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ANNALS

OF

ST ANNE DE BEAUPRÉ

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



SANCTA ANNA, ORA PRO NOBIS.

ANNALS
OF
ST ANNE DE BEAUPRÉ

EDITORS AND PROPRIETORS.—THE DIRECTORS OF LEVIS COLLEGE.

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

SPIRITUAL ADVANTAGES.

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

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EPISCOPAL APPROBATION

Ottawa, June the 3rd, 1888.

Reverend Sir,

I have much pleasure in giving you a formal approbation of your publication entitled "Annals of St Anne de Beupré." I sincerely hope that every English-speaking Catholic of the Arch-diocese of

Ottawa who has visited the shrine of St Anne de Beaupré will make it his duty to become a subscriber to the *Annals*.

Wishing you every success, I remain,
Reverend Sir,

Your humble servant,
† J. THOMAS, Archb'p of Ottawa.

Charlottetown, P. E. Island, May 29, 1888.

To the Editors of the
"Annals of St Anne de Beaupré,"
Levis, Canada.

My Dear Sir,

In reply to your letter of the 9th of May, I have pleasure in informing you that your request is cheerfully complied with, and that I would be glad to see your little book of the *Annals of St Anne de Beaupré*, introduced into every Catholic family of my diocese.

I remain faithfully

Your in Xto

† PETER McINTYRE,
B'p of Charlottetown.

—000—

NOTICES OF THE PRESS.

(From the *Ave Maria*)

--From the College of Levis in the Province of Quebec, comes a little pamphlet with the title *ANNALS of ST ANNE DE BEAUPRÉ*. St Anne, the mother of the Blessed Virgin, is one of the chief patrons of Canada, and her shrine on the banks of the St Lawrence, known as St Anne de Beaupré, is famous throughout the Dominion, many miracles having been performed there, and numberless graces dis-

pensed. These ANNALS, which are now for the first time published in English, with the approbation of his Eminence the Cardinal Archbishop of Quebec, contain a full account of the devotion, and we hope will be successful in obtaining new clients for the Mother of the Blessed Virgin

The kind notice reproduced on pages 29 and 30 of our June issue from the *Catholic Weekly Review* of Toronto, was erroneously attributed by us to the *Catholic Weekly Register*.

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THE WORSHIP AND PATRONAGE OF SAINT ANNE.

(Continued.)

MATERNITY OF SAINT ANNE.

When God chooses a soul for a specially providential mission, He moulds it, so to speak, long beforehand, and, while lavishing upon it His gifts and graces, He proportions them unto it according to the end He wills to attain. This truth has grown into a principle, and all theologians admit it. St. Thomas, with his accustomed conciseness, formulates it as follows: "God prepares those whom He chooses for an end, in such a manner that they be capable of fulfilling it." (*) If, therefore, He intends to raise a soul to a very sublime dignity, He sanctifies it proportionally; if He destines it to the highest dignity, He enriches it with incomparable merits.

Now God has chosen this illustrious Princess to be the mother and nurse of Mary Immaculate, to be the grand-mother of His only Son and of all His adopted sons in the order of grace: a supereminent dignity, a work of almost infinite excellence; He, therefore, must have given her all that is becoming to such a degree of

(*) III P. q. 27, a. 4.

elovation, and adorned her according to the requirements of His wisdom and liberality. Were it otherwise, creatures thus raised above common destinies, but deprived of all that belongs to their sublime state, would be covered with confusion, and, at the sight of their insufficiency, would be justified in complaining to eternal Wisdom. Since, then, Saint Anne has been eternally predestined and prepared to the highest dignity, after that of Mother of God, must we not firmly believe that no daughter of Eve has received so much at the hands of Divine Goodness?

These principles being laid down, we may firmly assert that St Anne's maternity alone raises her above all other Saints of her sex; for the maternity of Mary is something so sublime that it may not enter into comparison with any other. This restriction granted, what other woman can glory in her motherhood in comparison with this mother so venerable? Can it be the mother of Jeremias, the mother of St. John the Baptist, or the mother of St. Joseph? No, none of them beheld her offspring withdrawn altogether from the influence of hell; although they were sanctified before ordinary mortals, their children were not conceived without sin, they were not called to such high destinies as the Daughter of St Anne. Can it be Eve, mother of the human family? Alas! She gave birth to an accursed posterity, to a race disinherited and condemned to endless evils, whilst St Anne gave to the world Her who was to repair its fault and be the true mother of all the living; Anne, or Gracious, (1)—such is the meaning of so sweet a name—begot the Mother of grace, the Mother of all the Elect. We may, therefore, exclaim with a Father of the Oriental Church: "St. Anne surpasses all other mothers by her maternity." (2)

(1) Anne signifies *grace, gracious, merciful, peaceful, generous,*

(2) St. Andrew of Crete.

—In drawing this conclusion, we do nothing but echo the teachings of the Fathers and the most recommendable authors. Numerous and conclusive texts help us to prove our assertion. So as not to recall those which are more familiar to our readers, we leave aside, for the present, the magnificent pages due to the pen of St. John Damascene and of St. Andrew of Crete. Let us quote a few passages which are less often reproduced.

“There is no doubt, says St. Fulbert of Chartres, that Mary’s parents were filled in a marvellous manner with the spirit of life and charity, that the guardianship and presence of Angels were never wanting to them. It is, therefore, just to praise and exalt the most holy parents of the Blessed Virgin. They always showed themselves so perfect in all their conduct that we must not be astonished to behold begotten of their blood Her who shines, throughout ages past and future, as the mirror of all goodness.”

“Happy and more happy than all other fathers, he who deserved to be called father of such a Daughter!

“She is truly happy and worthy of all our veneration, she has in some sort a right to all our homages, that Mother who surpasses all other mothers, because she has conceived and borne Her whose flesh the Creator of all things has deigned to take unto Himself! Fortunate mother, be glad and leap for joy, the gift which has been granted you of so august a Daughter is such that no other woman, either before or after you, has deserved to receive any more sublime.”

Could our proposition be asserted in more energetic terms? On the other hand, the Venerable Lanspergius exclaims with St. Jerome :

“Anne is the excellent tree of which a detached branch has blossomed through divine influence. She is the high firmament from whose summit, the Star of the Sea advanced towards its rising. Anne is sterility become fruitful and visited by Angels. She is blessed

among women, a mother happy among mothers ; from her chaste womb came forth resplendent in the eyes of men the Temple of the Lord, the Sanctuary of the Holy Ghost, the Mother of God."

" May a tribute of just praise be paid to all the women who, since the beginning of the world, have made themselves illustrious by the rarest virtues ; in none of them, however, may be recognized the privilege of having given light to the Mother of God, to the Mother of all consolation, such a privilege was reserved to this glorious Princess."

Certain hymns of the Greek Church express the same sentiment with an enthusiasm altogether Oriental, and attest by their transports the high opinion which the Greeks had of the holiness of St. Anne. We quote the following fragment :

" Hasten, all ye who love Christ, and with us, in hymns adorned with all the flowers of speech, raise your voice and sing :

" O Anne, thou art worthy of all veneration ! Blessed is the womb that bore the Mother of the Divine Word ! Blessed are the paps that gave suck to the young Virgin whose milk has fed the Creator of all living beings ! Anne is above all praise : she has brought into the world the Stem which blossomed before every other, without having ever been blighted.

" Hail, O blessed Land, which hast given to the world a spot inhabited by a God ! O thou who, attached to the divine law by an unceasing practice, hast traced before all others the first element of the law of grace, when by the birth of an illustrious Virgin thou hast broken asunder the chains of thy sterility.

" O glorious Anne ! Thou hast begotten heaven upon earth, and shortly after, that heaven has received its Creator, who has transported thee, the mother of that heaven, into the eternal kingdom."

Finally, George of Nicomedia interprets the same sentiment in several of his discourses :

“ Consider, says he, the election of all the just and all the prophets, see by what links gratitude has attached them to the God who has chosen them, and you will be able to have a glimpse of the incomparable excellence of Anne and Joachim. Do you not find in them a dignity that surpasses our understanding, a dignity more precious and honorable than all other dignities? God, their Creator, has chosen them for the restoration of the world; of their blood He receives a mother, and in that mother's womb He has resolved to work out a new creation. From their blood, whose virtue is royal, He draws the royal purple of the human race. Such favors render these holy Patriarchs superior to all the just, and entitle them to rights that surpass all merit. Have they not been chosen among all, and reserved for the fulfilment of the greatest mystery? Behold then how all that concerns them is beyond all comparison.”

From these authorities and these considerations may we not conclude that saint Anne is raised in dignity above all other Saints of her sex, somewhat, if it be permitted so to speak, as Mary, by her dignity of Mother of God, is above all creatures, angelic and human? May we not conclude that St. Anne occupies also an exceptional rank? No doubt this comparison cannot be rigorous in its consequences; yet, if the motherhood of St. Anne is not a vain word, a simple title of honor, the above comparison is neither rash nor out of place, and we are not the first to make it. Now, this dignity being so great, what an abyss of merits does it not suppose in our Saint, since she merited it! Yes, Anne has deserved to become the mother, of the Immaculate Mary, and we intend to prove it in a following chapter.

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

(*To be continued.*)

SAINT ANNE.

Hail pious mother, holy Anna hail !
 Thy name falls sweetly on the Christian's ear.
 They called thee gracious, * chosen to prevail
 By grace, throughout thy heav'nward journey here.

Root of yon Branch, whose heav'nly blossoms sent
 Wide o'er the earth the perfume of its breath ;
 Perennial fount, e'er spreading, never spent,
 Lily of Jesso, Rose of Nazareth.

Hail mother of that Star which placid rose
 Above the flood of death and sin and war :
 The mother of our Queen whom Heaven chose
 Spouse of the King of kings for evermore !

Receive our supplications, mother dear,
 Who merited alone, of all mankind,
 The honor to conceive, to nurse and rear
 God's stainless Mother, for our joy designed.

Oh, never cease, we pray thee, to present
 Before that Son and Mother our desire,
 The King and Queen of yonder firmament,
 That happy home to which our souls aspire.

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AN AMERICAN PILGRIMAGE.

FROM NORTHFIELD (VERMONT) TO ST. ANNE DE
 BEAUPRÉ.

It was on Friday, June 15, at 4 o'clock in the morning, that the *Canada* disembarked at the wharf of St. Anne the 400 pilgrims arriving from Northfield, and accompanied by eight priests. The cortege forming

* The word *Anna* is the Hebrew for *gracious*.

into a procession marched slowly towards the Basilica, making the air resound with hymns in honor of St. Anne. The voices of the men, some of them of rare power, were still more beautiful to hear in the calm of morning. Several parish priests in the pilgrimage were Bretons; they had taught their parishioners hymns in the Breton language, and they sang alternately in English and Breton. The echoes of St. Anne de Beaupré, daughter of St. Anne d'Auray, repeated, on this occasion, the lines often sung under the vault and in the neighborhood of the famous basilica of Brittany.

These good pilgrims performed the devotional exercises of their pilgrimage with the most edifying piety. As the greater number were visiting St. Anne for the first time, they took a likely interest in everything, the basilica, the northern chapel, relic of the old church, the magnificent Calvary of the cemetery, the fountains flowing with the water of Good St. Anne. How devoutly they visited, with prayers on their lips and in their heart, all the side-chapels of the Sanctuary!

They left happy, bearing in their hearts impressions and remembrances never to be effaced. A rumor spread that two cures had been noticed among the few sick and infirm of the pilgrimage, but we have received no positive information on the subject.

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THE FEAST OF ST. ANNE.

(July 26.)

“And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root.”

That flower is nothing else, according to the common sentiment of the Fathers, than Jesus-Christ, who is the flower and fruit of the great tree of mankind; its rod is the royal house of David, of which St. Anne was born. We therefore praise her in those words of

Holy Scripture, and look upon her as the root of that noble stem, and of that admirable flower on which was shed all the virtue of the Holy Ghost with the fullness of His gifts.

To understand the excellence and the merit of St. Anne, we must first consider her as the mother of the Blessed Virgin, because, as the glory of the most holy Virgin consists in having a Son who is God, in like manner the glory of St. Anne consists in her having a daughter who is the Mother of God.

The quality of Mother of God and that of Son of God are both of incomprehensible and infinite excellence, and therefore man's reason cannot perfectly conceive either. As the Virgin, being the Mother of God, has a natural right over her Son, and consequently over all that belongs to her Son, likewise St. Anne, as mother of the Blessed Virgin, has a natural right over her daughter and everything that belongs to her daughter. Whence it follows that, as the prayers of the Virgin have a special power over her Son, so the prayers of St. Anne are all-powerful over her daughter. We must, therefore, have recourse to her with deep respect and unlimited confidence. Her excellence obliges us to honor her with incomparable reverence and esteem; her credit with her daughter invites us to address unto her our vows and to expose our wants with a firm confidence, being assured that her goodness is not less great than her power.

In order to conceive the excellence and the merit of St. Anne, we must consider the intimacy of the relations that connect her with the Son of God. One of the greatest prerogatives of the Blessed Virgin is that her flesh, as St. Augustine expresses it, is the flesh of Jesus Christ, *Caro Christi, caro Mariae*, and that, consequently, the flesh which she gave to her Son was personally united to the Divinity. Therefore the flesh of the Virgin being the flesh of St. Anne, it seems that she shares in a certain manner the privilege

of her daughter, since it is true to say that the flesh of Jesus-Christ is a part of the flesh that St. Anne gave to Mary. Jesus is the flower of all virtues, the stem of the flower is Mary, and St. Anne is the root of that stem. Now, as the influence of the root ascends from the stem to the flower, likewise that which St. Anne communicated immediately to Mary passes from Mary to Jesus, and the Son of Mary is the grand-son of St. Anne. O happy Mother, how your twenty years of barrenness were advantageously rewarded by a fruitfulness which has brought unto you immortal glory! "For behold all nations will call you blessed."

To understand such excellence and merit, we must also consider the virtues which St. Anne practised to render herself worthy of such a daughter and by her of such a Son.

In truth, her life was nothing but a continual performance of prayer, fasting, almsgiving and of all kinds of good works. Foremost among others, let us admire the great act she accomplished when consecrating to God the Blessed Virgin when three years old. Let us judge, if we can, of the price of that offering, by which she gave a Daughter to the Eternal Father, a Mother to the Incarnate Word, a Spouse to the Holy Ghost, a Queen to Angels, an Advocate to sinners, a Mediatrix to the Souls in Purgatory, a most merciful Mother to all men.

After so rich a gift, what can she refuse to you if you pray to her with due respect and humility? Trust then in her protection, and strive to imitate her in the practice of her virtues, and especially in her union and familiarity with Jesus and Mary. Happy they who watch, and lead, like she did, a life sober and chaste in the presence of the Lord; He will protect them on the day of judgment, they will follow Him everywhere and will behold Him with sovereign joy as the companions and friends of the Bridegroom.

ST ANNE DE BEAUPRÉ.

(Concluded.)

Besides the relics of St. Anne already mentioned, the church of Beaupré can boast many others, such as one of St. Francis Xavier, of St. Doodatus, St. Benedict, St. Valentine, St. Romigius, St. Eulalia, St. Cæsarius, and others. The Rev. M. Gauvreau, curé from 1875 to 1878, almost completely finished the exterior of the new church. He also conceived the idea of building the Chapel for processions out of the materials of the old church. It was consecrated October 2, 1878, and is intended to perpetuate the ancient edifice, being erected after the same fashion and surmounted by the same bell-tower, whence the same sweet-toned voice calls the people to prayer that called the dead and gone, generations ago. Situated upon an eminence, and being used especially when the concourse of pilgrims is very great, it is an imitation of the altar of the *Scala Sancta* at Ste Anne d'Auray. There is a fountain just before the entrance to the new church, where crowds of pilgrims are seen using the water. It is surmounted by a statue of St. Anne, which statue, or some image of the mother of Mary, is seen everywhere throughout the village. Somewhat to the north-east of the church is the *presbytère*, or parochial residence, now occupied by the Redemptorist Fathers, who have been in charge of the mission since 1878.

The one principal street of St. Anne's runs along the slope of a hill which in the summer-time is thickly covered with fruit-laden trees. Canadian homesteads of comfort and of plenty line it on either side. The population consists of some hundred and fifty families, who, experiencing little of "life's long and fitful fever," spin out their days in a primitive and rural simplicity which belonged to the golden epoch of *la Nouvelle France*. The traveller, fresh from the restless bustle of a modern Babylon, seems to find himself suddenly

transported to some far-away Utopia of simple content which has slept for centuries an enchanted sleep, and awakes isolated indeed from the Juggernaut of progress. The handsome church, sole token of modern enterprise, arises like a new Aladdin's tower from amid the group of quaint, almost mediæval, dwellings. In the spring and summer-time St. Anne's awakes from a lethargy in which it has been plunged during the long winter, and, as the city of some Arabian Nights' tale, is suddenly aglow with life and animation. Pilgrims of every rank and condition of life fill its street; matron and maiden, priest and layman, the young and the old, the grave and the gay, come thither, an eager, but silent and recollected throng, to the feet of the good St. Anne. Prayers go up, hymns ring out on the stilly evening or at tranquil morn, and the pilgrims take their homeward way, with a vision of the calm, restful loveliness of nature there in that favored spot to haunt them for many days. They remember Nature at St. Anne's, with her dim and night-empurpled hills, amongst which linger the memories of hundreds of years, with her flowing sunlit streams, the waving of trees and grass, the dreamy village-life, and above all, a something indescribable. That something is not, however, of nature, but is beyond and above nature—the solemn spectacle of hundreds of believing souls setting the cold sneers of an infidel world at defiance, and praying heart-prayers that as surely arise to the throne of God as the sun that gilds their course mounts at morning to the mountain-tops. The chant, and the organ-tone, and the murmur of pilgrim voices fade into a distant memory, but the voyager down that sapphire stream, the St. Lawrence, to that hill-shadowed sanctuary, keeps for a lifetime the impression of what he has seen and heard.—(From the "Catholic World").

ANNA SADLER.

THE PRECIOUS BLOOD.

(First Sunday of July.)

What distinguishes our age is a love for pleasure, and, consequently, unfaithfulness to God. Devotion towards the Precious Blood serves as a remedy against indifference and infidelity, for it causes to shine before our eyes, with a supernatural splendor, the marvels of the Church and the virtues of the Sacraments, and instils into our heart a love for the divine sovereignty. It keeps always present to our mind, the principle of sacrifice. Sacrifice is the Christian element of holiness, and there is nothing that nature shrinks more from than sacrifice, nothing which it repels with more energy. Mortification is the distinguishing mark of spirituality.

Worldly pleasures, domestic comfort, choice food, the daily habit of always indulging one's will in the details of life, are so many things which are incompatible with holiness; one must suffer to become a saint, suffer also to destroy self-love. Everything in the devotion towards the Precious Blood savors of sacrifice, and its mission is to inspire in our souls the love of sacrifice and to destroy the dull placidity of earthly comfort.

One of the priceless advantages of this devotion is to place no obstacle in the way of other devotions, but to favor them, on the contrary, in their development. It harmonizes most intimately with devotion to the Blessed Virgin; it is a variety of the devotion to the Blessed Sacrament: it is most closely united with the devotion of the Sacred Heart; in fine, it links together the different lives of Jesus so as to form one only. It enjoys a mighty power of intercession, for the special office of the Blood of Jesus is to intercede in our favor. That Blood is the power by means of which man obtains everything from God.

The first fruit of the devotion to the Precious Blood is to inspire us with a lively confidence in God. Love

is more easy than confidence in things divine. The great defect in the worship we render to God is often a want of confidence. Confidence is the quiet fullness of love. Nothing better than devotion to the Precious Blood can inspire that confidence; for how can we doubt, when we see Jesus-Christ shedding His blood, even to the last drop, through love for us?

Devotion to the Precious Blood inspires us also with an intelligent and violent hatred against sin. We must be faithful to God through a horror for disloyalty; and, yet, is any one, less than we, loyal towards God? Our life is made up of nothing but resistance to grace, despising divine warnings, slowness in the performance of our duties and inspirations unheeded.

As a last fruit of devotion to the Precious Blood let us remark a great love for the Sacraments; in proportion as that love is developed in us, we will feel at the same time increase that hatred against sin of which we have just spoken.

The Precious Blood is an inexhaustible spring whose fertile waters flow upon souls and bear them in their course towards the bottomless abyss of love. Let us therefore strive to develop more and more in our souls that precious devotion which the Church to-day seeks to revive among us.

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THE INDULGENCE OF THE PORTIUNCULA

AND OTHER INDULGENCES OF ST ANNE.

—Near Assisi there was a little chapel called the Portiuncula. In this retired sanctuary St. Francis spent much time in devotion, and its dedication was celebrated by him with great solemnity.

St. Francis, prostrate one night in his cell, was shedding tears and praying for the conversion of

sinner, with whose sad and deplorable condition he was deeply moved, when, on a sudden, an Angel appeared to him, and commanded him to repair immediately to the little chapel of the Portiuncula. When the Saint arrived there, he had a miraculous apparition. He beheld Our Lord who addressed him in these words: "Francis, you and your brothers have shown an ardent zeal for the salvation of souls: ask me what favor you please, and I will grant it." The holy man asked the Lord to grant a Plenary Indulgence to all who visited the little chapel. Then Christ bade him go to the Pope who would give a plenary Indulgence to all sincere penitents in due form.

This vision happened in 1221, and the Saint repaired to Honorius III, who was then at Perugia, and granted the Indulgence at that time verbally. Two years later, at the Saint's request, His Holiness commissioned seven Bishops to go and publish this Indulgence at the Portiuncula, which they accordingly did. Seven authentic certificates of these Bishops, and of certain companions of St. Francis, which are extant, are original proofs of this Indulgence and of the Saint's declaration of the aforesaid revelation. It is, moreover, mentioned that the Saint has been assured by a revelation that Christ himself ratified the grant of this Indulgence.

—The original Indulgence obtained by St. Francis was confined to the day itself, the 2nd of August, and to the chapel of the Portiuncula. Pope Innocent III, in the year 1695, granted a plenary Indulgence, to all who, with due conditions, should visit the church in which this chapel was afterwards enclosed, on any day of the year. This Indulgence of the Portiuncula, on the 2nd of August, has been extended to all the churches and chapels of the whole Order of St. Francis by the grants of Alexander IV, Martin IV, Clement V, Paul III and Urban VIII.

—You can gain a plenary Indulgence as often as you visit a Franciscan church on this day and say some prayer according to the intention of the Holy Father. It is understood that you receive worthily the holy sacraments of confession and communion. The first plenary Indulgence you can gain for yourself, and all the others for the poor souls in Purgatory.

The Portiuncula, near Assisi, is a very famous for devout pilgrimages. The chapel, like the holy chapel of Loretto, is enclosed in the middle of a spacious church, annexed to a large convent of Franciscans.

—The indulgence of the Portiuncula has been obtained, some years ago, for the basilica of St. Anne de Beaupré, and may be gained by fulfilling the ordinary conditions from midday, August 1, till nightfall August 2.

The following indulgences may also be gained by persons visiting the shrine of St. Anne de Beaupré.

1^o *A plenary indulgence*, applicable to the Souls in Purgatory, granted to all the faithful of both sexes, who, being truly contrite and having confessed their sins, will receive holy communion in the church of St. Anne de Beaupré, and will pray there for the propagation of the Faith, and according to the intention of the Sovereign Pontiff. (Indult of February 9, 1873.)

2^o *A Plenary Indulgence* granted for fifteen years by His Holiness Pope Innocent XI, in 1685, to all who should visit St. Anne's church, in the day of the Feast; this Indulgence was renewed to all perpetuity by Pope Pius VI.

3^o An indulgence of seven years and seven quarantines granted to all the faithful who, being truly contrite, will visit the church of St. Anne de Beaupré, and pray therein for some time with devotion, according to the above intentions. (Decree of October 15, 1871.)

4^o An indulgence of forty days granted by His Grace the Archbishop of Quebec, to all the faithful who assist devoutly at the procession which takes place twice a month, in this church (same decree.)

5^o An indulgence of forty days granted by His Grace the Archbishop of Quebec to all the faithful, each time that making a distinct visit to the church, they recite at least a *Pater* and *Ave* for these persons who have been therein recommended to prayers. (Decree of October 31, 1873.)

6^o The Indulgences enjoyed by all the churches of the Reverend Redemptorist Fathers, viz :

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 least, 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 Indulgences, both plenary and partial, are very numerous. Besides the above Indulgences, many others may be gained by members of the Arch-confraternity of St. Anne de Beaupré, as may be seen by the Pontifical Rescript erecting the said arch-confraternity, which we published in our first issue. Many Indulgences are also attached to the medals of St. Anne, concerning which complete and precise information may be found in the "Little Manual of the Arch-confraternity" which may be purchased for a trifle at St. Anne de Beaupré.

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NOTES ON ST. ANNE DE BEAUPRÉ.

—Pilgrims are now hastening to St. Anne's in pious crowds. During the first week of July no less than thirteen organized pilgrimages were expected, to say nothing of the numbers who come in carriages

or on foot. Among the latter may be seen students who have to thank their benefactress for a successful examination, to beg her protection during the perilous season of vacations, and ask her advice concerning their future.

—The note of fervor and devotion sounds deeper and truer than ever, as the Reverend Father Superior consolingly told us, and he ascribes the change partly to the scrupulous observance of the rules we have published in the present number of the *Annals*, and which received the approbation of the whole Episcopacy. From this increase of fervor, and careful abstaining from frivolity on the way to and from St. Anne's, we expect wonderful results. And indeed our provisions have already been amply realized. Several remarkable cures of the temporal order have rewarded the faith and piety of the pilgrims. But these are nothing compared to the miraculous changes wrought in the spiritual order. Sinners have laid at the feet of good and merciful St. Anne the burden of long years of crime and misery, and, after having wept streams of burning tears in the holy tribunal, have risen to their feet with "their youth renewed as that of the eagle," happy and peaceful once more as in the days of childhood.

How many thus return from St. Anne's born again to a new life, who had gone there, partly through curiosity, partly to oblige a friend or relation who was secretly conspiring in favor of their conversion!

The consecration of the Basilica is to take place in September next, when the Archbishops and Bishops of the Province of Quebec will meet for the Council of Public Instruction. The exact day appointed for the ceremony will be announced in the newspapers and we shall give our readers a minute account of the solemnities.

The erection of the high-altar and of the two side-altars, is progressing slowly, and will hardly be

finished for the solemn occasion. The former, as our readers know, is a gift from the faithful of the Archdiocese of Quebec. The Archbishop, now Cardinal Taschereau, invited by a special Pastoral Letter, the members of his flock to contribute each *one cent* to the erection of this tribute of love and gratitude to their good mother and patroness St. Anne. The contributions poured in, and the altar was ordered in Europe. When completed it will be a master-piece, befittingly expressing the traditional devotion of the inhabitants of *la Nouvelle France* to the saint whom their ancestors loved and honored in the ancient shrine of Armorica. The mite of the widow and the orphan, the alms of the poor will have over more contributed to raise a monument to the glory of God and of His Saints. For to such only is due the erection of the glorious basilica of St. Anne which graces the banks of the St. Lawrence. Such also is the secret of the numberless churches, so elegant and even sumptuous, that adorn and sanctify our Canadian homesteads, the fruit of thrift become generous for the love of God and His church, the undeniable proof of lively faith and charity in a people untainted by soon-called modern progress, true to the virtues of their fore-fathers of Christian France, and ignorant of the irreligion of their unworthy fellow-descendants.

The shrine of St. Anne de Beaupré has been again prolific of miracles, on the testimony of priests and others. Doubting Thomases are still to be found who waver in their faith regarding the cures thus recorded. They may as well waver at once in the existence of God, or His power to still suspend His own laws. He is "the same to day, yesterday and forever." Furthermore, the Sacred Volume tells us that "He is a zealous God," and when He deigns to show His omnipotence in favor of the blind or crippled, we should be slow to doubt the proofs of His power and His mercy.—(*Amer. Cath. News.*)

PILGRIMAGES TO ST. ANNE.

A FEW WORDS OF ADVICE.

A pilgrimage is a voyage of devotion undertaken in a religious intention, either to render thanks for a grace received, or to beg for some special favour. Experience proves that pilgrimages rightly performed awaken faith, rouse fervor and strengthen souls in the practice of the duties of Christian life. Almighty God has at all times favored the development of these public acts of devotion by granting to the confidence of pilgrims graces, numerous, signal and often wonderful. The Sovereign Pontiffs and Bishops have never ceased to encourage them, but in order that pilgrimages may produce happy fruits, it is necessary that the proper means be used to obtain them.

We deem it advantageous to expose summarily a few counsels which may be utilized in the organization and management of pilgrimages, whether of parishes or confraternities. Those who make private pilgrimages, either alone or with their families, will find these hints useful in practice.

I

THE PREPARATION.

1^o The pilgrimage must be announced several weeks before the day appointed, its object and advantages must be explained, and the dispositions which should attend its preparation pointed out.

2^o Before the departure of the pilgrims, a novena should be performed, or at least a *Triduum* of prayers in honour of Good St. Anne. These prayers may be said either in church or in the family. All the parishioners must be invited to join in the novena or *triduum*, to help the pilgrims in obtaining from St. Anne all the graces they are about to beg of her in her privileged sanctuary; and those who are not to take part in the pilgrimage, may be induced to join in it, not only by preparatory prayers, but also by a

communion, which would be for them a sort of *spiritual pilgrimage* quite proper to draw upon them the blessings of St. Anne.

3^o The people must be reminded that a pilgrimage is not a pleasure-excursion, but a voyage of piety and penance. They must be recommended to avoid, in conversation, whatever might lead to frivolity or offend modesty even in a slight degree.

It is proved by experience that pilgrimages thus piously prepared are abundantly blessed.

II

THE PILGRIMAGE.

1^o *The voyage.*—Let the time, for the greater part, be spent in praying, either in common or in private, and in singing hymns.

It is good to designate persons (as much as possible priests or clerics) who, dispersed among the different groups of pilgrims, will preside over the exercises of devotion at the moments appointed by the Director of the pilgrimage.

2^o (*At St Anne's.*—A) On arriving, the pilgrims should immediately form themselves in procession on the wharf in the following order: in front, a banner; then, the women in rows of 5 or 6, finally, the men; or at least, should the separation of sexes be too difficult, the pilgrims should walk together in rows as above. It is proper to pray aloud or sing as far as the church.

Pilgrimages arriving in the evening, are requested to go directly to the church in the same order as above.

(B.) When all the pilgrims are assembled in the church, the order and hour for the exercises of the pilgrimage will be given to them from the pulpit.

(C.) Among other exercises, the pilgrims will like to pray before the images and the holy relics of Good St. Anne, to visit devoutly the side-chapels of the church, or to make the stations of the Cross. The greater number find the time too short. In many

circumstances, several complain of not being able to satisfy their devotion, and regret that their departure is hurried for the purpose of stopping on the way and thus losing hours, which they would have gladly spent before the altars of Good St. Anne. Those who organize pilgrimages may easily avoid the inconveniences that give rise to just complaints.

(D.) It is important that all the pilgrims remember the hour appointed to return to the boats, and arrive there a little beforehand so as not to be exposed to be left behind.

3^o *The return.*--After the veneration of the holy relics and a hymn to St Anne, the procession must be re-formed, on leaving the church, in the same order as for the arrival.

The return-voyage must be performed as piously as on the way to St Anne, so that the pilgrimage may retain until the end its religious character. To behave on returning as on a pleasure-trip, would be to expose one's self to lose very soon the good impressions and the fruits of the pilgrimage.

III

AFTER THE PILGRIMAGE.

1^o Often thank St Anne for the graces received, or continue to pray to her if previous prayers have not been heard. The favors demanded of her goodness are often obtained only after the pilgrimage, and by those only who have not ceased asking for them.

2^o The resolutions taken during the pilgrimage must be faithfully kept. Every day a prayer should be offered up to St Anne, and now and then, a communion made in her honor.

3^o Those who receive a remarkable grace are requested to inform the editor of the *Annals* of it, indicating the chief circumstances of the fact to be related.