruit which have consoled and rejoiced both heaven and earth. Even the most hardened souls obtain grace and pardon when they invoke thee with confidence, the saddest hearts are consoled by thee, if they but have recourse to thee in their sorrow.

Hail St. Anne, mighty and powerful, who dost generously reward thy servants, guide all their undertakings and bring sinners to repentance ; thou show-

est thyself specially compassionate to those who are in sorrow or tribulation, and thou dost bestow temporal favors on those who place confidence in thee.

Hail St. Anne, blessed Mother, I rejoice in the numerous miracles thou dost perform constantly, which encourage all to have recourse to thee in their necessities.

Holy Mother St. Anne, by the great power which God has given unto thee, show thyself my Mother, my consoler and my advocate, reconcile me to the God whom I have so deeply offended ; console me in all my trials ; strengthen me in all my combats ; aid me in my day of need ; deliver me from all danger ; help me at the hour of death and open to me the doors of Paradise. Amen.

Hail Mary, full of grace, the Lord is with Thee, may Thy grace be with me ; blessed art Thou amongst women and blessed be Thy holy Mother Anne from whom, O blessed Virgin Mary, Thou didst receive spotless Thy holy and virginal flesh ; for of Thee was born Jesus Christ Son of the living God

who liveth and reigneth world without end. Amen.

O Jesus, Mary, Anne, help me now and at the hour of my death.

PRACTICE. — I will in honor of St. Anne, during this novena, give an alms to the poor, or for a good work, and I will practise an act of mortification.

EJACULATION. — O dear St. Anne, obtain for me from Jesus crucified the grace always to forgive my enemies.

Here recommend your intention.

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#### FOURTH DAY

**H**AIL, holy Mother St. Anne, I rejoice at the great joy which filled thy heart when the Angel announced to thee that thy prayers were heard, that thy barrenness was to be changed to fruitfulness, and that thou wouldst conceive and bear the Mother of the Son of God. I ask of thee, by the joy and consolation thou didst experience at that moment, to vouchsafe, like a good mother and a power-



ful protectress, to help me in all my necessities, to console me in my pains, to strengthen me in temptations and to change my sadness into joy. I pray thee, holy Mother St. Anne, to obtain for me, by thy merits and prayers, the grace of true repentance, so that I may weep for my sins, may root out of my heart all sin and concupiscence, and may become fruitful in good works and virtue.

Hail, sweet Mother St. Anne, I rejoice in the sweetness with which thy maternal heart was filled when thou hast the happiness of bringing forth, of gazing on and tending that Flower of flowers, the spotless Queen, who was destined to fill the first place after God, in heaven and on earth. By the consolations thou didst receive from the Queen of Angels, the Virgin of Virgins, thy beloved daughter Mary, I beseech thee to receive me as thy child and servant; vouchsafe to protect my body and my soul, and obtain for me the remission of all my sins, the grace of never again falling into

them, of lively contrition and sincere amendment, so that henceforth I may have the happiness of serving God in the state of life in which I am placed, with purity, humility and love, and that all my works and all my desires may conduce to the glory of God and my own salvation.

Hail, holy Mother St. Anne, I rejoice in the faith, piety and love with which thou didst offer thy pure and holy Daughter Mary in the temple. By the happiness which then inundated thy heart, I pray thee to present me to thy Grandson Jesus so that, being purified, I may be agreeable in His eyes. Present me also to thy holy Daughter Mary, so that she may intercede for me and, taught by her, I may evermore act conformably to the Will of God.

Hail, holy Mother St. Anne, take me for ever under thy protection and deliver me from the temptations which are constantly assailing me; defend me from the assaults of my enemies, so that they may not overcome me; save

me from all the numberless dangers that surround me, so that I may not perish; above all assist me at my last hour; do thou and thy Daughter Mary come then to my help, and though I do not merit it, I ask ye both to vouchsafe to be present at my death-bed, to console and strengthen me; holy Mary and holy Anne, show yourselves to be Mothers indeed, and obtain for me the grace of a good death. When my soul shall go forth from this world, do ye present it before God's tribunal, so that, by your powerful help and intercession, it may obtain a favorable sentence. Amen.

Hail Mary, full of grace, the Lord is with Thee, may Thy grace be with me; blessed art Thou amongst women and blessed be Thy holy Mother Anne from whom, O blessed Virgin Mary, Thou didst receive spotless Thy holy and virginal flesh; for of Thee was born Jesus Christ Son of the living God, who liveth and reigneth world without end. Amen.

O Jesus, Mary, Anne, help me now and at the hour of my death.

**PRACTICE.** — To-day I will honor St. Anne several times in her image

**EJACULATION.** — Good St. Anne, obtain for me generosity in the service of God.

Here recommend your intention.

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### FIFTH DAY

**H**AIL, peerless Lady, St. Anne, Mother of the Queen of heaven, glory and pattern of the married, consolation of the widowed; hail, noble Mother, who dost so tenderly hasten to the aid of those who serve thee and have recourse to thee.

Hail, all-powerful Lady, who by a special favor from God, dost console the hearts of those who invoke thee, by procuring for them not only the eternal riches of heaven, but also, like a good Mother, success in their temporal affairs.

Hail, Lady, most worthy of honor, St. Anne, sweet Mother and Most powerful Advocate; poor sinner that I

am, I pray thee to restore me the friendship of thy Daughter Mary and of Jesus the blessed fruit of her womb, so that I may find assured help in all the temptations and sufferings of this life, protection against the infernal enemy at my last hour, and the grace of a holy death.

Holy Mother Anne, forget not that I am thy servant and reject me not on account of my sins. I confess that my iniquities are great, but I now repent of them all; and though I do not deserve that my prayers should be granted, yet I have recourse to thee, knowing thee to be a good Mother that will not repulse a repentant child; make peace for me with my Lord and my God whom I have offended, and deliver me from the punishment which my sins have deserved; obtain for me success in my temporal affairs, but above all, see to the salvation of my soul. St. Anne, by thy influence with Jesus, the Son of Mary thy Daughter, thou hast obtained the gift of conversion for many sinners. Must

I then, who have chosen thee for my Mother, be the only sinner abandoned by thee? No, St. Anne, thy name alone, which signifies *Grace*, assures me the help of thy prayers, and by these prayers I am certain of obtaining pardon and mercy from Jesus. Yes, thou wilt pray for me now and at the hour of my death : at that decisive moment, thou wilt come to me with Jesus and Mary, thou wilt defend me against the attacks of the evil one and thou wilt open to me the gates of heaven. Amen.

Hail Mary, full of grace, the Lord is with Thee, may Thy grace be with me; blessed art Thou amongst women and blessed be Thy holy Mother Anne from whom, O blessed Virgin Mary, thou didst receive spotless Thy holy and virginal flesh; for of Thee was born Jesus Christ, Son of the living God, who liveth and reigneth world without end. Amen.

O Jesus, Mary, Anne, help me now and at the hour of my death.

PRACTICE. — I will assist as often as possible at holy mass.

EJACULATION. — Good St. Anne, obtain for me that I may dread sin more than death.

Here recommend your intention.

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### SIXTH DAY

GOOD St. Anne, thou knowest my pitiable state, thou knowest my wants, how little good there is in me, and how prone I am to evil. I beg of thee to have pity on my wretchedness and not to suffer that my soul, the work of God, be lost for ever. Through thy prayers and merits, obtain from the divine Goodness that I may be found worthy of becoming a faithful instrument for the glory of God and the salvation of others. Pride, vanity and self-love have taken possession of my soul and have stifled therein the graces and inspirations of God. Pluck these bad weeds from my heart and plant in their stead the holy virtue of humility, so that I may know and despise myself, conceive self-con-

tempt with meekness and simplicity, thus to become agreeable in the eyes of the Most High. Then will His divine graces freely enter into my inner soul, and cause the blessed fruits of good works to spring forth.

My heart, alas! my inclinations and my will are attached to vanity, to the world and to sensuality. The great love which God bears towards me, the many benefits He has bestowed upon me, neither touch nor rouse me from my guilty sloth.

Good St. Anne, change these un-  
dispositions. Let self-love and the love of the world perish in me; that henceforth the love of God may inflame my soul and alone reign therein; that I may show this sweet love within me by works of mercy and charity toward my neighbor. The fires of evil have consumed the precious gifts wherewith heaven had enriched my soul; O St. Anne, in thy boundless charity, come to my aid and banish far from me every vicious thought and all evil longing. Cause to flourish in my heart the spot-



less lily of chastity, that its divine perfume may dispel every wrong desire. Help me to contend, O blessed Mother, against the powers of darkness, that the fear of God and His hallowed love may supplant in my heart the barren pleasures of the world; that I may mortify and discipline my rebellious flesh. Let me gain a complete victory over my unruly passions, and thus merit that glorious crown which is given only to those who have fought with steadfast manliness against the world, the flesh and the devil. In this severe contest do thou, O St. Anne, support thy child. Let not the assaults of the enemy nor any temptation overcome me; let me for ever preserve purity of heart and body. With thy most Holy Daughter Mary and her divine Son Jesus, overshadow me, and protect me at all times. Amen.

Hail Mary, full of grace, the Lord is with Thee, may Thy grace be with me; blessed art Thou amongst women and blessed be Thy Holy Mother Anne from whom, O blessed Virgin Mary,

Thou didst receive spotless Thy holy and virginal flesh ; for of Thee was born Jesus Christ, Son of the living God, who liveth and reigneth world without end. Amen.

O Jesus, Mary, Anne, help me now and at the hour of my death. Amen.

PRACTICE. — In order to be a worthy child of St. Anne, I will approach regularly the holy tribunal of penance and use the means of salvation there provided, and taught me.

EJACULATION. — Good St. Anne, by thy great reverence for God, deliver my country from the vice of blasphemy.

Here recommend your intention.

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### SEVENTH DAY

**A** GAIN to-day, most amiable Lady, I choose thee for my advocate and have recourse to that intercession. Thou seest in me but a small share of good and a heavy weight of evil. By the power and the grace wherewith God has invested thee, extend to me

thy helping hand. Deliver thy devoted servant from the wiles of Satan. Renew my mind and my heart ; may I for the future lead such a Christian life, that the remainder of my days may be the beginning of an eternity of celestial glory. My dear Mother St. Anne, I have unbounded confidence in thy prayers ; I place in thy blessed hands my soul, my body and all my hopes, both in this world and in world to come. Direct my actions in the way which thy wisdom seeth to be the best for thy confiding child. I place myself under thy motherly care and with all the ardour of my soul I commit to thy guidance my course through life, and above all recommend to thy patronage the important work of my salvation. Receive me, O good Mother ; cover me with the mantle of thy protection ; show me thy solicitude and thy tenderness. Look kindly upon me and come to my assistance. By thy earnest entreaty and thy great merits, may I obtain grace and mercy from God and all I stand in need of both for body

and soul. Free me from all danger, O kind Mother; be thou the stay of my soul, and be my mediatrix before the offended Majesty of my God. Obtain for me the remission of my offences; ward off from me the chastisement I have deserved for them; help me to master my besetting sins; procure for me purity and humility, and the grace to lead so devout a life here upon earth that I may secure the everlasting reward of heaven.

O blessed Mother, on all sides deadly foes assail me with such great and ceaseless violence, that I am ever in danger of being overcome. Hasten then to my aid, and arm my frail clay so that it may not fail in the combat. May I rather die a thousand deaths than stain my conscience with mortal sin. Be my guardian and guide in my journey through life. Obtain for me that, in the state wherein God has placed me, I may faithfully serve Him. O Good Mother, I rest assured that under thy guidance, I shall no more be wounded by the hidden thorns,

wherewith the perfidious world has strewn its alluring paths; I shall no longer be seduced by the pleasures of sense; but choosing the better part, I shall ever keep my regard fixed on the things of heaven, and finally arrive at that blissful heaven, the kingdom of the just. Amen.

Hail Mary, full of grace, the Lord is with Thee, may Thy grace be with me; blessed art Thou amongst women and blessed be Thy holy Mother Anne from whom, O blessed Virgin Mary, Thou didst receive spotless Thy holy and virginal flesh; for of Thee was born Jesus Christ, Son of the living God, who liveth and reigneth world without end. Amen.

O Jesus, Mary, Anne, help me now and at the hour of my death.

PRACTICE. — I will to-day, in honor of St. Anne, keep a guard on my tongue, that I may not offend by speech.

EJACULATION. — Good St. Anne, obtain for me a true devotion to Mary.

Here recommend your intention.

EIGHTH DAY

**H**AIL most blessed Mother Anne, I rejoice at thy great honor; thou gavest birth to Mary, that precious flower, whose blessed fruit Jesus has brought salvation to a lost world, fulfilled the desire of all pious hearts, conquered death and restored life and hope to sinners. Vouchsafe to intercede for me before Jesus Christ and obtain for me pardon of my sins, a real change of life and acceptable fruits of penance.

Hail St. Anne, Mother of the Virgin of virgins; in thy goodness, cleanse my soul from the many stains wherewith it is sullied. Help me, I pray thee on bended knees, help me, from this time forward to live a pure life, so that my Saviour and my God may look on me with favor, and evermore keep me in His holy grace.

Exalted Lady, glorious St. Anne, deliver me from everything that is displeasing in the sight of God; let thy

bounteous hand enrich thy client with grace and virtue; strengthen me against the attacks of Satan, the wicked world and my own perverse nature. Dear St. Anne, Mother of Jesus' Mother, deign, with thy blessed Daughter, to watch over and make prosperous all my interests. O Mother, pray to Him who for love of us deigned to clothe himself in our human flesh in the chaste womb of thy Daughter. Yes, pray to this gentle and mighty Grandson that He may wash my soul from every stain in His precious blood; that he may vouchsafe to send His Holy Spirit, to enlighten me and direct me in all that I do, and make my heart and will obedient for ever to His holy inspiration. Appease, O my Mother, appease my Judge, keep a watchful eye upon my soul; cause to flourish therein every virtue; help me in all things, help me in all my crosses and difficulties. Give me of the fulness of thy bounty, sustain my courage by thy favors and lead me to a happy end. Amen.

Hail Mary, full of grace, the Lord is with Thee, may Thy grace be with me ; blessed art Thou amongst women and blessed be Thy holy Mother Anne from whom, O blessed Virgin Mary, Thou didst receive spotless Thy holy and virginal flesh ; for of Thee was born Jesus Christ, Son of the living God, who liveth and reigneth world without end. Amen.

O Jesus, Mary, Anne, help me now and at the hour of my death.

PRACTICE. — I will be faithful to invoke St. Anne every day, even though I should have had the misfortune of displeasing God by mortal sin.

EJACULATION. — Good St. Anne, obtain for me the most strict fidelity to all the duties of my state in life.

Here recommend your intention.

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### NINTH DAY

**D**EAR Good St. Anne, I have reached the end of the novena, which I have undertaken in thy honor. I have asked, and this day again implore



of thee, dear Mother, to obtain for me forgiveness of my many trespasses, true sorrow, a sincere and lasting amendment of life, and a good death; also such temporal and spiritual favors as I stand in need of for soul and body. But my miseries are endless; wherefore, O holy patroness, my entreaties must also be incessant. Let not, I beseech thee, O Mother, let not thy kind ear grow weary of my prayers, though I repeat them so often. At last thy many favors will conquer my obdurate heart; they will endear me to thy service for ever, and, through thine, to the faithful service of our God. Yes, dear patroness, cause my heart to relish the sweetness of divine love and things spiritual; fill my soul with true piety; enlighten my mind; purify my inclinations; give uprightness to my will and holiness to my intentions.

O bounteous Lady, secure for me perseverance in my good resolutions, resignation in adversities, Christian humility in my conduct and prudence in all my actions. Through thy media-

tion, obtain that for the love of Jesus I may despise the world and its vanities ; grant that I may be delivered from all the wiles of Satan and that my soul may be filled with the love of God and of my neighbor. Do not fail, O my amiable Mother, to implore for me from Divine Providence all needful aids through life. May I receive from thy bounteous hand, not only means sufficient for my own wants, but, further, be enabled through thy goodness to help the poor and contribute to the good works of our holy religion. Dear Good St. Anne, obtain for me, from our merciful Lord, health of body and ease of mind ; freedom from every misfortune and peace of heart. Assist me at the hour of my death ; that I may depart this life with a heart truly repentant, a lively faith, a firm hope and ardent love, and fortified by the last Sacraments of Holy Church. With thy holy Daughter Mary, do thou, O St. Anne, protect me in my last moments ; shield me from the snares of the evil one and his angels ; secure for me before the judgment seat of God a

favorable sentence and lastly grant me a happy admission in the company of the blessed to the everlasting kingdom of heaven, there to glorify and there to thank the Adorable Trinity, thy divine Grandson Christ Jesus, thy glorious Daughter Mary and thyself, O dear St. Anne, during endless ages. Amen. So I hope. So may it be.

Hail Mary, full of grace, the Lord is with Thee, may Thy grace be with me; blessed art Thou amongst women and blessed be Thy holy Mother Anne from whom, O blessed Virgin Mary, Thou didst receive spotless Thy holy and virginal flesh; for of Thee was born Jesus Christ Son of the living God who liveth and reigneth world without end. Amen.

O Jesus, Mary, Anne, help me now and at the hour of my death.

PRACTICE. — For the concluding act of my novena I will perform some good work in honor of St. Anne.

EJACULATION. — Good St. Anne, by thy motherly intercession bring me into Paradise, where thou art, there to praise and thank thee for ever.



## PRAYERS FOR MASS

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### Before the Mass

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**E**TERNAL Father, in this sacrifice I offer to Thee Thy Son Jesus, with all the merits of His Passion :  
1. In honor of Thy Majesty ; 2. In thanksgiving for all the favors Thou hast hitherto shown me, and for all those which I hope to receive for all eternity ;  
3. In satisfaction for my sins, and for those of all the living and the dead ;  
4. To obtain eternal salvation, and all the graces which are thereto necessary.

My adorable Saviour, I come before Thy holy altar, to be present at the divine Sacrifice. Do Thou, my God, vouchsafe to apply to my soul all those fruits of this divine Sacrifice which it is Thy wish that I should reap therefrom and do Thou supply all that is wanting in me.

Do Thou dispose my heart to profit by Thy bounty; do Thou keep my mind from wandering and purify my soul, effacing by Thy blood all those sins of which I am guilty. Remember them no more, O God of mercy! I detest them out of love for Thee. I humbly ask pardon for them, and from my heart I pardon all who have offended me. Grant, O my sweetest Jesus! that, uniting my intentions to Thine, I may give myself entirely to Thee as Thou didst give Thyself entirely for me. I join my intention to that of the minister of the altar who is about to offer Thee the precious Victim of my salvation; inspire in me, I pray Thee, the same sentiments as would have filled my soul had I been present at the bloody sacrifice of Calvary; I recommend to Thee the Sovereign Pontiff, those who govern us, my relations, my benefactors, my friends and my enemies. I also recommend to Thee all infidels, heretics and sinners at enmity with Thee. Give them light, and the help necessary to deliver them from so sad a state.

**To St. Joachim and St. Anne**

**B**LISHED Spouses, Joachim and Anne, the whole world is indebted to you since, as St. John Damascene says, it was thanks to you that we can offer to God the most precious of all offerings, the Immaculate Virgin Mary, who alone of all creatures is worthy of her Creator. Filled with confidence in your goodness, I beg of you to listen favorably to the prayers I am about to address to you during the holy sacrifice of the Mass, which I intend offering to your Grandchild Jesus, and it is through your intercession that I feel confident of obtaining the grace of... which I come here to ask.

**Confiteor**

**I** ACCUSE myself before Thee, my God, of having sinned exceedingly in thought, word and deed, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin and all the Saints

to intercede for me. Lord, hear my humble prayer and vouchsafe to grant me entire remission of my sins and of the punishment they have deserved.

### Introit

**M**Y God, I adore Thine infinite majesty. I desire to honor Thee as Thou dost deserve to be honored. But how can I, a miserable sinner, honor Thee as I ought? I offer Thee then the adoration wherewith the Heart of Jesus itself honors Thee on this altar.

### At the Kyrie eleison

**O** FATHER, Creator of our souls, have pity on the work of Thy hands. O Father of infinite mercy, have pity on us. Eternal Word, Who didst vouchsafe to take our nature in the Blessed womb of St. Anne's holy daughter, and for our salvation to die an ignominious death on the Cross, I pray Thee to give me a share in the precious merits of St. Anne, of Mary, Thy holy Mother, and of Thy most

dolorous Passion. Beloved Saviour, have pity on me, and forgive me, sweet Jesus, my trespasses.

**Gloria in excelsis**

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| <p><b>G</b>LORIA in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Laudamus te. Benedicimus te. Adoramus te, Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam: Domine Deus, Rex cœlestis, Deus Pater omnipotens, Domine Fili unigenite, Jesu Christe: Domine Deus, Agnus Dei, Filius Patris: Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam Tu solus Sanctus; Tu solus Dominus; Tu solus Altissimus,</p> | <p><b>G</b>LORY be to God on high, and peace on earth to men of good will. We praise Thee, We bless Thee. We adore Thee. We glorify Thee. We give thanks to Thee for Thy great glory. O Lord God, heavenly King, God the Father almighty, Lord Jesus Christ, the only begotten Son, Lord God, Lamb of God, Son of the Father, Who takest away the sins of the world, have mercy on us. Thou who takest away the sins of the world, receive our prayer. Thou who sittest at the right hand of the Father, have mercy on us. For Thou only</p> |
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| Jesu Christe; cum<br>sancto Spiritu, in<br>gloria Dei Patris.<br>Amen. | art holy. Thou only<br>art Lord. Thou only<br>art most high, Jesus<br>Christ : together<br>with the Holy Ghost<br>in the glory of God<br>the Father. Amen. |
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### The Collect

**A**LMIGHTY and Eternal God ! hear the prayers of Thy People, and turn not away from us Thy most holy countenance on account of our sins. Graciously listen to the prayers of Thy servant, the Priest, who prays for the salvation of thy people, and through Thy mercy grant that we may obtain what we confidently ask of Thee ; through Jesus Christ our Lord. Amen.

### Prayer to St. Anne

**O** GOD, Who didst deign to grant to St. Anne the grace of becoming Mother of her who gave birth to Thine only Son, grant in Thy goodness, that we may revere her memory and may also obtain the powerful aid of her protection. Amen.

**Prayer to St. Joachim**

**O** GOD Who, from amongst Thy elect didst choose St. Joachim to be the father of Thy well-beloved Son's Mother, we pray Thee that whilst we celebrate His memory, we may merit His constant protection. Amen.

**The Epistle**

Then follows the *Epistle*. It consists commonly of a portion from the writings of the Prophets or Apostles. While this is read, you can repeat the following prayer.

**O** MY God ! I adore Thy Holy Spirit, who has spoken by Thy Prophets and Apostles, and still speaks through the holy Church. I receive with humility all the commandments and instructions which the holy Church gives me through her Priests. Grant, O God ! that I may always believe what Thy Church teaches, and do what she commands; through Jesus Christ our Lord. Amen.

## The Gospel

**O** DIVINE Saviour, how great was Thy love to come Thyself upon the earth to be our teacher, and show us the way to heaven. Grant me this grace, that I may listen with humility to all the truths which Thou hast preached; enlighten my mind that I may understand them; renew my heart that I may love and follow them. Grant me Thy divine assistance that I may never be ashamed of Thy holy Gospel, but confess the same always in words as well as in works; who livest and reignest, world without end. Amen.

## Credo

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| <p><b>C</b>REDO in unum<br/>Deum, Patrem<br/>omnipotentem, fac-<br/>torem cœli et terræ,<br/>visibilium omnium<br/>et invisibilium. Et in<br/>unum Dominum Je-<br/>sum Christum Fili-<br/>um Dei unigenitum :<br/>et ex Patre natum<br/>ante omnia sæcula ;</p> | <p><b>I</b> BELIEVE in one<br/>God, the Father<br/>almighty, maker of<br/>heaven and earth,<br/>and of all things, vi-<br/>sible and invisible.<br/>And in one Lord Je-<br/>sus Christ, the only<br/>begotten Son of God.<br/>And born of the Fa-<br/>ther before all ages.</p> |
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| <p>Deum de Deo, lumen<br/>de lumine. Deum<br/>verum de Deo vero;<br/>genitum non factum,<br/>consubstantialem<br/>Patri : per quem om-<br/>nia facta sunt ; qui<br/>propter nos homines,<br/>et propter nostram<br/>salutem, descendit de<br/>cœlis : et incarnatus<br/>est de Spiritu sancto<br/>ex Maria Virgine : ET<br/>HOMO FACTUS EST ;<br/>crucifixus etiam pro<br/>nobis : sub Pontio<br/>Pilato passus, et se-<br/>pultus est ; et resur-<br/>rexit tertia die secun-<br/>dum Scripturas ; et<br/>ascendit in cœlum,<br/>sedet ad dexteram<br/>Patris ; et iterum<br/>venturus est cum glo-<br/>ria judicare vivos et<br/>mortuos : cujus regni<br/>non erit finis : Et in<br/>Spiritu sanctum<br/>Dominum et vivifi-<br/>cantem ; qui ex Patre<br/>Filioque procedit :<br/>qui cum Patre et Fi-<br/>lio simul adoratur</p> | <p>God of God, Light of<br/>light, true God of true<br/>God. Begotten not<br/>made, consubstantial<br/>with the Father : by<br/>whom all things were<br/>made. Who for us<br/>men, and for our sal-<br/>vation, came down<br/>from heaven. And<br/>was incarnate by the<br/>Holy Ghost of the<br/>Virgin Mary : † AND<br/>WAS MADE MAN. Was<br/>crucified also for us :<br/>suffered under Pon-<br/>tius Pilate, died and<br/>was buried. And the<br/>third day he rose<br/>again according to<br/>the Scriptures. And<br/>ascended into heav-<br/>en : sitteth at the<br/>right hand of the Fa-<br/>ther. And shall come<br/>again with glory to<br/>judge both the living<br/>and the dead : of<br/>whose kingdom<br/>there shall be no<br/>end. And in the Holy<br/>Ghost, the Lord and<br/>giver of life : who</p> |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

|                                                                                                                                                                                                                                                                                                                                                                                                 |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>et conglorificatur ;<br/>         qui locutus est per<br/>         prophetas. Et unam<br/>         sanctam, catholicam<br/>         et apostolicam Ec-<br/>         clesiam. Confiteor<br/>         unum baptisma, in<br/>         remissionem pecca-<br/>         torum; et expecto<br/>         resurrectionem mor-<br/>         tuorum, et vitam ven-<br/>         turi sæculi. Amen.</p> | <p>proceedeth from the<br/>         Father and the Son.<br/>         Who together with<br/>         the Father and the<br/>         Son is adored and<br/>         glorified: who spoke<br/>         by the Prophets. And<br/>         one holy Catholic<br/>         and Apostolic<br/>         Church. I confess<br/>         one Baptism for the<br/>         remission of sins.<br/>         And I expect the re-<br/>         surrection of the<br/>         dead, and the life of<br/>         the world to come.<br/>         Amen.</p> |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

### The Offertory

**F**ATHER of infinite sanctity, Almighty and Eternal God, although utterly unworthy of appearing before Thee, I dare to offer Thee this Host by the hands of the priest, uniting my intentions with those of Jesus Christ, my Saviour, when He instituted this Sacrifice, and in which He immolates Himself here for me.

I offer It in acknowledgment o  
 Thy sovereign domain over me and

all creatures. I offer It in expiation of my sins, and in thanksgiving for all the benefits Thou hast bestowed on me.

Lastly, I offer Thee this Sacrifice, my God, in order to obtain from Thee for myself, for my relations, friends and benefactors the precious grace of salvation, which can only be granted to us sinners in view of the merits of Him Who alone is just and Who has made Himself a propitiation for our sins. I recommend to Thee, my God, the whole Catholic Church, our Holy Father the Pope, our Bishop, all these pastors of souls, all Christian princes and all their subjects who believe in Thee.

And thou, glorious St. Anne, who, having had the happiness of giving birth to the most blessed amongst children, the immaculate Mary, didst lovingly offer her to the most holy Trinity, vouchsafe likewise to present to God this holy sacrifice which, in union with the priest, I am now offering, so that I

may obtain the grace of... which i ask through thy intercession.

### The Preface

**I**T is truly meet and just, right and salutary, that we should always, and in all places, give thanks to Thee, O holy Lord, Almighty Father, Eternal God, through Christ our Lord : by whom the Angels praise Thy Majesty, the Archangels adore it, the Powers tremble before it, the heavens, and the Virtues of heaven, and the blessed Seraphim also, with united exultation praise it. We pray Thee let our voices ascend with theirs to Thee, while with the deepest awe we confess, and cry (SANCTUS), Holy ! holy ! holy ! Lord God of Sabaoth ! Heaven and earth are full of Thy glory ! Hosanna in the highest ! Blessed is he that cometh in the name of the Lord ! Hosanna in the highest !

### The Canon

**W**E therefore humbly pray and beseech Thee, most merciful

Father, through Jesus Christ Thy Son, our Lord, that Thou wouldst vouchsafe to accept these gifts, which we offer Thee for Thy holy Catholic Church and for all those of whom it is composed: the Pope, the Archbishop, the clergy and all who profess the Catholic and Apostolic Faith.

We would also specially recommend to Thee all those for whom through justice, gratitude and charity we are bound to pray, as well as all those here present, and especially N. N. And that our homage may be the more agreeable to Thee, we unite it to that offered Thee by the glorious Mary, Mother of Thy Son Jesus Christ, with that of St. Joachim and St. Anne, the ancestors of our divine Saviour, with that of all Thy Apostles, of the Blessed Martyrs and all the Saints who together with ourselves compose the Catholic Church.

**At the Elevation of the Host**

**E**TERNAL Father, I offer Thee all the virtues, acts and affections of the Heart of Thy well-beloved



Jesus. Accept them in my behalf; and by His merits, which are also mine since He has given them to me, grant me those graces which Jesus asks of Thee for me. I offer Thee these merits in thanksgiving for so many mercies which Thou hast shown me. I also offer them in satisfaction for my sins. Lastly, by these merits I hope to obtain from Thee graces, pardon, perseverance, Paradise and, above all, the supreme gift of Thy pure love.

**At the Elevation of the Chalice**

**P**RECIOUS blood of the Heart of Jesus, cleanse my soul from all defilement. Most pure Heart of Jesus, purify me. Most humble Heart of Jesus, teach me Thy humility. Most gentle Heart of Jesus, impart to me Thy gentleness. Most merciful Heart of Jesus, have compassion on me. Most loving Heart, inflame me with Thy love.

O Holy Sacrament, O Sacrament divine, all praise and all thanksgiving be every moment Thine.

**Continuation of the Canon**

**L**ORD, of myself I cannot thank Thee for Thy benefits, but in thanksgiving I offer Thee the Heart of Jesus in this Mass and in all those which are being celebrated on the earth.

It is now that we offer before the throne of Thy most excellent Majesty a holy, pure and unspotted Victim, whom it has pleased Thee Thyself to give us, and of which all others are but a figure. Yes, great God, we dare to say that we have here more than all the sacrifices of Abel, of Abraham and of Melchisedech; here lies the only Victim worthy of Thy altar. Our Lord Jesus Christ, Thy Son, the only object of Thy eternal delight.

May all those who here partake of this sacred Victim, either sacramentally or spiritually, be filled with heavenly grace and blessing.

Be mindful likewise, O Lord! of Thy servants N. and N. who are gone before us with the sign of faith, and rest in

the sleep of peace. Grant them, Lord, in virtue of this Sacrifice, an entire deliverance from their pains.

And grant to us also, we beseech Thee, the same grace when our hour shall come, O Father of infinite goodness! And grant us part and fellowship with Thy holy Apostles and Martyrs and with all Thy Saints, so that, with them, we may love Thee and glorify Thee to all eternity.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><b>P</b>ATER noster, qui<br/>         es in cœlis, sanc-<br/>         tificetur nomen tu-<br/>         um: adveniat reg-<br/>         num tuum; fiat vo-<br/>         luntas tua, sicut in<br/>         cœlo et in terra: pa-<br/>         nem nostrum quoti-<br/>         dianum da nobis ho-<br/>         die: et dimitte nobis<br/>         debita nostra, sicut<br/>         et nos dimittimus<br/>         debitoribus nostris:<br/>         et ne nos inducas in<br/>         tentationem.</p> | <p><b>O</b>UR Father who<br/>         art in heaven,<br/>         hallowed be Thy<br/>         name: Thy kingdom<br/>         come: Thy will be<br/>         done on earth as it is<br/>         in heaven. Give us<br/>         this day our daily<br/>         bread; and forgive<br/>         us our trespasses, as<br/>         we forgive those who<br/>         trespass against us.<br/>         And lead us not into<br/>         temptation.</p> |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

R̄. Sed libera nos a  
 malo. Amen.

R̄. But deliver us  
 from evil. Amen.

Deliver us, we beseech Thee, O Lord !  
 from all evils, past, present, and to  
 come : and by the intercession of the  
 Blessed and glorious Mary ever Virgin,  
 Mother of God, together with Thy  
 blessed Apostles Peter and Paul and  
 Andrew, and all the Saints, mercifully  
 grant peace in our days : that, by the  
 assistance of Thy mercy, we may  
 always be free from sin, and secure  
 from all disturbance. Through the same  
 Jesus Christ, Thy Son, Our Lord,  
 Who, with Thee, in the unity of the  
 Holy Ghost, liveth and reigneth God.

### Agnus Dei

**A**GNUS Dei, qui tol- | **L**AMB of God, who  
 lis peccata mundi. | takest away the  
 di, miserere nobis. | sins of the world,  
 have mercy on us.

Agnus Dei, qui | Lamb of God, who  
 tollis peccata mundi, | takest away the sins  
 miserere nobis. | of the world, have  
 mercy on us.

Agnus Dei, qui | Lamb of God, who  
 tollis peccata mundi. | takest away the sins  
 dona nobis pacem. | of the world, give us  
 peace.

Lord Jesus Christ, who saidst to Thy Apostles : Peace I leave with you, my peace I give unto you, regard not my sins, but the faith of Thy Church ; and vouchsafe to it that peace and unity which is agreeable to Thy will, Who livest and reignest God for ever and ever. Amen.

Lord Jesus Christ, Son of the living God, who, according to the will of the Father, through the co-operation of the Holy Ghost, hast by Thy death given life to the world ; deliver me by this Thy most sacred body and blood from all my iniquities and from evils, and make me always adhere to Thy commandments, and never suffer me to be separated from Thee, Who with the same God the Father and Holy Ghost, livest and reignest God for ever and ever. Amen.

**Domine, non sum dignus**

**L**ORD, I am not worthy that Thou shouldst enter under my roof ; but only say the word, and my soul shall be healed. (*3 times*).

**The Communion**

**J**ESUS, my Saviour and my love, I am not worthy, I never was, nor ever will be, for who could be worthy to receive Thee, who art truly God! But since, in the excess of Thy love, it pleases Thee to dwell among men, I open my heart to receive Thee. Come, O adorable Saviour, come into my heart and unite Thyself wholly with mine. I unite myself with Mary, Thy beloved Mother, and with Thy great ancestor St. Anne, in love and adoration. Open Thy Sacred Heart to me, O most sweet Jesus. Manifest its charms to me; unite me to it for ever. May all the aspirations and throbs of my love, repeat continually to Thee: I love Thee. Receive the little good I do, and grant me grace to atone for sin, so that I may praise Thee in time and bless Thee in eternity. Amen.

Soul of Christ, sanctify me.

Body of Christ, save me.

Blood of Christ, inebriate me.

Water from the side of Christ, wash me.

Passion of Christ, strengthen me.

O good Jesus. hear me.  
 Within Thy wounds hide me.  
 Never permit me to be separated from  
 Thee.

From the wicked enemy defend me.  
 At the hour of death call me,  
 And bid me come to Thee,  
 That with Thy Saints I may praise  
 Thee.

For ever and ever. Amen.

### The last Collect

After the *Communion*, while the Priest is repeating the Collect, pray as follows :

**A**Lmighty God ! I thank Thee with my whole heart for all the mercies and benefits Thou hast bestowed on me, but above all that Thou hast given Thy Son, Jesus Christ, to be the propitiation for our sins, and His Body and Blood for the nourishment of our souls. O merciful God, watch over me and forbid that I should ever assist at this holy Sacrifice in an irreverent manner, or receive unworthily this most sacred food ; through the same Jesus Christ our Lord. Amen.

**The Blessing**

**M**AY this service which is now ended be pleasing to Thee, O most holy Trinity, and grant that the sacrifice here offered by Thy servant the Priest, may be acceptable in Thy sight, and may bring reconciliation and salvation to me, and to all for whom it has been offered : through Christ our Lord. Amen.

May the Almighty God, † Father, Son, and Holy Ghost bless us now and evermore.

**Gospel of St. John**

**I**N the beginning was the Word, and the Word was with God, and the Word was God : the same was in the beginning with God. All things were made by Him, without Him was made nothing that was made : in Him was life, and the life was the light of men ; and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came



for a witness to give testimony of the light, that all men might believe through him. He was not the light, but came to give testimony of the light. He was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to become the sons of God : to those that believe in His name, who are born not of blood, nor of the will of flesh, nor of the will of man, but of God. And the Word was made flesh and dwelt among us ; and we saw His glory, as it were the glory of the Only-begotten of the Father, full of grace and truth.

**Prayer to St. Anne after mass**

**B**LESSED Mother St. Anne, loving protectress of all who call upon thee, comfort of the afflicted, behold me at thy feet. Vouchsafe to take me under thy protection. To thee

I recommend..... and I ask of thee to intercede for its successful issue with God and with Mary, thine all-powerful Daughter. Holy St. Anne, reject not my prayer : and with eternal gratitude I will repay the benefits I obtain from thee. Do thou also obtain for me the grace of one day being found worthy to sing the praises of God to all eternity, in company with thee and thy holy Daughter Mary. Amen.

*J.H.S*



## THE WAY OF THE CROSS

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IT was a very frequent and most touching devotion of Christians, in former times, to make a pilgrimage to the Holy Land of Palestine, where our Blessed Redeemer lived and died, and there to visit every spot of ground which had been made sacred by His presence, and especially those which were known as the stations of His passion and death, and to honor those holy places by prayer and by penance. Afterward, when the Holy Land had fallen into the hands of the infidel Saracens, and Christians could no longer make this pilgrimage with safety, this exercise of the Way of the Cross was invented as a substitute. Pictures representing the most moving and remarkable events of our Lord's passion, from the time of his sentence to his burial, are hung about the walls of the churches, and

by visiting these in succession and praying before each one, we are able in some manner to imitate the devotion of Catholics of other days, although by a pilgrimage far less long and painful. The Way of the Cross, in its present form, was instituted in the middle of the fourteenth century, by the Franciscans. The Sovereign Pontiffs have attached to it many indulgences, which are too numerous to mention here. We may gain these indulgences by making the round of these fourteen stations, meditating before each one upon the mystery it represents. No form of prayer is required, nor is it necessary that these meditations should be long. (S. C. Ind. 22 Sept., 1829; dito, 7 April, 1831.) As for those to whom it is impossible to fulfil these conditions, either because they cannot meditate, or are unable to visit the stations, they may make the Way of the Cross in another manner, by means of a crucifix indulgenced for this purpose. These gain all the indulgences by holding the crucifix in their hand, and reciting

fourteen times the *Pater, Ave* and *Gloria*; then five times *Pater, Ave* and *Gloria*, in honor of the five wounds of our Lord; and finally, one *Pater, Ave* and *Gloria*, for the intention of the Sovereign Pontiff.

#### Act of Contrition

**M**y Lord Jesus Christ, Thou hast made this journey to die for me with love unutterable, and I have so many times unworthily abandoned Thee; but now I love Thee with my whole heart, and because I love Thee I repent sincerely of ever having offended Thee. Pardon me, my God, and permit me to accompany Thee on this journey. Thou dost go to die for love of me; I wish also, my beloved Redeemer, to die for love of Thee. My Jesus, I will live and die always united to Thee.

---

## FIRST STATION

**Jesus is condemned to Death**

v. *We adore Thee, O Christ, and we bless Thee.*

R. *Because by Thy holy Cross Thou hast redeemed the world.*

**O** JESUS, I thank Thee for this Thy great love, and I beseech Thee to take back the sentence of everlasting death which I have deserved by my sins, so that I may be made worthy to attain to everlasting life.

St. Anne, *consoler of the afflicted*, pray for me that Jesus may hear my prayer.

*Our Father, Hail Mary, Glory, etc.*

Jesus Christ crucified, have mercy on us.

May the souls of the faithful departed through the mercy of God rest in peace.

Holy Mother, pierce me through,  
In my heart each wound renew  
Of my Saviour crucified.

## SECOND STATION

**Jesus is made to bear His Cross**

v. *We adore Thee, O Christ, and we bless Thee.*

r. *Because by Thy holy Cross Thou hast redeemed the world.*

**O** JESUS, grant me the grace not to make Thy Cross heavier by new sins, and cheerfully to carry mine in a true spirit of penance.

St. Anne, *help of those who call on thee*, say unto Jesus that all my confidence is in His Cross and Passion.

*Our Father, Hail Mary, Glory, etc.*

Jesus Christ crucified, have mercy on us.

May the souls of the faithful departed through the mercy of God rest in peace.

Holy Mother, pierce me through,  
In my heart each wound renew  
Of my Saviour crucified.

---

## THIRD STATION

Jesus falls the first time

v. *We adore Thee, O Christ, and we bless Thee.*

R. *Because by Thy holy Cross Thou hast redeemed the world.*

**M**Y Jesus, how couldst Thou thus love me? For it was out of love for me that Thou didst fall beneath the Cross. Thou didst fall in order that I might not give way to discouragement after my repeated falls into sin. I beseech Thee to grant me this grace.

St. Anne, *worthy ancestress of our Saviour*, vouchsafe to intercede with Jesus for me, ask Him to listen to my prayer, for in Him is all my hope.

*Our Father, Hail Mary, Glory, etc.*

Jesus Christ crucified, have mercy on us.

May the souls of the faithful departed through the mercy of God rest in peace.

Holy Mother, pierce me through,

In my heart each wound renew

Of my Saviour crucified.



## FOURTH STATION

Jesus is met by His blessed Father

V. *We adore Thee, O Christ, and we bless Thee.*

R. *Because by Thy holy Cross Thou hast redeemed the world.*

O JESUS, what a sea of sorrow overwhelmed the heart of Thy holy Mother when she saw the insults which were heaped on Thee; but your mutual sufferings inspire me with confidence and hope; for ye did suffer out of love for me, in order to obtain me a share of the divine mercy.

St. Anne, *Mother of the Blessed Virgin Mary*, ask of thy Daughter to obtain for me a favorable hearing from Jesus through the sorrows she endured on account of Him. All my hope is in His goodness.

*Our Father, Hail Mary, Glory, etc.*

Jesus Christ crucified, have mercy on us.

May the souls of the faithful depart-

ed through the mercy of God rest in peace.

Holy Mother, pierce me through,  
In my heart each wound renew  
Of my Saviour crucified.

### FIFTH STATION

**Simon of Syrene helps Jesus to carry the Cross**

*v. We adore Thee, O Christ, and we  
bless Thee.*

*r. Because by Thy holy Cross Thou  
hast redeemed the world.*

**M**y Jesus blest, thrice blest was  
he who aided Thee to bear the  
cross. Blest shall I be if I also aid  
Thee to bear the cross, by patiently  
bowing to the crosses Thou wilt send  
me during life. My Jesus, give me  
grace to do so.

St. Anne, *filled with grace*, pray  
Jesus to listen to me.

*Our Father, Hail Mary, Glory, etc.*  
Jesus Christ crucified, have mercy  
on us.

May the souls of the faithful departed

through the mercy of God rest in peace  
 Holy Mother, pierce me through,  
 In my heart each wound renew  
 Of my Saviour crucified.

## SIXTH STATION

**Veronica wipes the Face of Jesus**

*V. We adore Thee, O Christ, and we  
 bless Thee.*

*R. Because by Thy holy Cross Thou  
 hast redeemed the world.*

**M**y tender Jesus, through the love  
 Thou didst show to Veronica by  
 imprinting Thy sacred Face on her  
 handkerchief, I beg of Thee to bestow  
 on me likewise the marks of Thy  
 goodness. Imprint deep in my soul  
 the memory of Thy sufferings and grant  
 me the grace that I may ever listen to  
 thy appeals and assuage the sorrows  
 of Thy suffering children.

St. Anne, *ark of alliance*, I trust to  
 thy intercession; ask of Jesus to hear  
 my prayer.

*Our Father, Hail Mary, Glory, etc.*

Jesus Christ crucified, have mercy on us.

May the souls of the faithful departed through the mercy of God rest in peace.

Holy Mother, pierce me through,  
In my heart each wound renew  
Of my Saviour crucified.

### SEVENTH STATION

**Jesus falls the second time**

*v. We adore Thee, O Christ, and we bless Thee.*

*R. Because by Thy holy Cross Thou hast redeemed the world.*

**M**y most sweet Jesus, how many times Thou hast pardoned me, and how many times have I fallen again, and begun again to offend Thee ! Oh ! by the merits of this second fall, give me the necessary help to persevere in thy grace until death. Grant that in all temptations which assail me, I may always commend myself to Thee.

St. Anne, *joy of angels*, wouldst thou but intercede for me, I am certain of my prayer being granted.

*Our Father, Hail Mary, Glory, etc.*

Jesus Christ crucified, have mercy on us.

May the souls of the faithful departed through the mercy of God rest in peace

Holy Mother, pierce me through,  
In my heart each wound renew  
Of my Saviour crucified.

## EIGHTH STATION

**Jesus speaks to the women of Jerusalem**

V. *We adore Thee, O Christ and we bless Thee.*

R. *Because by Thy holy Cross Thou hast redeemed the world.*

**M**Y Jesus, who didst comfort the pious women of Jerusalem, who wept on seeing Thee bruised and torn, comfort my soul with Thy tender pity, for in Thy pity lies my trust. May my heart ever answer Thine.

St. Anne, *mother of the sick*, I have recourse to thee in all confidence : do thou pray to Jesus for me and I shall be saved.

*Our Father, Hail Mary, Glory, etc.*

Jesus Christ crucified, have mercy on us.

May the souls of the faithful departed through the mercy of God rest in peace.

Holy Mother, pierce me through,  
In my heart each wound renew  
Of my Saviour crucified.

## NINTH STATION

**Jesus falls the third time**

v. *We adore Thee, O Christ, and we bless Thee.*

R. *Because by Thy holy Cross Thou hast redeemed the world.*

**M**y Jesus, by all Thy bitter woes Thou didst endure, when a third time the heavy cross bowed Thee to the earth, oh, never let me

fall away; but rather let me die than ever mortally sin again.

St. Anne, *mirror of patience*, obtain for me from Jesus that I may always suffer the miseries of this life with resignation.

*Our Father, Hail Mary, Glory, etc.*

Jesus Christ crucified, have mercy on us.

May the souls of the faithful departed through the mercy of God rest in peace.

Holy Mother, pierce me through,  
In my heart each wound renew  
Of my Saviour crucified.

## TENTH STATION

**Jesus is stripped and receives gall to drink**

*v. We adore Thee, O Christ, and we bless Thee.*

*r. Because by Thy holy Cross Thou hast redeemed the world.*

**M**y tender Jesus, stripped of Thy garments and quenched with gall, strip me of love for things of earth,

and make me loathe all that savors of the world and sin.

St. Anne, *mirror of obedience*, obtain me the grace of always doing the Will of God.

*Our Father, Hail Mary, Glory, etc.*

Jesus Christ crucified, have mercy on us.

May the souls of the faithful departed through the mercy of God rest in peace.

Holy Mother, pierce me through,  
In my heart each wound renew  
Of my Saviour crucified.

## ELEVENTH STATION

**Jesus is nailed to the Cross**

v. *We adore Thee, O Christ, and we bless Thee.*

R. *Because by Thy holy Cross Thou hast redeemed the world.*

**M**y Jesus, I adore the love which impelled Thee to stretch Thyself on the Cross and to present Thy hands and feet to be pierced with



nails : by this love I beg of Thee to inflame my heart with love of Thee, so that I may bear my crosses with resignation.

St. Anne, *mirror of piety*, unite thy prayers to those of thy holy Daughter Mary, so that Jesus may hear me.

*Our Father, Hail Mary, Glory, etc.*

Jesus Christ crucified, have mercy on us.

May the souls of the faithful departed through the mercy of God rest in peace.

Holy mother, pierce me through,  
In my heart each wound renew  
Of my Saviour crucified.

## TWELFTH STATION

Jesus dies on the Cross

v. *We adore Thee, O Christ, and we bless Thee.*

r. *Because by Thy holy Cross Thou hast redeemed the world.*

**M**y Jesus, Thou diest between two thieves in order to merit the

grace of God for me. All my hope is in this incomprehensible goodness. I kiss devoutly the Cross on which Thou didst die for me. Oh! by the merits of Thy death, give me grace to die embracing Thy feet, and burning with love for Thee.

St. Anne, *beloved of God*, obtain me the grace of final perseverance.

*Our Father, Hail Mary, Glory, etc.*

Jesus Christ crucified, have mercy on us.

May the souls of the faithful departed through the mercy of God rest in peace.

Holy Mother, pierce me through,  
In my heart each wound renew  
Of my Saviour crucified.

## THIRTEENTH STATION

**Jesus is taken down from the Cross**

v. *We adore Thee, O Christ, and we bless Thee.*

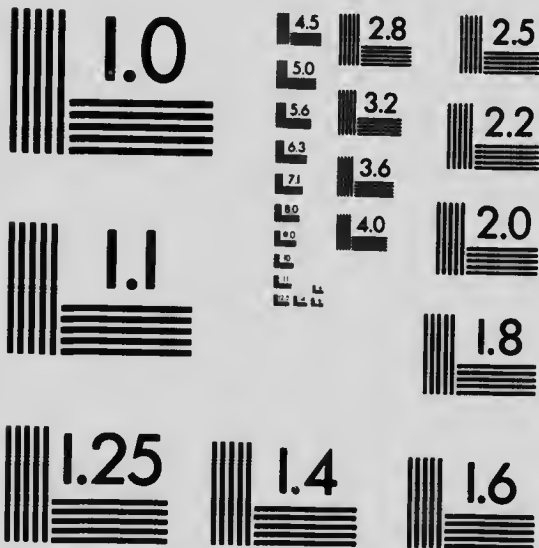
R. *Because by Thy holy Cross Thou hast redeemed the world.*





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**M**ARY, Mother most sorrowful, the sword of grief went through Thy soul when Thou didst see Jesus lying lifeless on Thy bosom; ask for me hatred of sin, because sin slew Thy Son and wounded Thine own heart, and then grace to live a Christian life and save my soul.

St. Anne, *mother of the Queen of martyrs*, obtain for me the grace to do God's will on earth as in heaven.

*Our Father, Hail Mary, Glory, etc.*

Jesus Christ crucified, have mercy on us.

May the souls of the faithful departed through the mercy of God rest in peace.

Holy Mother, pierce me through  
In my heart each wound renew  
Of my Saviour crucified.

#### FOURTEENTH STATION

Jesus is laid in the Sepulchre

v. *We adore Thee, O Christ, and we bless Thee.*

R. *Because by Thy holy Cross Thou hast redeemed the world.*

A<sup>H</sup>, my buried Jesus, I kiss the stone that encloses Thee. But Thou didst rise again the third day. I beseech Thee, by Thy resurrection, make me rise glorious with Thee at the last day to be always united with Thee in heaven, to praise Thee and love Thee forever. I love Thee, and I repent of ever having offended Thee. Permit not that I ever offend Thee again. Grant that I may love Thee; and then do with me what Thou wilt.

St. Anne, *port of the traveller*, obtain me the grace, that during my journey through this perishable world I may always have recourse to the goodness of God.

*Our Father, Hail Mary, Glory, etc.*

Jesus Christ crucified, have mercy on us.

May the souls of the faithful departed through the mercy of God rest in peace.

Holy Mother, pierce me through,  
In my heart each wound renew  
Of my Saviour crucified.

Conclude by saying five times *Our Father, Hail Mary, Glory, etc.*, to gain the Indulgences; then say the following prayer before the statue of St. Anne :

**Prayer to obtain some special favor**

**G**LORIOUS St. Anne, filled with compassion for those who invoke thee and with love for those who suffer, heavily laden with the weight of my troubles, I cast myself at thy feet and humbly beg of thee to take the present affair which I commend to thee, under thy special protection. Vouchsafe to commend it to thy Daughter, the Blessed Virgin Mary, and to lay it before the throne of Jesus so that He may bring it to a happy issue. Cease not to intercede for me until my request is granted. Above all, obtain for me the grace of one day beholding my God, face to face and, with thee and Mary and all the Saints, praising and blessing Him to all eternity. Amen.





## CHAPTER III

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### BEADS OF ST. ANNE

**T**HESE beads may be said to obtain some temporal benefit and consist in reciting three times the *Our Father* and fifteen times the *Hail Mary*. The beads are said thus:—In honor of Jesus recite once the *Our Father* and five times the *Hail Mary*; in honor of Mary recite similarly once the *Our Father* and five times the *Hail Mary*; and in honor of St. Anne recite once the *Our Father* and five times the *Hail Mary*. After each *Hail Mary*, say the three names: : *Jesus, Mary, Anne*.

### SALUTATION

**A**VE, gratia plena, Dominus tecum ;  
tua gratia sit mecum, benedicta  
tu in mulieribus, et benedicta sit sancta

Anna, mater tua, ex qua sine macula et peccato processisti, Virgo Maria ; ex te autem natus est Jesus Christus, Filius Dei vivi. Amen.

Hail, full of grace, the Lord is with Thee, Thy grace be with me. Blessed art Thou among women, and blessed be St. Anne, Thy mother, from whom Thou didst proceed without stain of sin, O Virgin Mary ! and of Thee was born Christ, Son of the living God. Amen.

Pius VII, by a decree dated January 10th, 1815, grants in perpetuity 100 days indulgence to those who shall devoutly recite this prayer, and a plenary indulgence on July 26th, the Feast of St. Anne, to all those who shall have recited it a least ten times each month.

#### A CRY FOR HELP

**W**E fly to thy patronage, holy Mother of the Virgin Mary ; despise not our prayers in our necessities, but deliver us always from all dangers, O ever glorious and blessed Mother, Good St. Anne. Amen.

## MEMORARE

**R**EMEMBER, O St. Anne, thou whose name signifieth grace and mercy, that never was it known that any one who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired with this confidence I fly unto thee, good and kind Mother; before thee I kneel sinful and sorrowing. O holy Mother of the immaculate Virgin Mary, despise not my petitions, but hear me and grant my prayer. Amen.

## THE PILGRIM'S PRAYER

**O** Good St. Anne, I have come from afar to honor and invoke thee in this hallowed Shrine, where so oft the pious pilgrim has felt the effects of thy kindness and thy power. Gladly have I travelled the distance that separated me from this holy place and have come to ask favors of thee. I hope thou wilt vouchsafe to show thyself gracious towards me as thou hast done to all who have come here with confi-

dence. Yes, I hope that each hour of this day will bring a new blessing. But thou knowest the special grace which I implore of thee from the depths of my heart, and which has been the aim of my prayer, and the aspiration of my soul in repairing hither. I conjure thee to hear my entreaty; do not, Good Saint, permit any of thy children to say to thee, «I have invoked thee in the place where thou hast been pleased to display thy wonders, and thou hast had no blessing for me.» No, no, thou wilt hear my prayers, and I shall return with a new benefit to publish, a new motive to confide in thy bounty, and a new bond of love to attach me to thee. Amen.

#### LITANY IN HONOR OF ST. ANNE

**S**T. Anne, Grandmother of our Saviour.  
pray for us.

St. Anne, Mother of Mary the divine  
Virgin and Mother, pray for us.

St. Anne, Ark of Noah, pray for us.

St. Anne, Ark of the Covenant, pray  
for us.

St. Anne, Root of Jesse, pray for us.

St. Anne,

Fruitful vine,  
 Issue of a royal race,  
 Joy of Angels,  
 Daughter of the Patriarchs,  
 Filled with grace,  
 Mirror of obedience,  
 Mirror of patience,  
 Mirror of mercy,  
 Mirror of piety,  
 Bulwark of the Church,  
 Liberator of the captives,  
 Refuge of sinners,  
 Consoler of the married,  
 Mother of widows,  
 Mother of virgins,  
 Mother of the sick,  
 Harbor of salvation,  
 Light of the blind,  
 Tongue of the dumb,  
 Hearing of the deaf,  
 Consolation of the afflicted,  
 Help of all who have recourse to  
 thee,

Pray for us.

*Our Father, Hail Mary.*

v. God has loved St. Anne.  
 r. And delighted in her beauty.

PRAYER

**A**LMIGHTY and Eternal God, Who  
 didst vouchsafe to choose

St. Anne to be Mother of the Mother of Thine only Son, grant, we beseech Thee, that we, who keep her in remembrance, may through her prayers attain everlasting life. Through Jesus Christ our Lord. Amen.

#### A MOTHER'S PRAYER

**H**OLY St. Anne, *Patroness of Christian families*, I present my children to thy care. I know that I received them from God and that it is to Him they belong : therefore I beg of thee the grace ever to submit cheerfully to whatever divine Providence may decree concerning them. Vouchsafe to bless them. In their behalf, I ask above all for the kingdom of God and His justice and to thee, good Mother, I leave all care of providing us with what is necessary and benefiting to our state of life. Imprint a great horror of sin on the hearts of my children ; keep them aloof from all evil, preserve them from being contaminated by the world ; may all their actions be inspired by Christian principles ; grant

them simplicity and uprightness of heart, teach them to love God alone, even as from her very earliest years thou didst teach thy holy and immaculate Daughter Mary to love Him.

Holy Anne, thou art the *Mirror of Patience*, obtain for me the grace of patiently and lovingly surmounting the difficulties inseparable from the task of bringing up children. Bless me and my children; watch over us, good Mother, obtain for us the grace of always loving thee together with Jesus and Mary, so that we may live conformably to the spirit of God, and when this life shall be ended, may have the happiness of being united to thee for all eternity. Amen.

#### PRAYER TO OBTAIN SOME SPECIAL FAVOR

**G**LORIOUS St. Anne, filled with compassion for those who invoke thee and with love for those who suffer, heavily laden with the weight of my troubles, I cast myself at thy feet and humbly beg of thee to take the

present affair which I commend to thee, under thy special protection. Vouchsafe to commend it to thy Daughter, the Blessed Virgin Mary, and to lay it before the throne of Jesus, so that He may bring it to a happy issue. Cease not to intercede for me until my request is granted. Above all, obtain for me the grace of one day beholding my God face to face and with thee and Mary and all the Saints, praising and blessing Him to all eternity. Amen.

PRAYER TO RECOMMEND  
ONESELF TO ST. ANNE

**H**AIL, illustrious St. Anne, be thou blessed among women, because thou didst have the happiness of bearing in thy womb the holy and Immaculate Virgin Mary, Mother of God. We participate in the joy thou didst experience on giving birth to her and offering her in the Temple to the Eternal Father. I pray thee, good Mother, to present me to thy well-beloved Daughter and to her son Jesus; be thou my advocate and protectress



with Jesus and Mary; for if I am fortunate enough to find grace before thee, oh holy Mother Anne. I may expect everything from thy intercession. Such is my hope. Amen.

PRAYER FOR THE CONVERSION  
OF ONE DEARLY BELOVED

**G**OOD St. Anne, consoler of the afflicted, my heart is heavy with grief on beholding the evil courses of one so dear to me. This beloved soul is dead: dead to God and to heaven, dead to a happy eternity. Dear Good St. Anne, I rely on Thy powerful intercession. Alas, one day this soul may be buried in the depths of hell and I can then never have the consolation of being together in heaven. This terrible thought is present to me day and night and I weep incessantly when I think of being eternally separated one from another. Dear Mother St. Anne, have pity on this beloved soul; remind thy Grandson Jesus of how much He has suffered for it, and then certainly He will bring it forth

from the depths of indifference and sin. Good St. Anne, I humbly beseech thee, obtain me this favor. Amen.

#### PRAYER IN BEHALF OF A SICK PERSON

**B**ELOVED St. Anne, so justly called *the mother of the afflicted*, turn thine eyes of pity towards the dear infirm one in whom I take so deep an interest. Deign, in thy motherly bounty, to lessen the sufferings of illness; vouchsafe to implore from God complete restoration to health, and with health also the holy resolution henceforth to honor Jesus, Mary and thyself by the faithful observance of all Christian duties. Amen. So I hope; so may it be.

#### THE INVALID'S PRAYER

**M**ERCIFUL and beloved St. Anne, being by the grace of God a Christian, I know I should ask, and by this prayer I sincerely do ask the health of my soul rather than that of the body, convinced as I am that

this transitory life is only given us to secure for us a better one hereafter, to which we can only arrive by the grace of God. This grace, together with the grace of patiently bearing my sufferings, I earnestly beg to obtain through the merits of our Lord Jesus Christ, the intercession of His Immaculate Mother and through thy powerful mediation, O glorious and good St. Anne. But not in vain, O beloved Patroness, has the Almighty bestowed upon thee the power to work wonders. Wherefore I beseech thee, O kind Mother, to restore me to health, if it be God's holy Will. Amen.

May it be so for thy own greater glory.

A PRAYER TO BE SAID BY  
TEACHERS AND MOTHERS

**G**LORIOUS St. Anne, patroness of Christian parents and teachers, obtain for me the gifts of the Holy Ghost, so that I may worthily fulfil the duties of my state to the glory of God. Obtain for me, O great Saint,

the gift of *Understanding*, so that I may realize what honor God has done me by entrusting me with the education of a soul created to His image, purchased with the blood of His Son and destined to praise Him to all eternity. Obtain for me, dear St. Anne, the gift of *Wisdom* whereby I may esteem the children's salvation above their worldly prosperity; the gifts of *Counsel* and *Prudence*, so that I may know how to choose and employ the best means of rendering the children worthy of being children of God and keep them from all dangers that might imperil their innocence; the gift of *Hear*, so that I may know how to inspire them with the fear of offending God; finally, the gift of *Piety*, so that from their earliest years I may impart to them a tender filial love of God their Father in heaven. Amen.

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IMPORTANT REQUESTS TO  
ST. ANNE**A prayer for public service**

**G**OOD St. Anne, obtain for me ardent love for my God, and thy Daughter, the Most Holy Virgin Mary.

Good St. Anne, obtain for me lively faith and unbounded confidence in the Divine goodness.

Good St. Anne, obtain for me the spirit of compunction, and the sanctifying courage of holy penance.

Good St. Anne, beloved protectress, obtain for me from Jesus the gift of prayer. (*Here say the Ave Maria three or nine times*).

St. Joachim and St. Anne, pray for me, that through patience in trials I may become worthy of the promises of Christ.

St. Joachim and St. Anne, obtain for me the grace to love Mary above all things after Jesus.

St. Joachim and St. Anne, obtain

for a vile sinner the grace of a complete conversion.

St. Joachim and St. Anne, obtain for me the grace to sanctify every instant of my life by purity of intention, prayer, and fidelity to my obligations. (*Ave Maria, three or nine times*).

Oh dear St. Anne, holy Mother of Mary, be my refuge and my consolation.

Great St. Anne, be forever the consolation and support of mothers, and the protection of their children.

Good St. Anne, obtain for me generosity in the service of God.

Good St. Anne, obtain for me from Jesus crucified, the grace always to pardon my enemies. (*Ave Maria, three or nine times*).

Good St. Anne, commend me to Mary.

O Mary, with thy holy Mother, obtain for me the grace of purity, and a sincere desire to master my wicked passions.

St. Joachim and St. Anne, obtain for me the grace of graces that of

final perseverance and of a good death.

Good St. Anne, by thy motherly intercession, lead me to heaven. Amen.

## PRAYER

○ ST. ANNE, who hast had the glorious privilege of giving life to her who was to become the beloved Daughter of the heavenly Father, the mother of His adorable Son, and the co-redemptress of the human race ; glorious mother of that daughter of heaven conceived without sin, from whom was to be born the divine Saviour of men ; by that sublime dignity which renders thee so august to Christians and so dear to our hearts, deign to receive under thy protecting shield this poor sinner prostrate before thee ; deign to show thyself through the whole course of my life my tender protectress, my mother, and my advocate with God and Mary. Amen.

*Ave Maria nine times with the invocation : O Good St. Anne, pray for me !*

BEAUTIFUL PETITIONS TO  
ST. ANNE

**H**OLY Mary, St. Anne and St. Joachim, ask for your servants the holy love of God and true charity to their neighbors.

St. Anne and St. Joachim, ask of God that He imprint the name of Mary on our hearts, and that this name may open for us the gates of heaven.

O St. Anne, attract to thyself the hearts of all the faithful, for thou art the sure way that leads to Mary, and by Mary to Jesus.

Holy Mary, St. Anne and St. Joachim, obtain for us that we may fear sin more than death.

O Mary, St. Anne and St. Joachim, obtain for us the most exact fidelity to the commandments of God and of the Church, and to all the duties of our state.

St. Anne and St. Joachim, models of fervor, patience and submission to the will of God, obtain for us the gift of prayer with the gift of resignation in all the trials which may come upon us.



*(Here the Ave Maria may be recited three or nine times).*

O blessed St. Anne, O glorious St. Joachim, obtain for us from God zeal for His glory, holy liberality for the splendor of His sanctuary, and charity towards the poor.

St. Anne and St. Joachim, true models of reverence in the temple, obtain for us the piety and fervor we ought to bring to the foot of the holy altar.

By your great reverence for God, deliver our country from the hateful sin of blasphemy.

St. Anne and St. Joachim, obtain for us humility, obedience and submission to all our rightful superiors.

Holy Mary, St. Anne and St. Joachim, extend your powerful protection over all children, since they are images of the living God.

Holy Mary, St. Anne and St. Joachim, grant your protection to all Christian mothers.

Holy Mary, St. Anne and Joachim,

preside at the birth of all children of Christian mothers.

Holy Mary, St. Anne and St. Joachim, obtain abundant light for all who have to make choice of a state of life. (*Here may be recited the Ave Maria either three or nine times*).

St. Anne and St. Joachim, pray for the Church and her august Head.

Perfect models of husbands and fathers, of wives and mothers, obtain for all Christian families that union and peace which are the fruits of patience and humble forbearance.

O Jesus, Mary, Joseph, Anne and St. Joachim, help us, we conjure you ! We desire to devote ourselves to your service and to invoke you every day, that we may escape the woes of a lost eternity.

O glorious St. Joseph, St. Anne and St. Joachim, deign to assist me at the decisive moment when my soul shall be on the point of breaking the bonds which attach it to my body to take its flight into eternity ; obtain for me that I may expire in your presence in the

arms of my divine Jesus and of His most holy mother. Amen. So I hope. So may it be.

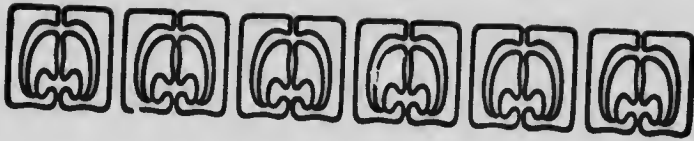
PLEDGE OF DEVOTION TO  
ST. ANNE

**O** GOOD and merciful St. Anne, I purpose to serve thee with singular devotion, to consecrate myself to thy service and to gain the hearts of others to thy worship and to that confidence in thee which thou dost merit. I choose thee, after the Blessed Virgin, as my spiritual mother and protectress before God; I consecrate myself to serving thee faithfully. To thee I confide my body, my soul, all my spiritual and temporal interests, as well as those of my family. To thee I consecrate my mind, that in all things it may be enlightened by faith; my heart, that thou mayest keep it pure and filled with love for Jesus, Mary, Joseph and thyself; my will, that like thine, it may always be in union with the will of God. Obtain for me, O powerful St. Anne, victory over my passions, avoidance of

all occasions of sin, the grace of never offending God, of fulfilling the duties of my state of life and of exercising all those virtues which are needful for my salvation.

Like thee, may I be all God's in life and in death ; and, after having loved and honored thee on earth, beloved Good St. Anne, like a truly faithful and devoted child, may I one day be admitted to glorify thee in heaven, with the angels and the Saints. Amen.

J.A.S



## PART THE THIRD

### VARIOUS PRAYERS

#### DURING VESPERS OR BENEDICTION

|                                                                                                                                                  |                                                                                                                                                                                            |
|--------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>○ SALUTARIS Hos-<br/>tia,<br/>Quæ cœli pandis os-<br/>tium :<br/>Bella premunt hos-<br/>tilia ;<br/>Da robur, fer auxi-<br/>lium.</p>         | <p>○ SAVING Victim !<br/>opening wide,<br/>The gate of heaven to<br/>man below :<br/>Our foes press on<br/>from every side ;<br/>Thine aid supply,<br/>Thy strength be-<br/>stow.</p>      |
| <p>Uni trinoque Do-<br/>mino,<br/>Sit sempiterna glo-<br/>ria ;<br/>Qui vitam sine ter-<br/>mino,<br/>Nobis donet in pa-<br/>tria.<br/>Amen.</p> | <p>To Thy great name<br/>be endless praise,<br/>Immortal Godhead,<br/>one in three !<br/>Oh, grant us endless<br/>length of days<br/>In our true native<br/>land with thee !<br/>Amen.</p> |

VISIT TO THE BLESSED  
SACRAMENT

**M**y Lord Jesus Christ, Who, for the love which Thou bearest to men, dost dwell day and night in this Sacrament, full of goodness and love, awaiting, inviting, and welcoming all those who come to visit Thee, from the deep abyss of my own nothingness, I adore Thee, and I thank Thee for all the graces Thou hast granted to me, and especially for having given me Thyself in this Sacrament, for having given me also Thy holy Mother Mary, to be my advocate, and for having called me to visit Thee in this church. My Jesus, I love Thee with my whole heart! I am sorry for having offended Thy infinite goodness so often in times past. I am resolved, by the help of Thy grace, to offend Thee no more for the future; and at this present moment, all miserable as I am, I consecrate myself entirely to Thee. I give and abandon to Thee my whole will, all my affections, my desires, and all I have.

Hereafter do with me whatever Thou wilt. I ask of Thee nothing but Thy holy love, final perseverance, and the grace to fulfil in all things Thy holy will. I recommend to Thee the souls in Purgatory, especially those who have been most devout to Thee in this holy Sacrament, and to the blessed Virgin Mary. I recommend to Thee, moreover, all poor sinners. Finally, my dear Redeemer, I unite all my desires to the desires of Thy own most loving Heart; and I offer them, thus united, to Thy Eternal Father, and beseech Him in Thy name, for the love of Thee, to receive them and to grant them.

PRAYER TO THE HEART OF JESUS  
IN THE HOLY EUCHARIST

**A**MIABLE Heart of my Saviour, Thou art the fountain of all graces, the refuge of the afflicted and the dwelling-place of souls who love Thee. O Heart! wounded for me on the cross by the lance of my sins, do Thou inflame our hearts with true love for Thee. Would that I could publish

to the whole world the graces, the sweetness, the treasures Thou dost lavish on those who truly love Thee! Accept my ardent desire of seeing all hearts burn with love of Thee.

Divine Heart, be my consolation in my trials, my repose from my work, my relief in suffering, my heaven in the tempest. To Thee I consecrate my body and my soul, my heart, my life, and all that I am. I unite all my thoughts, all my affections, all my desires to Thine. Eternal Father, I offer Thee the most pure affections of the Heart of Jesus : if Thou dost reject mine, Thou canst not reject those of Thy Son, who is holiness itself; may they supply what is wanting in me and render me agreeable in Thine eyes.

Merciful Heart of Jesus, have compassion on me.

Heart, that on the cross was pierced with grief for the sins of the world, give me true sorrow for my sins.

Heart most pure, purify my heart from all attachment to creatures.



Heart opened to be the refuge of souls, receive me.

Heart filled with gentleness, impart to me Thy sweetness.

Heart most humble, teach me Thy humility.

Heart most loving, consuming fire, consume me entirely, and give me a new life of love and grace.

Heart most holy, grave in my heart those bitter pains which Thou didst endure for love of me, so that having them incessantly before my eyes, I may patiently bear with the trials of this life out of love for Thee.

Adorable Heart, enlighten those who know Thee not.

Heart most compassionate, relieve the souls in Purgatory, for they are Thy eternal spouses.

#### PRAYER TO THE BLESSED VIRGIN MARY

**M**ost holy and Immaculate Virgin! Thou who art the advocate, the hope, and refuge of sinners! I worship Thee, great Queen, and give Thee

thanks for the many favors Thou hast bestowed on me. I love Thee Lady most worthy of all love ; and by the love which I bear Thee, I promise ever in the future to serve Thee, and to do what in me lies to win others to Thy love. In thee I put all my trust, all my hope of salvation ; receive me as Thy servant, and cover me with the mantle of Thy protection. And since Thou hast so much power with God, deliver me from all temptations or at least obtain for me the grace ever to overcome them. From Thee I ask a true love for Jesus Christ, and the grace of a happy death. O my mother, by Thy love for God I beseech Thee to be at all times my helper, but above all at the last moment of my life. Leave me not until Thou seest me safe in heaven, there for endless ages to bless Thee and sing Thy praises. So do I hope. So may it be !

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## PRAYER TO ST. ANNE

**B**LESSED St. Anne, thou hadst the happiness of carrying in thy womb the Most Holy and Immaculate Virgin Mary, Mother of God. Permit us to share in the joy thou didst feel at the happy moment of her birth, and in the generous sacrifice which thou didst make to the Eternal Father when thou didst present her in the temple. Great Saint, do thou present us to thy dear daughter and to Jesus Christ her divine Son, and be our advocate and our intercessor with Jesus and Mary; for what is there that we may not hope for from thy protection, O holy Mother of Mary, if we are so happy as to find grace in thy sight. Amen.

## HYMN : Tantum ergo Sacramentum

|                                                                                                                   |                                                                                                                                                          |
|-------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>T</b> ANTUM ergo sa-<br>cramentum,<br>Veneremur cernui :<br>Et antiquum docu-<br>mentum,<br>Novo cedat ritui ; | <b>D</b> OWN in adoration<br>falling,<br>Lo ! the Sacred Host<br>we hail :<br>Lo ! o'er ancient<br>forms departing,<br>Newer rites of grace<br>prevail ; |
|-------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------|

|                                                                                                                                                                                                             |                                                                                                                                                                                                                                                                             |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Præster fides sup-<br>plementum,<br>Sensuum defectui.                                                                                                                                                       | Faith for all defects<br>supplying,<br>Where the feeble<br>senses fail.                                                                                                                                                                                                     |
| Genitori, Genitoque,<br>Laus et jubilatio<br>Salus, honor, virtus<br>quoque,<br>Sit et benedictio ;<br>Procedenti ab utro-<br>que,<br>Compar sit laudatio.<br>Amen.<br>v. Panem de cœlo<br>præstitisti eis. | To the everlasting<br>Father,<br>And the Son who<br>reigns on high,<br>With the Holy Ghost<br>proceeding<br>Forth from each eter-<br>nally,<br>Be salvation, honor,<br>blessing,<br>Might and endless<br>majesty. Amen.<br>v. Thou hast given<br>them bread from<br>heaven. |
| <i>R. Omne delectamen-<br/>         tum in se habentem.</i>                                                                                                                                                 | <i>R. Replenished with<br/>         all sweetness and de-<br/>         light.</i>                                                                                                                                                                                           |

## PRAYER

|                                                                                                                                                           |                                                                                                                                                 |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>D</b> EUS qui nobis,<br>sub sacramen-<br>to mirabili, passio-<br>nis tuæ memoriam<br>reliquisti : tribue,<br>quæsumus, ita nos<br>corporis et sanguis- | <b>O</b> God, who hast<br>left us in this<br>wonderful Sacra-<br>ment a perpetual<br>memorial of Thy<br>passion : grant us,<br>we beseech Thee, |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------|

nis tui sacra mys- so to reverence the  
 teria venerari, ut sacred mysteries of  
 redemptionis tuæ Thy Body and Blood,  
 fructum in nobis ju- that we may contin-  
 giter sentiamus. Qui ually find in our  
 vivis et regnas in souls the fruit of Thy  
 sæcula sæculorum. Redemption : Thou  
 Amen. who livest and reign-  
 est world without  
 end. Amen.

O my God, I am sorry ; I am sorry  
 for my sins : forgive them, and give  
 me my part in this heavenly blessing !  
 I love Thee, I will love Thee always,  
 and seek to please Thee in every  
 thought, in every word, and every  
 action of my life. † In the name of  
 the Father, and of the Son, and of the  
 Holy Ghost. Amen.





## Devotions for Confession

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### Examination of Conscience

**S**INS *towards God.* — Omissions or negligence in our duties of religion; irreverence in church; voluntary distractions during our prayers; want of attention; resistance to grace; oaths; murmurs; want of confidence or of resignation.

*Towards our Neighbour.* — Rash judgments; scorn; hatred; jealousy; desire of revenge; quarrels; anger; imprecations; abuse; slander; raillery; false reports; injury to goods or reputation; bad example; scandal; want of respect, of obedience, of charity, of zeal, of fidelity.

*Towards ourselves.* — Vanity; human respect; lies; thoughts, desires, conversations and actions against purity; intemperance; anger; impatience;

useless and sensual life; idleness in fulfilling the duties of our state of life.

**Sentiments of a penitent soul**

**A**h! my Redeemer! Thou hast spent all Thy Blood, and hast given Thy life in order to save my soul; and I have often lost it by counting on Thy mercy. I have then so often abused Thy goodness by offending Thee. By doing so, I have deserved to be cast into hell. Thou didst treat me with mercy, and I offended Thee; Thou didst seek after me, and I fled away from Thee; Thou gavest me time to repair the evil I had done, and I employed that time in adding insults to insults. Lord make me understand the injustice I have done Thee, and the obligation by which I am bound to love Thee. Ah! my Jesus! how could I be so dear to Thee that Thou shouldst seek me so often when I chased Thee away? How hast Thou been able to bestow so many graces on one who has given Thee so much displeasure? From all this I see the great ardor of

Thy desire to save me from perdition. I am sorry with my whole heart for having offended Thee, O infinite Goodness ! Ah, receive this ungrateful sheep, that casts itself at Thy feet ; receive it, and bind it on Thy shoulders, that it may never more flee away from Thee. I will never again abandon Thee, I wish to love Thee ; I wish to be Thine ; and provided I belong to Thee, I am content to suffer every pain. And what greater punishment can fall upon me than to live without Thy grace, to be separated from Thee, Who art my God, Who didst create me and die for me ? Ah ! my Jesus, hitherto I have not loved Thee, or I have loved Thee too little. I do not wish to die in this state. Ah, grant me a little more time, that I may love Thee before I die. Change my heart ; wound it ; inflame it with Thy holy love. Through that affection of charity which made Thee die for me, grant me this favor. Do not permit me to lose Thee. Give me holy perseverance ; give me Thy holy love. Most holy Mary, my refuge and my Mother !



perform the office of advocate in my behalf. Amen.

---

## Prayers for Holy Communion

### BEFORE COMMUNION

#### Act of Contrition

**I** AM indeed grieved, O God, of my soul, for not having loved Thee during the times past : still worse, so far from loving Thee, and to gratify my own inclinations, I have greatly offended and outraged Thy infinite goodness : I have turned my back against Thee, I have despised Thy grace and friendship ; in fine, O my God, I was deliberately in the will to lose Thee. Lord, I am sorry, and grieve for it with my whole heart. I detest the sins which I have committed, be they great or small, as the greatest of all my misfortunes, because I have thereby offended Thee. O Infinite Goodness ! I trust that Thou hast

already forgiven me ; but if Thou hast not yet pardoned me, oh, do so before I receive Thee : wash with Thy Blood this soul of mine, in which Thou art so soon about to dwell.

**After communion**

**B**EHOLD, my Jesus, Thou art come, Thou art now within me, and hast made Thyself all mine. Be Thou welcome, my Beloved Redeemer, I adore Thee, and cast myself at Thy feet ; I embrace Thee, I press Thee to my heart, and thank Thee for that Thou hast deigned to enter into my breast. O Mary O my Patron-Saints and specially, O good St. Anne, O my Guardian Angel, do ye all thank Him for me ! Since then, O my Divine King, Thou art come to visit me with so much love, I give Thee my will, my liberty, and my whole self. Thou hast given Thyself all to me, I will give myself all to Thee ; I will no longer belong to myself. From this day forward I will be Thine, and altogether Thine. I desire that my soul, my

my faculties, my senses be all Thine, that they may be employed in serving and pleasing Thee. To Thee I consecrate all my thoughts, my desires, my affections and all my life. I have offended Thee enough, my Jesus; I desire to spend the remainder of my life in loving Thee. Who hast loved me so much.

Accept, O God of my soul, the sacrifice which I, a miserable sinner make to Thee, desiring only to love and please Thee. Do Thou dwell in me, dispose of me, and of all things belonging to me, as Thou pleasest. May Thy love destroy in me all those affections which are displeasing to Thee, so that I may be all Thine and may live only to please Thee. I ask Thee not for the wealth, the pleasures nor the honors of this earth: give me, I beseech Thee, my Jesus, by the merits of Thy Passion, a continual sorrow for my sins. Enlighten me so that I may know how vain and empty are the joys of this world and how worthy of love art Thou alone. Detach my heart from all

worldly affections and fill it with such ardent love of Thee that, henceforth, I may desire nothing but what Thou willest. Grant me patience and resignation in time of sickness, and of all other adversities. Grant me sweetness and gentleness toward those who despise me. Send me a holy death. Above all, I ask of Thee perseverance in grace, even unto death; never allow me again to be separated from Thee. At the same time I ask of Thee, my Jesus, the grace of ever having recourse to Thee and invoke Thy assistance in the time of temptation; and may I never cease asking of Thee the grace of perseverance.

Eternal Father! Jesus, Thy Divine Son, has promised that Thou wilt grant me whatever I shall ask Thee in His name. In His name then and by His merits I ask for love of Thee and holy perseverance, so that I may one day attain to the joys of heaven. There, in that blessed abode, I will love Thee with my whole heart; there I will eternally sing Thy mercies; there I will

no longer fear that I may evermore be separated from Thee.

Mary, my most holy Mother and my hope, by thy intercession do thou obtain me the graces which I so ardently desire; and obtain for me also the grace of loving thee, my Queen, and of always having recourse to thee in all my needs. Good St. Anne, intercede for me and take me evermore under thy protection. Obtain for me relief in my bodily sufferings, and especially in those maladies which I now recommend to thee, but, above all, obtain for me the grace of leading a good life and of dying in the arms of Jesus, Mary and Joseph. Amen.

#### Prayer of St. Ignatius

Soul of Christ, sanctify me;  
 Body of Christ, save me;  
 Blood of Christ, inebriate me;  
 Water from the side of Christ, wash  
 me;  
 Passion of Jesus Christ, strengthen me;  
 O good Jesus, hear me;  
 Within Thy wounds, hide me;

Permit me not to be separated from  
Thee ;  
From the malignant enemy, defend me ;  
In the hour of my death, call me ;  
And bid me come to Thee ;  
That with Thy Saints I may praise  
Thee.  
Forever and ever. Amen.

### Prayer to Jesus Crucified

A Plenary indulgence is attached to this prayer recited before a representation of Christ crucified, to all who confess and receive communion and pray for the intentions of the Sovereign Pontiff.



**B**EHOLD, O kind and most sweet Jesus, I cast myself upon my knees in Thy sight, and with the most fervent desire of my soul I pray and beseech Thee that Thou wouldst impress upon my heart lively sentiments of faith, hope and charity, with true repentance for my sins, and a firm desire of amendment, whilst

with deep affliction and grief of soul I ponder within myself, and mentally contemplate Thy five most Precious Wounds; having before my eyes that which David spoke in prophecy: « They pierced my hands and my feet, they have numbered all my bones. »

---

VISIT  
TO THE  
ALTARS AND CHAPELS

---

HIGH-ALTAR

**B**EHOLD me, O my Lord and God, before this altar, on which Thou residest night and day for my sake. Thou art the Source of every good; Thou art the Healer of every ill; Thou art the Treasure of all the needful. Behold now at Thy feet a sinner, who is of all others the poorest and most infirm, and who asks mercy; have pity upon me! Now that I see

Thee in this Sacrament, come down from heaven upon earth only to do me good, I will not be disheartened at the sight of my misery. I praise Thee, I thank Thee, I love Thee; and if Thou willest that I should ask Thee for an alms, I will ask for this. Oh, listen to me! I desire never more to offend thee; and I desire that Thou shouldst give me light and grace to love Thee with all my strength. Lord, I love Thee with my whole soul; I love Thee with all my affections. Do Thou grant that I may thus speak with truth; and that I may speak in the same way during life and all eternity. Most holy Virgin Mary, my holy patron-saints, ye angels, and ye blessed spirits of paradise, help me to love my most amiable God and to obtain from His bounty the special favor I here implore. O Good Shepherd, true Bread, Jesus, have mercy on us: do Thou feed us; do Thou guard us; do Thou show us good things in the land of the living!

Recommend your special intention.



1. *Plenary Indulgence*, granted Feb. 18th, 1877, on the ordinary conditions, for every communion received in the church of St. Anne de Beaupré.

2. Indulgence of *seven years and seven quarantines or lents* granted in perpetuity, in 1871, to all who shall visit the church of St. Anne de Beaupré with a contrite heart.

3. Through the Privileges granted to the Order of the Redemptorists, at each visit made to the church of St. Anne de Beaupré to pray there with a contrite heart and after having been to confession, or, at any rate having the intention of going to confession, there may be gained all the Plenary and Partial Indulgences attached to the visit of the Holy Sepulchre, of Mount Sinai and of the other Holy Places.

These Indulgence, both Plenary and Partial, are very numerous.

### SACRED HEART

**J**ESUS, my King and my God, I consecrate myself to Thy Sacred Heart for time and for eternity. To

this divine Heart I consecrate all that I am, all that I have, all that I hope for : my liberty, my soul and all its powers, my memory, my understanding, my will, my imagination, my body with all its senses, all my thoughts, my desires, my words, my actions, my designs, all my spiritual and corporal sufferings, all my present merits and those of the future, every moment of my life, and especially my last sigh. I also bind myself, my Jesus, to foster and to propagate the devotion to The Sacred Heart among the faithful. Mary. Virgin Immaculate, my Queen and my Mother, I likewise consecrate myself similarly to Thy most holy Heart. Grant, O my Jesus ! that I may breathe my last sigh in Thine adorable Heart. May that sigh be an act of love.

Recommend your special intention.

### HOLY FAMILY

**M**ost Holy Family, Jesus, Mary and Joseph, who to the eyes of man have lived so ordinary a life

here on earth, but who, in the sight of God, were known to practise all heavenly virtues, vouchsafe to turn your eyes of mercy towards me. You know my needs, and my failings are not hidden from you ; come then to my aid. Jesus, Mary, Joseph enlighten me, save me. Amen.

Recommend your special intention.

## ST. JOSEPH

**O** BLESSED Joseph, father and guide of Jesus Christ in His childhood and youth, who didst lead Him safely in His flight through the desert, and in all the ways of His earthly pilgrimage, be also my companion and guide in this pilgrimage of life, and never permit me to turn aside from the way of God's commandments : be my refuge in adversity, my support in temptation, my solace in affliction, until at length I arrive at the land of the living, where with thee, and Mary thy most holy Spouse, and all the Saints, I may

rejoice for ever in Jesus my Lord.  
Amen.

Blessed St. Joseph, pray with St. Anne  
for me.

Recommend your special intention.

### ST. VINCENT DE PAUL

**O** GOD, Who didst make Blessed Vincent strong with the strength of an Apostle, to preach the Gospel to the poor, and to adorn the clergy of Thy Church, grant, we beseech Thee, that we who worshipfully recall his godly and worthy behavior, may also order our own doings upon the mighty example of his good life. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

Blessed St. Vincent, pray with St. Anne  
for me.

Recommend your special intention.

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## GUARDIAN ANGEL.

**A**NGEL of God, my dear guardian, tho whom His love commits me here, ever this day be at my side, to light and guard, to rule and guide. Amen,

O God, Who, in most admirable order, dost assign the various offices, both of angels and of men, grant, we beseech Thee, that they who always minister before Thy face in heaven may also defend us in this our life on earth. Through Jesus Christ Thy Son our Lord. Amen.

Blessed Angel Guardian, pray with St. Anne for me.

Recommend your special intention.

## OUR LADY OF SORROWS

**B**ID me bear, O Mother blessed !  
On my heart the wounds impressed  
Suffered by the Crucified.

Pray for us, O most sorrowful Virgin : that we may be made worthy of the promises of Christ.

O God, at Whose Passion, according

to the prophecy of Simeon, a sword of sorrow did pierce through the most sweet soul of the glorious Virgin and Mother Mary, grant that we, who commemorate and reverence her dolours, may experience the blessed effect of Thy Passion, Who livest and reignest world without end. Amen.

O Thou Mother ! fount of love  
 Touch my spirit from above,  
 Make my heart with Thine accord.  
 Make me feel as Thou hast felt :  
 Make my soul to glow and melt  
 With te love of Christ my Lord.

Recommend your special intention.

### ST. JOHN THE BAPTIST

**G**REAT St. John, by the holy zeal wherewith thou wert inflamed. I humbly beseech thee to instil in my heart a deep reverence for God and his holy religion. Blessed Fore-runner of our Lord, thou, who hadst the honor of baptizing the Author of holy Baptism, obtain for me the grace to understand and fulfil the sacred vows

I have taken at the holy font of regeneration.

Blessed St. John, pray with St. Anne for me.

Recommend your special intention.

### ST. FRANCIS OF ASSISI

O God, who didst use the worthy deeds of Thy blessed servant Francis as a means whereby to make Thy Church again the mother of children, grant that we like him may set little price on earthly things, and attain unto a portion of those good things which Thou givest in heaven. Sweet Lord, be Thou entreated for Thy servant's sake, and grant to his and our prayers that we may effectually carry Thy Cross and bring forth fruits meet for repentance. Amen.

Blessed St. Francis, pray with St. Anne for me.

Recommend your special intention.

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## ST. ALOYSIUS GONZAGA

**O** GOD, the Giver of all heavenly gifts, Who in the angelic Aloysius didst join strange innocence with strange penance, be entreated for his sake and by his prayers, and grant unto us who have not followed him in his innocency, the grace to imitate him in his penance.

Remember, beloved Saint, the days of thine exile here below. Beseech the Lord in my behalf and recommend my humble request to His bounty.

Blessed St. Aloysius, pray with St. Anne for me.

Recommend your special intention.

## HOLY FACE

**M**Y adorable and most sweet Saviour, sorrowfully do I here behold Thy holy Face disfigured with wounds and deeply saddened with grief. I praise and adore Thee. Turn then, O Jesus my Lord, Thine eye of mercy towards me; forgive me, help me. Amen.

Recommend your special intention.



## ST. ANTHONY OF PADUA

**O** GOD of wondrous greatness, Who makest famous Thy holy servant Anthony by the constant glory of countless miracles, grant to our prayers that from Thy mercy and through his helpful mediation we may find what we seek and ask for. Amen.

Grant then that we, O gracious God,  
 May follow in the steps he trod ;  
 And freed from ev'ry stain of sin,  
 As he hath won may also win.  
 To Thee, O Christ, our loving King,  
 All glory, praise and thanks we bring,  
 All glory, as is ever meet,  
 To Fa<sup>ther</sup> and to Paraclete. Amen.

Blessed St. Anthony, pray with  
 St. Anne for me.

Recommend your special intention.

## ST. LOUIS IX. KING OF FRANCE

**O** GOD, Who didst give unto thy blessed servant Louis a glorious change from an earthly kingdom unto a heavenly one, grant unto us, we

beseech Thee, for his sake and by his prayers, one day to enter like him into the presence of the King of kings, through Thy Son Jesus Christ, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

Blessed St. Louis, pray with St. Anne for me.

Recommend your special intention.

### ST. BENEDICT, ABBOT

**O** LORD, we beseech Thee that the prayers of Thy blessed servant Benedict may commend us unto Thee and that what for our own worthiness we cannot obtain, Thou mayest grant us through his help. Through our Lord Jesus Christ Thy Son, who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

Blessed St. Benedict, pray with St. Anne for me.

Recommend your special intention.

## ST. FRANCIS XAVIER

**E**THERNAL God, Creator of all things, remember that Thou alone didst create the souls of infidels, forming them to Thine own image and likeness; behold, O Lord! how to Thy dishonor, hell is being filled with these same souls. Remember, O Lord! that Thy only Son Jesus Christ, suffered a most cruel death for them: suffer not, O Lord! Thy Son to be any longer despised by infidels but rather, being appeased by the prayers of the Saints and of the Church, the most blessed spouse of Thy Son, vouchsafe to be mindful of Thy mercy and forgetting their idolatry and infidelity, cause them also to know Him whom Thou didst send, Jesus Christ Thy Son, our Lord, who is our health, life and resurrection, through whom we are made free and saved, to whom be all glory forever. Amen.

Blessed St. Francis, pray with St. Anne for me.

Recommend your special intention.

## ST. PATRICK

**O** God, Who didst send forth Thy blessed servant Patrick to preach Thy glory, mercifully grant unto us, for his sake and at his petition whatsoever Thou commandest us to do, to have grace and power faithfully to fulfil the same. Through our Lord Jesus Christ. Amen.

Thee, Jesus, his all-gracious Lord,  
 Confessing to the last,  
 He trod beneath him Satan's fraud,  
 And stood for ever fast.

Blessed St. Patrick, pray with St. Anne for me.

Recommend your special intention.

ST. JOACHIM, HUSBAND OF  
ST. ANNE

**G**REAT and beloved Saint, whom out of all the Saints, God has chosen to be the father of Mary the mother of the Word Incarnate, vouchsafe to obtain for me, through thy merits and prayers, the favor I

humbly implore and grant me that the same may serve to make me live and die in the grace of God.

Blessed St. Joachini, pray with St. Anne for me.

Recommend your special intention.

### ST. ALPHONSUS, FOUNDER OF THE REDEMPTORIST ORDER

○ God, Who didst enkindle in Thy blessed servant Alphonsus a burning love of souls and by him didst make Thy Church the Mother of a new family, we pray Thee to give us strength that taught by his wholesome doctrine and strengthened by his example, we also may in the end happily attain unto Thee. Amen.

Blessed St. Alphonsus, pray with St. Anne for me.

Recommend your special intention.

### BLESSED CLEMENT MARY HOFBAUER

○ God, who didst adorn Blessed Clement Mary with an ardent faith and an invincible constancy in

virtue, grant, we beseech Thee, by his merits and examples, we may be ever firm in faith and fervent in charity, that we may attain eternal life through Christ Our Lord. Amen.

Blessed Clement Mary, pray with St. Anne for me.

Recommend your special intention.

### ST. GERARD MAJELLA

**O** GOD, who didst from his youth draw to Thyself Blessed Gerard, and didst make him a living image of Thy Crucified Son; grant, we beseech Thee, that by imitating his example, we also may reproduce in ourselves our Divine Model. Amen.

St. Gerard, pray with St. Anne for me.

Recommend your special intention.

### OUR LADY OF PERPETUAL HELP

**O** BLESSED Virgin Mary, Thou hast chosen for Thyself the sweet title of « Mother of Perpetual Help. » in order to increase our confidence in

Thee. I implore Thee to be my help at all times and in all places, in all my difficulties and troubles. O loving Mother, make me not only mindful to call on Thee in my necessities but obtain for me the grace of habitually invoking Thy intercession, and on all occasions. I am certain that if I be faithful in asking Thy assistance, Thou wilt be faithful in affording me succor. Obtain for me, also, that most precious of graces, to pray to Thee with an unwavering and child-like confidence, that through such prayers I may secure Thy perpetual help and final perseverance. Bless me, O Sweet, O helpful Mother, now and at the hour of my death. Amen.

### STATUE OF ST. ANNE

**G**LORIOUS St. Anne, it is with unbounded confidence that I kneel at thy feet, for thou also hast tasted of the sorrows and bitterness of this life.

« Behold then my wants ».....

« Behold the cause of my tears ».....

Good St. Anne, by al the sufferings and ignominy which thou didst endure during the twenty years that preceeded thy glorious maternity, by thy love for St. Joachim, thy glorious spouse, by thy love for Mary, thy immaculate child, and by the great joy thou didst feel at the moment of her birth, I beseech thee to grant my ardent request. Bless me, Good St. Anne, bless my family and all those who are near and dear to me, and grant that one day, we may behold thee in heaven, there to sing thy praises throughout the endless ages of eternity. Amen.

### IN THE CHAPEL OF THE CEMETERY

○ God, the author of mercy and lover of the salvation of mankind, we address Thy clemency in behalf of our brethren, relations, and benefactors who have departed this life, that by the intercession of blessed Mary ever Virgin and of all the Saints, Thou mayest receive them into the enjoyment



of eternal happiness ; through Christ our Lord. Amen.

Now recommend yourself to the souls in Purgatory. and say :

Give them eternal rest, O Lord.

And let perpetual light shine on them.

May they rest in peace.

Amen.

(An indulgence *seven years and seven quarantines or lents* each time one says before this Cross with a contrite heart 7 *Ave Maria*, in honor of the VII dolours of Mary.)

## IN THE OLD CHURCH

O Goon and beloved St. Anne, hopefully do I prostrate myself before thee, in the very Shrine which thou hast chosen in times of yore, therein to commence, in behalf of this land, to show thy bounty and thy credit with God. For more than two ages hast thou kindly hearkened to the entreaties of thy pilgrims. This my presence in thine old and venerable house of wonders inspires me with bold

and holy trust. Here have the lame been made to walk, the blind to see, the deaf to hear, the sick to recover and the sinners to sorrow. Hallowed Mother, cease not the course of thy bountihood ; turn toward me thine eyes of mercy. Above all, obtain me the bliss of eternal salvation ; but vouchsafe also to concern thyself in my bodily health, do not refuse to watch over my earthly interests, neither deny the request I place before thy feet. Show that thou art my tender mother, during my life and at the hour of death. Amen.

(One hundred days indulgences, once a day, for those who visit the Old Church. — Feb. 3rd, 1890. E. A. Cardinal Taschereau.)

J. H. S.



## PART THE FOURTH

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### ARCHCONFRATERNITY OF ST. ANNE DE BEAUPRÉ

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#### ACT OF CONSECRATION TO ST. ANNE

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*For the members of the archconfraternity*

**O** GOOD and Merciful St. Anne, I have entered into the Confraternity erected in thy honor, in order to serve thee with singular devotion, to consecrate myself to thy service and to gain the hearts of others to thy worship and to that confidence in thee which thou dost merit. I choose thee, after the Blessed Virgin, as my spiritual mother and protectress before God; I consecrate myself to serving thee faithfully. To thee I confide my body, my soul, all my spiritual and temporal interests, as well as those of my family. To thee I consecrate my mind,

that in all things it may be enlightened by faith ; my heart, that thou mayst keep it pure and filled with love for Jesus, Mary, Joseph and Thyself ; my will, that, like thine, it may always be in union with the will of God. Obtain for me, powerful St. Anne, victory over my passions, avoidance of all occasions of sin, the graces of never offending God, of fulfilling the duties of my state of life and of exercising all those virtues which are needful for my salvation.

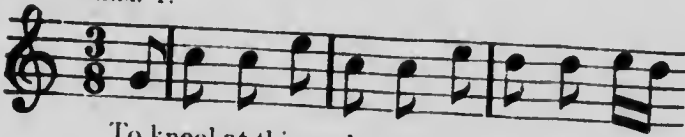
Like thee, may I be all God's in life and in death ; and, after having loved and honored thee on earth, beloved Good St. Anne, like a truly faithful and devoted child, may I one day be admitted to glorify thee in Heaven, with the angels and the Saints. Amen.



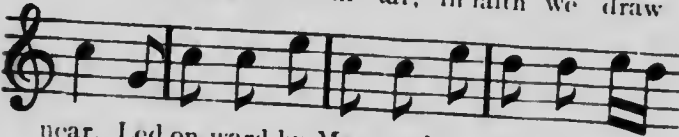


## THE MOST POPULAR HYMN TO ST. ANNE

### VERSE I.



To kneel at thine al - tar, in faith we draw

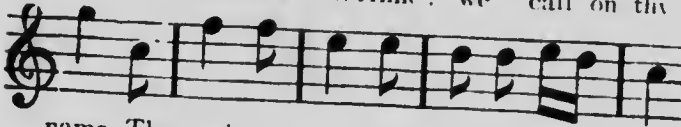


near, Led on-ward by Ma-ry, thy dau-ghter so

### CHORUS



dear. O Good St. Anne! we call on thy



name, Thy prai-ses loud thy children pro - claim.

### II

Of old when our fathers touch'd Canada's shore,  
They named thee its Patron and Saint evermore,  
O Good St. Anne, etc.

### III

To all who invoke thee thou lendest an ear,  
Thou soothest the sorrows of all who draw near.  
O Good St. Anne, etc.

## IV

The sailor, the trav'ler whom storms make afraid,  
Find safety and calm when they call on thine aid.  
O Good St. Anne, etc.

## V

The weary, despondent or sorrowful here,  
Find help in their sadness, a balm for each tear.  
O Good St. Anne, etc.

## VI

The sick, the afflicted, the lame and the blind,  
The suff'ring, the erring, all solace here find.  
O Good St. Anne, etc.

## VII

As Pilgrims we come here to kneel at thy fee ,  
O Grant what we ask thee, if for us 't is meet.  
O Good St. Anne, etc.

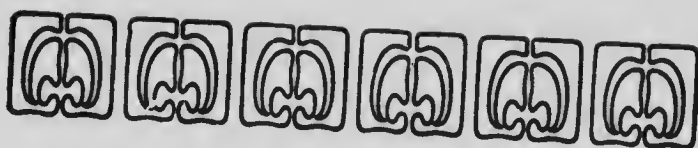
## VIII

St. Anne, we implore thee to list to our pray  
In time of temptation, take us in thy care.  
O Good St. Anne, etc.

## IX

In this life obtain for us that which is best,  
And bring us at length to our heavenly rest.  
O Good St. Anne, etc.

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