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St. Joseph.

A vision fair before mine eyes
In simplest grandeur e'er doth rise,
Which neither art nor skill can paint
Whene'er thy name is breath'd, sweet Saint.
Whole volumes does it tell to me
Of what the pre-elect should be ;
And pictures as in mirror bright,
The upward tension of thy flight
I' tells how ev'ry thought, desire,
Was all aglow with Heav'nly fire,
Tho'knowing naught of fortune's smile,
Yet all unmoved thy heart the while.
For e'er beneath thy wond'ring gaze,
Dwelt He Whom highest angels praise,
So gentle, patient, humble, meek,
That thou no purer joy couldst seek.
In his loved name all sweetness dwells,
A joy no sound of music tells,
A name that fills with bliss untold,
A name that warms the heart most cold.
Sweet name of Jesus, blessed sound,
In which true good alone is found.
Dear Joseph, saint of all most dear
My humble prayer, oh ! deign to hear.
Imprint within my heart's recess
Let ev'ry fibre bear the press
Of that sweet name, whose sound is love,
Ecstatic joy to all above.]
May its loved tones my exile cheer,
At death's dread hour dispel all fear.

(Annals of St. Joseph.)



Vol. 13 ..♦♦.. March 1900 ..♦♦.. No. 11

Annals of
Saint Anne de Beaupré

Chronicle of the Shrine



ilgrims in January. — The month of January also brought its contingent of pilgrims. The railway carried an average of 20 a day making a total of 600 pilgrims who visited the shrine of Beaupré during the first month of the year 1900. Many of these devout servants of Good St. Anne came from the most remote parts of Canada and even from the United States. Thus, on the 10th January, the register bears the signature of a pilgrim from Grand Rapids, Michigan. A religious from New-York, who was ill and given up by the physicians, came to ask the great Thaumaturga of Canada to cure him.

CHRONICLE OF OUTSIDE EVENTS

Devotion to St. Anne in Dakota. — We find among our correspondence the following letter sent some time ago to the Editor of the *Annals*:

St Mary's College, Oakwood, N. Dakota. — Very dear Father, In the course of my many excursions during paschal time,

through our beloved missions of North Dakota, it is edifying and consoling to find that in more than three fourths of our new missions, among the whites and among our poor Indians, we find the loveable statues and shining little altars of good St. Anne and of good St. Anthony. They seem to be on an equal footing. Edifying instances of miraculous cures with the bread given to the poor in honor of St. Anthony, follow one another everywhere

The question of a grand pilgrimage to Ste Anne de Beaupré is strongly discussed among the twelve or fifteen groups of Canadian farmers in North Dakota. Of course several Canadian missionaries will accompany them and your humble servant greatly hopes to be of the number. *Au revoir* therefore and may our great Patroness and Thaumaturga assist and bless these splendid demonstrations of faith and piety so fruitful in happy results for your fine and beloved Canadian population, abroad as at home.

J. F. Malo, Indian Missionary.



The Venerable Cæsar Sportelli C. SS. R. — The servant of God, Cæsar Sportelli of the Congregation of the Most Holy Redeemer has just been declared Venerable by the Holy See.

To this holy religious is due the honor of being the first companion of St. Alphonsus and consequently the first born of the Alphonsian family. An advocate at first, a vision of the last judgment made him resolve to abandon the world and embrace the religious life. He was one of the finest supports and one of the purest glories of the nascent institute. St. Alphonsus bears this fine testimony in his favor that he practised all the religious and apostolic virtues to a heroic degree.

Born at Mola, in the kingdom of Naples on the 19th June 1701, the Venerable Sportelli died at Pagani on the 19th March 1750.

Several marvels followed closely upon his death and served for the glorification of his holy remains. Thrice in the space of a few years his tomb was opened, and thrice was his body found intact, flexible and beautiful as if alive, exhaling a most agreeable odor. When somebody opened a vein in his arm, the red blood flowed freely. These facts as well as many cures obtained through the intercession of God's servant determined St. Alphonsus to ask the Holy See for authority to take steps to secure his beatification ; but the misfortunes of the time prevented this from being carried out. They were resumed in 1894 and, on the 4th December last, Leo XIII set his signature

to the decree permitting the trial at Rome of the suit for the beatification of him whom we may henceforth call the Venerable Cæsar Sportelli.



Canonization and beatification. — The canonization of the Blessed Jean Baptiste de la Salle, the founder of the Institute of the Brothers of Christian Schools, is fixed for the 24th May next. It is known to all that one of the miracles canonically examined and accepted at Rome for the canonization of the holy founder occurred in Canada in favor of Brother Nethelme, who has just died suddenly in Montreal. Paralyzed and given up by his physicians, Brother Nethelme was instantly and radically cured in 1889, through the intercession of his blessed Father, on the last day of a novena in his honor. Several Venerables will be raised to the honor of beatification at the same time.

The suit for the beatification of the Venerable Jean-Baptiste de Lamennais, who likewise founded an Institute of teaching brothers, called Brothers of Christian Instruction has just commenced in the mother house of the Institute at Ploërmel in France. The name of this holy priest is in great veneration throughout Brittany. He is considered there as one of the purest glories of the nineteenth century.

The Institute of the Brothers of Christian Instruction counts fifteen establishments in Canada, twelve of which are in the diocese of Montreal alone.



A remarkable conversion. — Some weeks ago the newspapers announced the conversion to Catholicism of one of the most striking personalities of the Protestant world, the Reverend Benjamin de Costa an episcopalian minister of New York.

Strange to say, it was the study of the Bible, the strongest point with Protestants, which brought Mr de Costa over to Catholicism. « The Catholic Church, he says, is the only one which preserves, understands and interprets the Bible.

In the very remarkable letter by which he announced to the public his entry into the pale of the Catholic Church, Mr de Costa makes the following remarks on papal infallibility :

« It is time that sincere non-Catholics should study the question of Infallibility and learn that the idea that this Infallibility is antagonistic

to individual liberty is as false as would be the assertion that the mariner's compass makes him an abject slave. Without instruments to guide him, the sailor would be as free as was the ancient mariner of Sidon on his galley with ivory ornaments and purple sails, without even an instrument for ascertaining the altitude of the polar star; seeking his way gropingly, anxiously studying the ocean's boundless spaces and the reef-fringed shores. The freedom lost by the faithful Catholic is the freedom of losing his way amidst storms, darkness and fog. »

This comparison is very beautiful and as striking as it is just. More than one Catholic can meditate on it with profit.

In this letter Mr de Costa states that the movement which impels so many educated Protestants toward the Catholic Church is a movement whose source lies in reason, in irresistible logic.

May the prayers which our magnanimous Pontiff Leo XIII causes to be multiplied for the conversion of England, have the effect of making an ever-increasing number of Protestants obey, with a good grace, these pressing appeals to their reason.



Two hundredth anniversary of the death of the Venerable Marguerite Bourgeois. — On the 12th January last the Reverend Sisters of the Congregation of Notre-Dame, Montréal, celebrated the two hundredth anniversary of the precious death of the Venerable Marguerite Bourgeois, their illustrious foundress. In fact it was on the 12th January 1700 that this admirable woman died whose piety, virtues and unbounded devotedness have so greatly contributed to the maintenance and development of the faith on Canadian soil.

The Archbishop Bruchési presided at the ceremony and Rev. Mr Beaubien, the pastor of Sault au Recollet, pronounced a masterly eulogium of her whom we hope soon to be able to call St. Margaret of Canada.



Peace! The English and the Boërs are killing one another in South Africa. Alas, war, in killing the body, also too often kills the soul and hurls it into hell. Let us pray to St. Anne for the peace of the world.

JOS. SIMARD C. SS. R.

Patrons of Parishes

SAINT JOSEPH

TO form an idea of the holiness of this glorious patriarch it suffices to know that he was chosen by God to perform the duties of a father to Jesus-Christ. St. Paul says of himself that God had made him capable of being a worthy minister of the new alliance. From this, according to St. Thomas, we learn that when God destines any one to an office, He grants him the necessary graces to fill it worthily. Thus as God destined Joseph to fill the office of father to the person of the Verb incarnate, we may be sure that He conferred upon him all the gifts of wisdom and holiness required for such an office. We must not doubt therefore that the Lord enriched him with all the graces and all the privileges granted to other Saints. Gerson says that St. Joseph received three special privileges among others: the first of being sanctified in his mother's womb as were Jeremiah and St. John the Baptist; the second of being at the same time confirmed in grace and the third of being ever exempt from the influence of concupiscence, a grace in which, through the merits of his purity, he makes his devout servants participate by delivering them from carnal desires.

The Gospel proclaims Joseph a just man. What is a just man?

St. Peter Chrysologus, replies that it is a perfect man possessing all the virtues. Joseph was already holy before his marriage; but his holiness increased greatly when he became united to the Mother of God. The examples alone of his holy spouse were sufficient to sanctify him. But if Mary is, as St. Bernardino of Sienna says, the dispenser of all the graces that God confers on men, with what profusion must we not believe that she gives them to her spouse whom she so greatly loved and by whom she was so greatly beloved.

And then how much greater did not Joseph's holiness be-

come by familiar contact with Jesus-Christ during the many years they lived together! The two disciples who were going to Emmaus, burned with divine love during the few moments in which they accompanied the Savior and heard him speak: « Is it not true, they said, that our hearts burned within us while he spoke to us on the way? » What then must we not think of the flames of holy charity that burned in the heart of Joseph during the thirty years he spent in the company of the Son of God, listening to the words of eternal life issuing from his lips and observing the perfect examples of humility, patience and obedience he gave while showing his anxiety to assist him in his work, and to serve him in all things in the house? What a blaze of divine love must not all these flames have excited in the heart of Joseph, that heart so free from all earthly affection! It is true that Joseph also greatly loved his holy spouse but his tenderness for Mary did not divide his heart as happens with married people in the world as the Apostle says: « He who has a wife is preoccupied with the things of the world; he seeks to please his wife; his heart is divided. » It was otherwise with Joseph: On the contrary, his affection for his holy companion increased his love for God. We cannot doubt that while living with Jesus-Christ, Joseph continued to advance in holiness and acquired such merits that we may say that they exceeded those of the other Saints.

Now, the apostle assures us that in the other world, Our Lord rewards each one according to his deserts. What therefore must be the glory He awards St. Joseph who loved him so and rendered him so many services during his life herebelow! On the last day the Savior will say to the elect: « I was hungry and ye fed me; I was athirst and ye gave me drink; I was without shelter and ye sheltered me; I was naked and ye clothed me. » And yet the other Saints will have fed, sheltered and clothed him merely in the persons of the poor, while St. Joseph procured food, lodging and clothing for the very person of Jesus-Christ. Moreover, the Lord promised a reward to whomsoever giveth to the poor, even a drink of water in His name. What then will be the reward of Joseph who can say to Jesus-Christ: « I not only gave you food, lodging and

clothing but I saved your life by delivering you from the hands of Herod. » All these reflections must serve to increase our confidence in St. Joseph's protection for we must think that in consideration of such merits, God refuses our Saint none of the graces he asks in favor of those who honor him.

St. Bernardino of Sienna adds the following reflection: « There can be no doubt that Jesus has not ceased in heaven the familiarity and respect which he showed to St. Joseph here below by treating him as his father but he has even added thereto. » Observe these words: « Familiarity and respect. » Assuredly the sovereign Lord who deigned to revere St. Joseph here below as His father, refuses none of his requests in heaven. It must further be observed that if Joseph had not the authority of a natural father over the humanity of Jesus-Christ, he had however a certain power as the spouse of Mary who, as the natural mother of the Savior, had real authority over Him. He who has dominion over the tree, likewise has dominion over the fruit it bears. Therefore, on earth Jesus respected Joseph and obeyed him as a superior; the consequence is that now, in heaven, St. Joseph's prayers are looked upon as orders by Our Lord; for, Gerson says: « When a father begs his son to do anything, his prayer is equal to a command. »

Let us now hear what St. Bernard says, while speaking of what St. Joseph can do for his devout servants: « What distinguishes him from the other Saints, says this great doctor, is that he can protect all who have recourse to him and assist them in all their needs. » This sentiment of St. Bernard is confirmed by experience, as St. Theresa assures us in these words: « As to the other Saints it seems that the Lord has granted them power to help us in some particular necessity only, while, on the contrary, experience shows that St. Joseph succors us in all our necessities. » We must not doubt it. In fact as Jesus-Christ wished to be submissive to Joseph on earth, in heaven also He likes to do all that the Saint asks of Him. Let us therefore think that the Lord, seeing us afflicted by the miseries of this life speaks to us the words of Pharaoh to his people when a prey to the great famine that raged in Egypt: « Go to Joseph, » if you wish for consolation.

Through God's grace there is now not a Christian in the world who has not devotion for St. Joseph ; but among all others they assuredly receive more graces from him who invoke him oftener and with greater confidence. Thus we must not fail to commend ourselves daily and several times a day to St. Joseph who, after the Blessed Virgin, is of all the Saints the most powerful with God. Let us say some particular prayer to him daily and especially celebrate his novena, by multiplying our pious exercises in his honor and by fasting on the vigil of his feast. Let us ask graces of him ; he will obtain them for us provided they be useful to our souls. Above all, I exhort you to ask three special favors of him, namely : pardon of sins, love for Jesus-Christ and a happy death. As to the pardon of sins this is what I say : While Jesus-Christ lived on earth in the house of Joseph, if a sinner had wished to obtain pardon of his sins from the Lord, could he have found a more efficacious means of having his prayer granted than the intercession of St. Joseph ? If therefore we wish to be reconciled with God, let us have recourse to St. Joseph who, now that he is in heaven, is still more beloved by Jesus-Christ than he was on earth. Moreover let us ask St. Joseph for love for Jesus-Christ because I am convinced that the greatest gift that St. Joseph procures for his devout servants, is a tender love for the Verb incarnate ; he enjoys this privilege as a reward for the exceeding affection he had for Jesus in this world. Finally let us ask him for a happy death. It is well known to all that St. Joseph is the patron of happy death because he had the happiness of expiring in the arms of Jesus and Mary ; those who honor him must also hope that he will come, with Jesus and Mary , to assist them in their last moments. Several instances of this favor are known.

Boverius relates that in 1581, brother Alexis of Vigevano, a Capuchin, being at the point of death, begged the religious who surrounded him to light tapers. When they asked him the reason for this, he replied that Jesus and Mary were about to visit him and he had hardly given that answer when he exclaimed : « Here are St. Joseph and the Queen of Heaven ; kneel down my Fathers and receive them. » On saying these words

he gently expired on the 19th March, the very day consecrated to the honor of St. Joseph.

The history of the barefooted Carmelites tells us that the venerable sister Anne of St. Augustine, a Theresian, was at the point of death and several nuns saw her assisted by St. Joseph and St. Theresa and quite transported with joy. It was afterwards learned that another nun, in another convent, had seen her ascend to heaven between St. Joseph and St. Theresa.

Finally Father John of Allosso relates in his book on St. Joseph, that a religious of St. Augustine appeared after his death to one of his companions, and told him that God had delivered him from hell owing to his particular devotion to St. Joseph. He afterwards declared that the Saint, as the putative father of Jesus-Christ, has great credit with God.

(St. Alphonsus of Liguori)

BAPTISMAL NAMES

IN 1878, His Eminence Cardinal Taschereau wrote to the director of the *Annals* as follows: « I would like to see in each number an abridged history of some Saint, especially of the patrons of our parishes. This would greatly contribute to putting a stop to the custom, which is becoming only too universal, of giving children strange names which have nothing in common with Catholic traditions. »

Unfortunately this abuse which His Eminence wished to suppress, has become more general. In vain does the clergy oppose it. Look over the baptismal registers and you will find on nearly every page names that would cause our fathers, in the faith to blush. Beside names disfigured and distorted you will find those of celebrated criminals, of infamous authors or heroes of novels, or again of horses, dogs, vessels, stars, birds, nay even of pagan goddesses or idols. If we do not give a full list it is because we fear to hurt the feelings of those who bear such names; for you may be sure that the

child is called by the most uncouth of his names in the family, even if he be not given a nickname that will make it impossible to find his baptismal entry.

To what is due this choice, sometimes an obstinate one, of profane names? To ignorance, we think, still more than to vanity; to want of reflection and to levity rather than to want of faith and religion. The fact is overlooked that the surname designates the *Christian*, that it is the *baptismal name*; that the priest must several times mingle it with the holy formulas of the ceremonies of baptism. If one only thought of it, would one be rude enough to God to call by the name of an idol, of a criminal, of a foul writer, the dear little child whom His divine Majesty deigns to adopt as His son, to incorporate into His Church and to enrich with His life, His graces and His Holy Spirit? Evidently not.

The fact is also forgotten that the Saints, whose name has been given us in holy Baptism, become our *patrons*, that is to say our protectors, our models and our guides. This is what was seen by Anne Catherine Emmerick, a holy nun who was favored with visions from her birth. She relates that at her baptism her guardian angel, St. Anne and St. Catherine, her patronesses, came down from heaven to take her under their protection and never afterwards ceased to watch over her. In the same manner when the priest's lips have given a Saint's name to a newly baptized child, that Saint is charged by God with the duty of guarding the new Christian and of praying for him. He is happy and proud of his mission. The training of another Jesus-Christ seems to him very worthy of his solicitude. But I ask you, would he be as happy and as proud to hear, after his own name, that of a malefactor or a pagan goddess, that is to say a demon and to hear that name joined to his in the registers and probably preferred in the family? If the child, as sometimes happens, be given no Saint's name, will it not seem a stranger in the great Catholic family.

And who can tell of what powerful assistance parents deprive themselves who abandon Christian customs to follow the fashion or vanity! And with what precious stimulants do they not neglect to arm themselves for the great work of edu-

cation! In heaven no Saint has been asked to look after the poor child whose name honors and prays to no Saint. On earth his poor mother cannot say to him: « Thy patron would not have acted thus. » She cannot add: « Invoke thy holy patrons » or: « We shall read the life of thy holy patrons, » for the little one has no holy patrons.

How much wiser was that pious mother who gave to her children the name of the Saint whose feast was celebrated on the day of their birth; and that other Christian mother who chose as patrons for hers the Saints whom she had most admired while reading holy books!

Fear not, dear parents, that Saints' names will fail you. The priest who baptizes your child has more than two thousand in the Ritual he holds in his hand, and in his other books he would find enough to give a different name to all the faithful in Canada and the United States. Let us therefore banish all those names foreign to our Catholic traditions or to our own language. Let us make it an inviolable rule to give our children the names of Saints and the Saints will make it a sacred duty to be patrons to them. As patrons among the Romans defended and protected the clients whose homage they received every morning, so also do our heavenly patrons, tranquil as to their own fate, make use of their credit with the Lord solely to preserve us from all misfortune and defend us against the innumerable enemies of our souls. As also patrons in the Middle Ages, gloried in training their apprentices to their trades, so also do the elect do themselves honor by teaching us the heavenly trade of holiness and they can have no greater joy than that of seeing us make, under their direction, that masterpiece that is called a *Saint*.

A. GUILLOT, C. SS. R.

IF we did but know what treasures of grace are to be found in bearing sickness and infirmities in a proper spirit we would receive them with the same joy with which we would receive the greatest benefits.

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



THE third Christian rule of life treats of the necessity of purifying our hearts from all affection to venial sin.

It is not enough to avoid mortal sin, we must also purify our hearts from the least stains of venial sins that may defile them. St. James says that « in many things we all offend. » (Jas. 3-2) Indeed, few days and few hours pass in which we are not guilty of some fault in thought, word, or deed. We are like leaky ships, says St. Augustine ; the salt water is ever getting in through the cracks and joinings of the timbers ; and, as on a ship, the pumps must be used to draw up the bilge water that collects in the well, so must we continually pump out the salt water of our daily and homely faults by prayer, and acts of contrition, and acts of charity to others. This comparison of the Saint may serve very well to illustrate the difference between mortal and venial sin. If a ship takes fire, or goes on a rock, or bursts asunder, the ship is lost ; so is a soul when it is guilty of mortal sin. But, if a ship lets in some water to the hold ; it may sail heavily, and, if the water should be allowed to accumulate, the ship will be in great danger of perishing in the first storm. So venial sins retard the progress of the soul, and when they become very frequent and habitual they expose the soul to great danger. He who makes light of venial sins will probably yield in time of temptation even to mortal sin, and so make shipwreck of his salvation.

We should then do our utmost to avoid deliberate venial sins, and actually know that *venial sin is a real offence against God, and wounds the love we owe Him.*

It is unworthy of a Christian soul to think that venial sin is but a trifle, and it is a sort of scandal to say so ; because however slight it may be, it certainly displeases God. It would require an infinite number of hearts to love God as we ought to ; and by our venial sins we despise His love.

Yet, it is a maxim of truth, that everything which is opposed to a greater good must needs be a greater evil. But venial sin is opposed to the holiness and love of God ; whilst all the evils of the world : disgrace, calamity, illness, the most dreadful torments, and even destruction itself, are only opposed to a few created advantages. Try, therefore, to form some idea of the enormity of venial sin, since it is a greater evil than the entire destruction of nature.

But to go still further, it is of faith we should permit the destruction of heaven, and even of all the angels, rather than commit one venial sin. Hence it is not in speaking of mortal sin only, but of every kind of sin, that St. Anselm said that he would rather be innocent in hell than enter into heaven stained with the guilt of one single sin. Because an innocent soul would not feel the pains of hell, and a guilty soul could not enjoy the bliss of heaven. And it is certain that if a soul in heaven left itself defiled with a single venial sin, it would be unable to bear the stain ; and would, of its own accord, throw itself into the flames of purgatory to be purified.

Secondly, *venial sin deprives us of many graces*. A very slight attachment to venial sin is enough to deprive us of an infinite number of graces, and to hinder us from ever attaining that perfection at which we are aiming.

St. Thomas says that the first and most inevitable punishment of sin is the privation of some grace ; and the privation of that grace, and of that help which would have kept the soul within the bounds of justice and retained the passions, never fails to be followed by some new sin. And is it possible, says St. Augustine, that a soul covered with venial sins, which, it is true, do not destroy her life, but which cover her with sores and horrible ulcers should receive the endearments of that divine Spouse who has set His whole heart upon purity, and who feeds among lilies ? What prevented Moses from entering into the promised land, but a hasty word ? Could we ever sufficiently deplore the misfortune of a soul, which after having fought great battles, and surmounted the most dangerous temptations, should give herself up to trifling amusements and frivolous occupations ?

Lastly, venial sin leads us to greater faults. If the malice contained in the nature of venial sin does not suffice to make us fear, its consequences ought to have that effect upon us; for it exposes us to greater faults, and may throw us into the abyss of crime. The wise Man warns us of this, saying: « He that continueth small things, shall fall by little and little. » (Eccl. 19-1) The reason of it is, that all venial sin, however slight, increases the ardor of lust which inclines us so naturally to the things of the earth. According to St. Augustine: « The increase of cupidity is the decrease of charity, » without which the soul falls into that dangerous lukewarmness for which God casts it out, as He threatens to do in the Apocalypse. If Judas, says St Chrysostome, had restrained his avarice at the beginning, it would never have got to such a point as to make him sell his Master. How blind we are, says the same holy Father. If we perceive a spark of fire in our house, everybody runs to put it out, for fear it should cause a blaze. What is a venial sin, however small it may be? It is a spark which may set the soul on fire, and destroy it, unless we immediately put it out. « Behold, exclaims St. James, how small a fire — what a great wood it kindleth. » (Jas. 3-5.)

O good St. Anne, grant me the grace to bear always in mind that there is no man who sinneth not. (3 K. 8-46) — A just man shall fall seven times, and shall rise again. (Pv. 24-16) — There is no just man upon earth that doth good, and sinneth not. (Eccl. 7-21) — If we say that we have no sin, we deceive ourselves, and the truth is not in us. (Jo. 1-8) — In many things we all offend. (Ja. 3-2) — If any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble: — he shall be saved, yet so as by fire. (1 Cor. 3-12, 15)

O ye holy souls, who suffer in the dreadful fire of purgatory, we learn from you what a venial sin is. Can it be said that it is not a great evil when it can only be expiated hereafter by such horrible torments? O Good St. Anne, prevent me through thy intercession, from ever deliberately offending my God; and make me never forget this warning of the Almighty. — « He that continueth small things, shall fall by little and little. » (Eccl. 19-1).

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

AN EXCELLENT CUSTOM

WHILE proceeding to pay my last respects to a very good Christian of B. . . . I was sure that I should not see the symbols of faith hidden beneath the avalanches of flowers and crowns which in our days the world heaps so prodigally on coffins and on graves. Not only was I not mistaken but there was not even a crown or a flower to remind one of the glory that the world tries to give: neither was there a single one of those lugubrious symbols of despairing sorrow which reveals a want of faith and of Christian feeling.

In the middle of the room the walls of which were hung with black, on a few plain boards reposed the body of the deceased clad in the brown gown of the tertiaries, holding in her clasped hands the rules of the Third Order, a rosary of Mary and a fine crucifix blessed by Pius IX. Behind, on a wide credence-table, between two large silver crucifixes at the feet of lighted candelabra were a number of folded cards standing erect and open. What did these cards mean? I knew not and I put the question. The reply was: « It is the answer to the sole inscription on the walls of the room: « Pray for me, ye who are my friends. » They are spiritual bouquets which replace to advantage the short-lived flowers which the world scatters upon coffins. » In fact, on the first leaf of the cards I read expressions of sympathy from relatives and friends of the deceased and on the other, promises of masses, communions, ways of the cross, rosaries, penances, etc, for the repose of her soul.

This new custom, as well as the whole of the noble simplicity of the funeral decorations, seemed to me as touching as it was worthy, salutary and religious. It is the natural expression of Christian friendship and hope. Consequently sorrow reigned not around this venerably lay tertiary. The hearts of all seemed penetrated with the sweet certainty that the eternal repose of the pious deceased was assured. The joy of this assurance was tempered by resigned sorrow for the separation and by the fear that God's strict justice might require the pay-

Solemn Homage

TO JESUS-CHRIST THE REDEEMER

WE have laid before our readers the pontifical brief approving and blessing the project of closing the nineteenth and inaugurating the twentieth century by a solemn homage to Jesus-Christ, the Redeemer. We have also reproduced the splendid letter by which Cardinal Jacobini, the president of the international committee established in Rome for the purpose of organizing the secular festivals, calls upon all the bishops in the world to lend him their aid and to contribute to the splendor of these festivals either by striking acts of religion and expiation or by the Looks which our learned men will publish or by the assiduous exhortations of the best periodical works or finally by some public manifestation of attachment to the Roman Pontiff.

We think we shall please our readers by reprinting here some articles of the programme issued by the International Committee and by relating some of the splendid manifestations of faith and love which are being prepared or are already accomplished here and there in the Catholic world.

I. — Programme. — An international committee is formed for rendering solemn homage to Jesus-Christ, the Redeemer, and to his august Vicar at the moment when the present century will end and the new one will begin. The committee urges all Catholics on earth to unite with one heart and one soul in order that this great manifestation of faith, love and expiation may serve as an example to future generations.

To prepare and accomplish this great act, it proposes the following means:

I. — Offering to the Sovereign Pontiff. — Collect an offering which will be laid at the feet of the Sovereign Pontiff at the end of the secular year.

II. — *Retreats and Missions.* — All must vie in their efforts to revive the faith and consequently the Christian restoration of society. To that end the committee expresses the wish that, during these two years, spiritual exercises and missions be organized with an extraordinary concourse of people.

III. — *Pilgrimages to Rome.* — Everybody to Rome! Such is the appeal repeated by the committee to all Catholics. All should chant on the tomb of St. Peter, the hymn of gratitude to Jesus-Christ; all should devote themselves and the twentieth century to His divine Heart; all should protest their love and devotion to the church and the Roman Pontiff.

IV. — *Ceremonies and festivals.* — The committee further proposes the following:

In memory of the great missions and extraordinary penitential ceremonies, commemorative crosses should be erected with this inscription *Anno 1900 (or 1901,) Jesus Christus Deus homo vivit, regnat, imperat.*

The end of the century should be accompanied by great and solemn ceremonies of expiation, and thanksgiving at Rome

On the night that will unite the two centuries, general illuminations in town and country throughout the Catholic world.

During that same night, most Catholics should watch and pray. This will be the last cry of rep. ation of the dying century and the first invocation to God of the nascent century.

Let all the faithful be in union in the spirit with the first mass celebrated by the Pope in the new century. And he himself, on that day, will lift up the blood of Jesus Christ to heaven in a golden chalice offered by priests and faithful as a mark of the perfect union of all Catholics with their supreme Pastor.

V. — *At the feet of the Vicar of Jesus-Christ.* — On the 6th January 1901, the feast of the Epiphany, the Catholics throughout the world, united with the international committee representing them all, will deposit the mite of their filial love at the feet of St. Peter.

On his part, as may have been observed, Cardinal Jacobini urges that these religious festivals be given the greatest publi-

city in newspapers and reviews ; that great historical works and popular essays be prepared to recall the benefits which the Church has not ceased to shower upon the men of our century and of all ages.

II. -- Manifestations. In Canada the religious history of the diocese of Montreal is being written.

Catholic, scientific or pious congresses are projected in France, in Italy and in some other countries.

Milan is building a splendid church to the Blessed Sacrament as a token of expiation and love for Jesus-Christ living in the midst of men under eucharistic veils.

In the month of June last the pious emperor of Austria, Francis Joseph, solemnly consecrated his empire to the Sacred Heart.

No less admirable is the conduct of the Congress just held in the republic of Columbia, South America.

Before separating, the members of the congress decreed the erection of a monument to Jesus-Christ the Redeemer as a token of their own and asymbol of the nation's gratitude.

This is assuredly a fine example given to Catholic nations.

The president of the Catholic Committee of action of Naples has conceived the project of erecting a statue to the divine Redeemer on the summit of Vesuvius. Several crosses commemorative of the secular year will also be erected in the Alps.

On the 20th April next the 20th penitential pilgrimage will embark at Marseilles for Jerusalem and the Holy Land.

Extraordinary pilgrimages are being organized in great numbers. Rome is compelled to allot a specified time to the pilgrims of the various nations to avoid too great a concourse within its walls of the faithful who are anxious to enjoy the signal favor of the jubilee.

Finally, in France, a committee composed of the most eminent men undertakes, during the Paris exhibition, to summon the Catholics of all nations to the Shrine of the Sacred Heart at Paray-le-Monial. We cannot refrain from reprinting here the admirable letter of adhesion of the great poet François Coppée to Rev. Father Coubé S. J. who was the first to conceive the grand project :

« It is golden thought, an admirable and blessed thought that you have conceived of organizing during next year's exhibition, a great pilgrimage to the heart of Jesus, that ever overflowing fountain of mercy and of love.

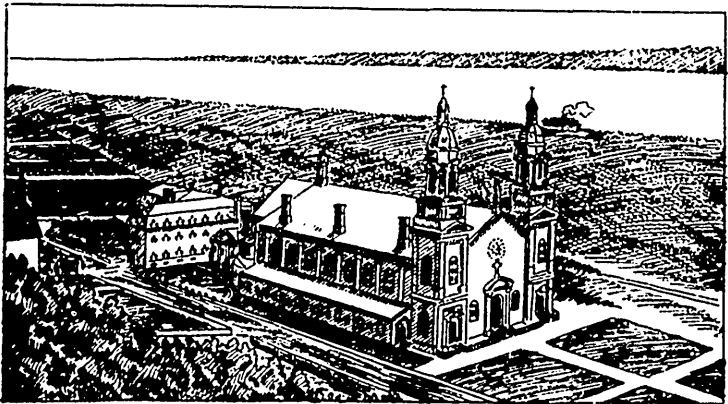
At the beginning of the twentieth century our ephemeral masters think only of doing harm to the entire world : Amuse, enjoy yourselves ! What an imposing contrast, what a solemn antithesis in this chorus of Christian voices that will call us to prayer and during that festival of a day will remind us of eternal things !

No doubt all nations will be represented at Paray-le-Monial. *Laudate Dominum omnes gentes.* The Catholic heaven is the only universal country. Nevertheless, I would wish that during the pilgrimage an earnest and powerful voice should ask all those Christians of all nations for a pious thought for France and remind them that in its history extending over fifteen centuries, it has frequently been the instrument of God's own deeds

A standard such as ours is humble only before the Eternal. Let us lower it at the feet of Christ and may a fresh blessing fall on it from the hands nailed to the cross. »

PRaised BE JESUS AND MARY !

JOS. SIMARD, C. SS. R.



The Basilica

The Rosary in Ireland.

It is an October evening in an Irish country parish. There is a « long, gold, pillowy sweep of sky » in the west, where the sun has gone down and the fields are brown and bare. In snug haggards that surround the farmhouse their produce has been gathered, and now there is nothing to be done but to dig out the potatoes before « coming November rains. » In the dim light one can see the women and girls leaving the scenes of their labors and hurrying homeward, « to make ready, » as they phrase it, for « the Rosary. »

The bell of the little church proclaims that it is 6.30 o'clock ; groups of people begin to appear from deep boreens and meadows ways. They move on past the churchyard, where the cypress and yew and weeping willow cast fanciful shadows on the grave-mounds, and where the last shivering leaves on the aspens quiver. The headstones and crosses have a ghostly look, and the little river that runs close by seems to be chanting a plaintive requiem for the dead that lie so near. Many prayers and petitions will be offered up for the fathers and mothers and husbands and wives and friends that sleep here in these last days of October.

Up to the church steps the people throng, and passing to the little chapel — a church among the Northern Irish generally means the buildings where Episcopalians pray — and we can see the congregation plainly. The men have come in their everyday fustians, and the women and girls wear no headgear in the shape of hats and bonnets. They are wrapped in shawls, and not a few of the elder women wear the heavy blue cloaks that were so fashionable in the days of our grandmothers ; they are not an elegantly attired congregation, sure enough, but there can be no question as to their devotion. You can judge that by the murmur of voices, rising and falling as they make the responses when the priest recites the Rosary or Litany, and when Benediction is given one recalls Aubrey De Vere's beautiful lines :

« The low wave yearns along the coast,
 With sob suppressed, like that which thrills,
 When o'er the altar mounts the Host,
 Some chapel' mid the Irish hills. »

But now the Angelus is said, and the people slowly disperse. The moon has mounted higher, and the sky is of a deeper blue, its clouds

scattered over it that look like « carded wool. » Neighbors wait on each other, and the walk home is by no means unpleasant for those hardy country folk who know pass and fell. There are a hundred and one beautiful things to observe; from the moon « like a spirit glorified, » to the half naked trees outlined against the sky, and the gleaming drops that cling to the thorns: and innocent jest and merry laugh ring out as the people pass homeward from « the Rosary. »

(*The Sodalist.*)

What a boy did.

A Duke walking in his garden one day, saw a Latin copy of a great work on Mathematics lying on the grass, and thinking that it had been brought from his library, called some one to carry it back.

« It belongs to me, » said the gardener's son, stepping up.

« Yours! » cried the Duke, « do you understand geometry and Latin? »

« I know a little of them, » answered the lad modestly.

The Duke having a taste for it began to talk with the student, astonished at the clearness and intelligence of his answers.

« But how came you to know so much? » asked the Duke,

« One of the servants taught me to read, » said the lad; « one does not need to know anything more than the twenty six letters of the alphabet in order to learn everything else one wishes. »

But the Duke wanted to know more about it.

« After I learned to read, » said the boy, « the masons came to work on your house; I noticed that the architect used a rule and compasses and made a great many calculations. — What was the meaning and use of that? I asked; and they told me of a science of arithmetic. I bought an arithmetic and studied it through. Then they told me there was another science called geometry. Then I found there were better books about these sciences in Latin. I got a dictionary, and learned Latin. I heard there were still better ones in French. It seems to me we may learn everything when we know the twenty-six letters of the alphabet. »

The boy lived to become a leading mathematician and wrote a valuable treatise on this science.

Bulletin of the Archconfraternity

I. Affiliations. — The year 1900 opens prosperously for the Arch-confraternity of Ste Anne. On the 1st January three new confraternities of « Ladies of Ste Anne » :

1. That of the parish of St. Vincent de Paul, Montreal, through Rev. Father Kavanagh, pastor of the parish ;
2. That of the parish of St. James, Montreal, through Rev. S. R. Tranchemontagne, P. S. S. director of the association ;
3. That of the parish of Ste Anne de Shipton, diocese of Sherbrooke, through Rev. Ant. Lebel, pastor of the parish.

II. List of parishes or confraternities affiliated to the Arch-confraternity of Ste Anne de Beauvillé, from its erection on the 26th April 1887.

PARISH	COUNTY	DATE
1 Château-Richer	Montmorency	April, 1888
2 Ange-Gardien	“	“ “
3 St Onésime	Kamouraska	“ “
4 St- Pacôme	“	“ “
5 St- Paul	Montmagny	“ “
6 St-Narcisse	Lotbinière	“ “
7 St-Jean Deschailions	“	“ “
8 St-Egide	“	“ “
9 St- Ferdinand	Mégantic	“ “
10 St-Bernard	Dorchester	“ “
11 Ste-Hénédine	“	“ “
12 Cap-Santé	Portneuf	“ “
13 St-Roch	Quebec	“ “
14 Charlesbourg	“	“ “
15 Ste-Anne	Montréal	“ “
16 St Romuald	Lévis	“ “
17 Notre-Dame	“	May “
18 St-Joseph	“	“ “
19 St-Nicolas	“	“ “
20 St-Victor de Tring	Beauce	“ “
21 St-Honoré de Shenley	“	“ “

(To be continued)



Signal favors

CURE OF A SCHOOL-TEACHER, MISS MARIE CÔTÉ

I the undersigned, pastor of St. Jean-Baptiste de l'Isle Verte, willingly certify to the following facts: Miss Marie Côté, a school-teacher of this parish, suffered from a serious and very painful illness, from the beginning of May of this year, and from then to the 21st June she was able to teach class only during about two weeks and even this was considered by the physician and myself as due to excess of zeal for there was no perceptible improvement in her condition during that time. We even represented to her that by her extraordinary efforts to fight against the disease, she seriously endangered her chances of future recovery. I advanced the examinations of her school to remove the temptation to prolong her efforts.

During all that time to the 24th July last, I visited Miss Côté nearly every day and always found her very weak and nearly always in pain; she complained especially of dreadful pains in the renal region. At the same time she suffered, as she had for a long time previously, from chronic dyspepsia which prevented her from taking solid food.

The patient's residence is about sixty yards from the school-house and from the church; she could not walk that distance.

It seemed to me that during the last month, that is from the 21st June to the 24th July, her condition became worse. On the latter date; by the physician's advice she consented to allow herself to be conveyed to Quebec that she might consult the specialists on the necessity and utility of a surgical operation which the local physician looked upon as the only means of improving her condition.

She postponed her departure to the 24th July because, as she said to me; she wished in any case to be carried to Ste Anne

de Beaupré for the feast of Good St. Anne. In fact she started on the morning of Sunday the 24th July for Quebec, accompanied by one of her sisters who was to give her the care and attention she needed during the journey.

Some days afterward I received a short note from her sister dated from the Hotel-Dieu, Quebec, on the 27th July, informing me that the physician who had been consulted had decided that an operation was necessary, that otherwise the patient would always suffer more or less and be unable to work. She added : « it is a terrible blow for the poor child. »

At that time they had made a first pilgrimage to Ste Anne where they had passed the previous day. The patient's sister wrote : « Good St. Anne has not granted our prayer. » From the correspondence exchanged between the pilgrims and their family, I learned some days later that the patient was very averse to submitting to the operation and through her relatives I urged her to consent to it as I saw no other natural chance of her recovery.

Things were in this condition and I daily expected to hear of her final decision (being convinced in my mind that she would consent to the operation) when, on entering the sacristy on the morning of the 2nd (or 3rd) of August instant, I saw coming to meet me, quite brisk and smiling, the very person who, I thought, was at moment lying on a bed in the hospital. I could hardly believe my eyes while she seemed to be greatly amused at my astonishment. « You are cured ? » I said, suspecting in this wonderful change, the intervention of St. Anne for whom she had so great a devotion. « Yes I am cured, and fully cured », she replied, and she related the circumstances of her cure at Ste Anne de Beaupré. This was a fortnight ago and Miss Côté's health seems to me to be perfect, incomparably better than it has been during the three years that I have known her. Until now the cure seems absolute, radical. In any case this very rapid and extraordinary change is quite miraculous and, for my part, I have no hesitation in seeing in it a signal favor of Good St. Anne granted to one of her ardent devotees.

C. A. CARBONNEAU, Priest.

CURED THROUGH THE INTERCESSION OF GOOD SAINT ANNE
AFTER THREE NOVENAS

David City, Nebraska, January 16th 1900. — I have been troubled for 25 years with chronical lumbago, and these last 7 years I was getting worse, especially these last 2 years it troubled me night and day. The best of physicians said I never would be cured ; it would trouble me as long as I would live. I made those novenas as above, and promised to have it published in the *Annals*, also to give \$1.00 to our parish church which needed it. Now I am cured and fulfil my promise. Thanks to Good St. Anne for curing me and for many other favors received.

M. COUGHLIN.



PERTH, ONT., JANUARY 10th

Reverend Father,

I wish to return sincere thanks to Good St. Anne through the *Annals* for a decided benefit in my health which took place at her Holy Shrine of Beaupré last July. I was very weak when I reached there on the morning of the 26th ; but immediately after receiving Holy Communion I was greatly strengthened and again the next morning. For this I had been praying for months that it might be God's Holy Will, I had nearly died since during last winter from two attacks of heart failure which left me so weak as to be confined to my room for nearly three months. I am far from well or strong but never as weak as before, and am looking forward, with God's help through Good St. Anne, to receiving further benefits next summer. May His Holy Will be done. Yours Respectfully.

Anna L. MACMILLAN.



A TRIBUTE OF GRATITUDE FROM NEWFOUNDLAND

St Michael's Convent, Belvidere. — As a tribute of gratitude the Sisters of St Michael's Convent of Mercy, Belvidere St. John's Newfoundland, send the following report of an extraordinary cure through the intercession of the Good St. Anne.

A young girl in the Orphanage under the care of the Sisters, was for three years a great sufferer from spinal curvature. The poor child — Hannah Bambrick — could only creep along with the greatest difficulty, and required assistance. She was together unable to take a sitting posture, and, when not moving, was obliged either to stand or rest in a reclining position.

All that medical skill could do was done to alleviate the condition of the little invalid who was, besides, of a fragile, delicate constitution, although remarkably bright and intelligent. All efforts were vain till St. Anne was invoked.

Last September, on hearing of the miraculous cure of Sister Gertrude Kennedy, at the shrine of St. Anne, our young patient began a novena and wore a medal of *La Bonne Sainte*.

On the last day of the novena, Hannah retired to her couch of pain as crippled as ever, but on the early morning she was seized with a faintness, followed immediately by pain, as if the bone was starting in the back, which caused her to cry, when she instantly felt herself perfectly cured. She sprang out of bed calling out she was cured.

And she was !! Ever since she has been quite well, and her appearance even transformed ; for she feels it a duty of gratitude to prove herself a worthy client by her exemplary conduct. We need scarcely say that the community unite in testifying their gratitude to the glorious mother of our dear mother Mary !



Greenfield, Mass., January 6th : « Enclosed please find two dollars for masses in honor of St. Anne and St. Anthony, for many favors received from God through their intercession. » Mrs. Catherine O'Brien.

Spalding, Mich., January 6th : « Many thanks to good St. Anne for a favor granted. May she cure me ; for I am in poor health. » Mrs. Merchand.

Enterprise, Ont., January 7th : « I wish to have published in the holy *Annals* of St. Anne a favor, which was granted me, of passing an examination and obtaining a convenient school. It was granted through the intercession of the Blessed Virgin Mary, St. Joseph, St. Anne, the Holy Souls, St. Gertrude, the Sacred Hearts of Jesus and Mary, St. Anthony and Our Lady of Perpetual Help. I promised to have the favor published if granted. » A Teacher.

Lexington, Ky, January 7th : « Enclosed please find one dollar for masses in honor of St. Anne in thanksgiving for favor received. » E. K. Murray.

Minneapolis, Minn., January 8th : Will you kindly publish in the *Annals* my sincere thanks to St. Anne for favors received, and to ask her blessing on my school work, and help in securing a good position, for which in return, I promise to have two masses said and to publish it in the *Annals*. Thanking you in advance I remain. » A Subscriber.

Beachmont, January 9th : « I promised, if I passed through an operation, to publish it in the *Annals*. I passed through it. Now I ask the prayers of the subscribers for my recovery from an attack of nervous prostration. » A Subscriber.

Sarnia, Ont., January 10th : « Last october I promised to St. Anne, if she granted me a special favor, I would publish it in the *Annals*. I had one mass said in her honor, and the favor was granted. I return sincere thanks to God and Good St. Anne. » Mrs. J. M. McGill.

West Covington, Ky, January 12th : « I wish to thank St. Anne for a great many favors received through her intercession. I am now praying for a very great favor and promise to have it published in the *Annals* as soon as it is obtained. » Mrs. William Healy.

Purcell, Ind. Territory, January 12th : « One year ago I had promised five dollars, if St. Anne would grant the cure of my daughter who was dangerously sick. Now she is well and I am happy to fulfil my promise and have it published in the *Annals*. » Off. 25 cts. A Subscriber.

Fort Edward, N. Y., January 13th : « I wish to secure special favors from St Anne, thanking her for those already received, and to forward two dollars for masses in her honor, for the suffering souls in Purgatory, especially for my deceased brother, and also for a sick friend whom I trust St. Anne will restore to health. » A Subscriber.

Hyde, Mich., January 14th : « Please, enclosed find \$1.00 for two masses in honor of St. Anne in thanksgiving for the cure of our two little boys. » Mr Louis and Mrs. Joséphine Ringuette.

Calgary, Alberta, January 14th : « I enclose fifty cents for a mass promised for favor received, I should like it published in the *Annals* of St. Anne. I promise another mass for the recovery of a friend who has lost his reason. I trust St. Anne will also grant me this request. » Mrs. Costello.

Stephenson, Mich., January 15th : « It is with great joy that I thank Good

St. Anne for having cured my two little sons. I promised to have their cure published in both French and English *Annals*. » Mrs. Alcide Demers.

Hancock, Mich., January 17th : « I wish to return many thanks to St. Anne or a great favor obtained. My brother being dangerously sick with typhoid fever, I promised to St. Anne, if she would cure him, to have some masses said, and have it published in the *Annals*. He is now completely cured, thanks to Good St. Anne. » A Subscriber.

New Hamburg, Ont., January 18th : « I would hereby beg pardon of Good St. Anne for the long delay I have brought in fulfilling my promise to publish a temporal favor granted to my little niece, last April, namely : the cure of very sore eye.

Thanksgiving masses were offered, but this part of the promise was neglected.

I am asking our dear Mother and St. Anthony for two favors more. If granted, I shall publish a full account of it and have masses said in honor of those two powerful Saints.

With love and gratitude to God and Good St. Anne for the many spiritual and temporal favors received by me and mine. » I remain sincerely. Johanna Weiss

Monroe, Mich., January 18th : « I wish to fulfil a promise. Last year I was sick and my physician told me I would have to undergo an operation. I left him and prayed to St. Anne, and promised to publish in the *Annals* my cure and also a prayer which I send you to-day. Later I was taken sick again, but a different sickness ; having once more prayed St. Anne, and promised to publish my cure I was soon restored to health. » Mrs. Louis Dubois.

Montville, Conn., January 19th : « Enclosed please find one dollar in honor of our blessed mother St. Anne, for a favor through her obtained. » Eliz. Hammel.

Hopkinsville, Ky, January 23th : « I made, last year, a promise to St. Anne : to put away 5 cts every week, in her honor, if she would grant me a favor. The request is very nearly granted and if it was not for my own fault, I think it would be fully granted. At any rate, I think St. Anne is entitled to the promise I made. Please find enclosed \$2.60. » P. J. B.

Comet, January 24th : « Thanks to St. Anne : she has granted my request which I promised to have published in the *Annals*. » A Subscriber, Mrs. Y. M. — « I wish to thank St. Anne for a favor granted after promising to have it published in the *Annals*. » A friend.

Kingston, Ont., January 25th : « A person wishes to thank St. Anne for a good position obtained through her intercession. » A friend.

Towas City, Mich., « Many thanks to Good St. Anne for having cured me and my boy Joseph, after a promise to have it published in her *Annals*. » Mrs. Ant. Lubouray.

Winsted, Conn., (or Minn.) : « I wish to thank Good St. Anne for having granted me many favors. Through her I was cured of a sore throat, and I kept my position. » A. L. B.

Deseronto, Ont. : « I am indebted to St. Anne for my cure and for many other favors. » Richard Hayes.

Algiers, La. : I promised St. Anne and St. Anthony, if they granted a request I made them, I would have it published in the *Annals*. It was granted, and I thank them. » Off. 50 cts. Mrs. R. Smith.



RECOMMENDATIONS TO PRAYERS



General Intentions

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

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

The Canonization of the Saints of Ireland and a speedy restoration of her rights.

The Benefactors of St. Anne's Basilica.

Persons already recommended and whose prayers have not been granted.

DECEASED

BERLIN, ONT. : Mrs. Valentine Scheveen

HANCOCK, MICH. : Mr John Scanlan.

PORT-HURON, MICH. : Mrs. A Tremble.

WATERBURY, CONN. : Georgiana Grenier.

STE ANNE DE BEAUPRÉ : Mrs. Philippe Moisan.

GRAND FORKS, N. DAK. : Narcisse Létourneau.

LITTLE FALLS, MINN. : Miss L. Côté.

Special Intentions

TRACADIE, N. B. : « I recommend my brother in-law to the prayers of your subscribers, and to Good St Anne, for the recovery of his health, and for other intentions. » Eliz. Witzell. — STEPHENSON, MICH. : « For a change in the conduct of my husband. » Mrs. N. C. — JULIAN, NEB. : « Enclosed you will find \$5.00 to have a novena of masses said for the restoration of my health. » Miss Mary Leaty. — SARNIA, ONT. : « I here enclose one dollar ; please say one mass in honor of St. Anne, to obtain a good favor. » J. M. McGill. — ISLAND POND, VT. : « I have been very sick all winter, with heart disease of the worst nature. Please recommend me to the prayers of your subscribers and to Good St. Anne. Help me to live and get well enough to go down to Beaupré once more. » Mrs. J. Moffett. — ELK-RIVER, MINN. : « Being sick I would be pleased to have the prayers of St. Anne for my recovery. » Julia Arrell. — HINSDALE, N. H. : « Two masses in honor of St Anne to obtain a favor for which I am now praying. » Mrs. M. A. Corliss. — PITTSFIELD, MASS. : « I wish to recommend one of my sons who neglects his religious duties. » Off. 50 cts. A Subscriber. — RINGSTON, ONT. : « A person addicted to drunkenness, and several other intentions. » A friend. — SAN-JOSE : « I ask through the intercession of St. Anne the cure of a brother who is addicted to liquor, and another special favor. » A. E. F. — DESERONTO : « My health and my sick aunt's recovery or happy death. » Mrs. James Coughlin.

True happiness.

What are the so called joys of earth ?
A few brief hours of transient mirth
That quickly pass, they soon are o'er,
And then return to us no more.
They, like the fleeting summer wind,
Can leave no trace upon the mind.
Like earth y flowers that please the eye,
To day they bloom, to morrow die.
Or like the hues of rainbow gay,
Appear a while and fade away.
Thus nature's voice, where'er we go,
Cries joys are transient here below.
The only one who claims our love
Is God who reigns in heaven above.
This truth is heard in ev'ry breeze
That sighs among the forest trees.
These words are echoed in the wail
Of tempest winds and angry gale.
The ocean billows, loud and strong
In music will repeat the song.
The winds, the waves, the thunder's roar
Exclaim : love God and Him adore !
The noblest tree, the frailest flower,
Proclaim alike God's wondrous power.
Seek God alone, we hear them say,
For earthly joys soon pass away.
Love Him who made us ; seek not here
The phantom joys that disappear.
Remember how they quickly fly,
For they, like us, are soon to die.
Thus nature's book where'er we turn,
Is open'd wide that we may learn
This lesson, taught by heavenly art :
'Tis God alone can fill the heart.
All other things, that real seem,
Are but vain, delusive dream.

M. BURKE, C. SS. R.