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SANCTUARY OF THE IMMACULATE CONCEPTION  
At Saint Ann, Jerusalem.



## Annals of Saint Anne de Beauport

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### To Our Readers



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## The Friendship of the Sacred Heart



great statesman banished from France, was dying in a strange land. He had passed many years in banishment, and seeing death approaching said : « I have lived thirty years in exile and have not found a friend. »

Oh ! how many men, after having spent their life in this vale of tears, in this world of exile, will be obliged to say in their last moments « I have lived thirty, forty, fifty years and more in exile, and have not found a friend, a friend who has truly loved me. » And, yet, how necessary a friend is to man ! As the heart must throb and live, so must it love and be loved. Friendship is its element, its life. The Following of Christ (B. II., C., VIII.) says : Without a friend thou canst not well live. » And Saint Augustine, after his return to God from whom his passionate heart had allured him, acknowledged that there was nothing dearer, nothing sweeter, and at the same time, nothing harder to find than a true friend. The Holy Ghost extols the priceless value of a friend. « A faithful companion is a strong defence : and he that hath found him, hath found a treasure. Nothing can be compared to a faithful friend, and no weight of gold and silver is able to countervail the goodness of his fidelity. A faithful friend is the medicine of life and immortality. *Forsake not an old friend, for the new will not be like to him.* Blessed is he that findeth a true friend » (Eccli.)

With the return of June, Holy Mother Church comes to us with the Sacred Heart of Jesus, and repeats the words of a saint : « If you desire to enjoy the charms of friendship, you must be this Heart's friends. » *Si vis vera amicitia delectari, esto amicus Dei.* On account of the great distance separating the Creator from the creature, we could never have pretended to consider the Almighty our friend. And yet in His infinite mercy, God came to us, He clothed Himself with our nature, He took a heart like ours, a heart that experienced all the joys and emotions of friendship, a heart that uttered those consoling words : « *You are my friends.* » (Jo. xv. 14) We must not

despise His friendship ; we must correspond to the inestimable love that Jesus bears us. Exiles that we are, let Jesus be our consolation in our abandonment ; then, when death will come, we may truly say : « I lived in exile, but I found a Friend, and I am now going to His home to rest for ever. »

*Forsake not an old friend, for the new will not be like to him.* How true these words ! A long-standing friendship is our most precious treasure ; it alone will influence where every other affection will leave us indifferent. How dear to our hearts the fond recollections of youth ! The family ties are dearest of all, because they were the first. Who does not love to return in thought to childhood days ! To recall a loving mother (perhaps now dead and gone) guiding his first footsteps in the path of life, and listening to his little tales of woe ?

If this be true, how can it be possible to forget so easily, our oldest and most faithful Friend. What earthly love preceded His love for us ? What bosom friend can say : « I have loved you with an everlasting love, therefore I have drawn you, taking pity on you ? » *I have loved you with an everlasting love !* Who, but a loving God, could say that we were the eternal object of His affections. And yet, that old eternal love leaves our hearts cold ! How painful that admission of our guilty indifference. Christ's love for us did not begin at our birth. Nineteen centuries ago, we find Him an Infant in the cave of Bethlehem. He is bound in swaddling-clothes, so that He cannot move ; He is weeping and trembling with cold. What has brought Him to such a miserable position ? He answers : « *Because I have loved you with an everlasting love.* » When we examine His life, we see that it was passed in pain and sorrow. He sorrowed internally and externally from the beginning to the end of His noble existence. He sorrowed in the Garden of Gethsemani ; His Heart bled at the traitor's kiss. Oh ! the shame, the torture of the scourging ; the cruel crown of thorns ; the heart-rending sight of Jesus climbing Calvary ! His sacred hands and feet were nailed to the cross ; He died thereon, because *He loved us with an everlasting love.* — Six thousand years ago, we behold Him creating the universe with its wonders. The heavens with the sun, the moon and the stars ; the

world with its oceans, its rivers, its mountains, its valleys, and all their beauties and treasures, were made by Him. Why? For no other reason than to satisfy the yearnings of His Heart that *loved us with an everlasting love.*

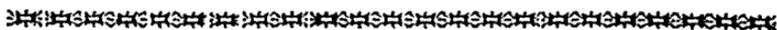
Yes, He loved us previous to the beginning of time. Would that it were possible to cross the threshold of eternity, and find when God began to love us. Alas! for the present, we cannot enter there, but from its depths we hear the loving words of the Sacred Heart: « Friends, my love had no beginning, it is eternal. *I have loved you with an everlasting love.* Oh! that you could understand its intensity! I have loved you so ardently, that if the love of all men, angels and saints were united, it would not reach the thousandth part of the love I bear you. Mind, I had no need of you. With or without your love, I was equally happy, equally rich, equally powerful. Why then did I love you? Your profound misery touched me with pity, and that compassion made me cherish you. I loved you for your sake. He who loves, necessarily desires to be loved. The heart demands the heart; love seeks love. The sight of my bleeding Wounds has pierced the hardest hearts, and inflamed the coldest souls with compassion and love. (*Vulnera corda saxea vulnerantia, et mentes congelatas inflammantia*) Will your adamantine hearts alone resist my irresistible love? Must My invitations, all My entreaties, My promises find you still insensible? Had the vilest slave undergone for you the thousandth part of what I suffered, you could not but love him. I alone, having done everything to gain your affections, cannot induce you to love Me. Instead of being loved, I am slighted and despised. Such is my reward for having *loved you with an everlasting love.* « O ye sons of men, how long will you be dull of heart; why do you love vanity? » (Psalm) « O children, how long will you love childishness, and covet things that are hurtful. » (Prov) « Wash your heart from wickedness that you may be saved: how long shall hurtful thoughts abide in you? » (Jer) Hoping to win your love « I bore your infirmities, and carried your sorrows; I was wounded for your iniquities and bruised for your sins. » (Isaias) « I walked sorrowful all the day long. And I looked for one that would

grieve together with Me, but there was none; and for one that would comfort Me and I found none.» (Psalm) If, notwithstanding all I have done and suffered for you, you cannot love me, then, for pity's sake, cease at least to offend Me *Who have loved you with an everlasting love.*

Who could resist such an appeal? Alas! what have we done? We have outraged the kindest Father, the most affectionate Friend, the most passionate Lover. No matter where we turn, we hear voices upbraiding us with our ingratitude. Had a slave rescued us from death, we would not know how to show our gratefulness. Our hearts would beat with joy whenever we would meet him, and we could not refrain from crying out: « Behold our liberator! » O Sacred Heart *Thou* hast rescued us from eternal death, from the abyss of sulphur and fire; in Thy intense love, Thou hast given us Thy Body and Blood to be our Bread of Life! And yet we remain unmoved in seeing Thee dead upon the cross! O God, if Thou wert not infinite goodness; if Thou hadst not given Thy life to obtain our pardon, we should not have courage to ask it of Thee. Pardon, O Sacred Heart, pardon our base ingratitude for despising Thy everlasting love. Thou Thyself, whom we have offended, O Jesus, hast made Thyself our intercessor: *He is the propitiation for our sins.* We repent of having despised Thee, O sovereign Good! receive us anew into Thy favor for pity's sake. *Father I am not worthy to be called Thy son.* No, Sacred Heart, dearest Friend, we no longer deserve to be Thy friends. We would despair, did we not remember Thy words « If the wicked do penance for all his sins which he hath committed living he shall live, and shall not die. I will not remember all his iniquities that he hath done. » We thank Thee O loving Heart! We thank Thee and we love Thee. Come, then, Jesus come, we will no longer despise Thy Sacred Heart; we will not drive Thee away anymore, come and dwell in our poor hearts. Oh! we love Thee and will always love Thee; but do Thou inflame our hearts more and more by the sweet remembrance of that *everlasting love* Thou hast borne us. May that *everlasting love* give us strength to assist at Mass, every morning during the month of June; to

go to Communion as frequently as our confessor will permit us; and to assist at Benediction every evening in honor of that Sacred Heart *which has loved us with an everlasting love.* Amen.

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



## After Communion

*« ad quem diu suspiravi. »*

« Him for whom my soul has panted, »  
 Jesus, my embraces hold ;  
 To my earnest longings granted,  
 Granted to my prayers bold.  
 Powers by which my soul rejoices,  
 Shout in one exulting chord !  
 Shouting loud with jubilant voices  
 Greet the entrance of your Lord.

Sad I was, my heart dejected,  
 Joy nor hope my spirit moved ;  
 Keft of Him my soul's elected,  
 Rest of Him my best beloved.  
 When he came and lowly entered  
 'Neath the threshold of my breast,  
 Oh, how sweetly round Him centred  
 Solaces of heavenly rest !

Not so bright o'er shadowy mountains  
 Bursts the radiance of the sun ;  
 Not so sweetly do the fountains  
 O'er the withered herbage run,  
 As the lonely soul down-drooping  
 Kindles at her Lord's embrace,  
 As, beneath her burdens stooping,  
 New born powers the spirit grace.

Blessings teem, the day adorning,  
 Jesus, when 'Thou com'st to me ;  
 Light and beauty deck the morning  
 Bounteously to welcome Thee.  
 Every joy Thy presence bringet !,  
 Every wish the spirit gains ;  
 For in Thee a fount upspringeth —  
 Fount which store of bliss contains.

T. E. BRIDGETT, C. SS. R.

# There is no heart like Thine.

*Moderato.*

There is no heart like Thine, sweet Lord. There

The first system of musical notation for the hymn. It consists of a grand staff with a treble clef and a bass clef. The key signature has three flats (B-flat, E-flat, A-flat), and the time signature is common time (C). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "There is no heart like Thine, sweet Lord. There".

is no heart like Thine. If its eclipse is loveli - ness. How

The second system of musical notation. The melody continues from the first system. The lyrics are: "is no heart like Thine. If its eclipse is loveli - ness. How".

bright its glow di - vine. The beauty Thou art

The third system of musical notation. The melody continues. The lyrics are: "bright its glow di - vine. The beauty Thou art".

hi - ding now But to return more bright. There

The fourth system of musical notation. The melody concludes. The lyrics are: "hi - ding now But to return more bright. There".

*cresc.*

is no smile like Thine, sweet Lord. To give me de -

CHORUS.

light. Sweet Je - sus to Thee I come, Thy

heart is my home, dear Lord, Sweet Je - sus to Thee I

come. Thy heart is my home, dear Lord Thy

heart. is my home.

## II

There is no love like Thine, sweet Lord,  
There is no heart like Thine;  
Its flames are from eternity?  
Can they be quenched by time?  
The love of creatures soon may cool,  
How can the world be kind?  
There's nothing constant but Thyself  
This fickle heart to bind.

Sweet Jesus. etc.

## III

There is no cross like Thine, sweet Lord.  
There is no cross like Thine;  
Yes, it alone can teach us love,  
And our cold hearts refine.  
When crucified to all but Thee,  
She seeks Thyself alone:  
Oh! blessed is that soul, sweet Lord,  
Thy heart is her home.

Sweet Jesus etc.

## IV

Oh! teach us then one lesson, Lord,  
Forgetting all beside;  
To seek in love, love's own reward,  
And place in this my pride.  
The heart that's wounded by Thy love  
Must suffer things divine.  
Yet, there's no joy like thine, sw. et Lord,  
*And no heart like Thine.*

Sweet Jesus. etc

## A Christian Mother studying God



ONE day a person saw a stranger hastening along the road. He was covered with dust and perspiration ; he looked wearied and troubled. The kind-hearted person cried out : Ho ! stranger, where do you come from ? — Whence do I come ? I do not know — Well, who are you ? I do not know — Whither are you going, then ? I do not know, — and before he had time to ask any more questions, the man disappeared in the distance. The querist could not refrain from thinking the stranger demented. He was travelling in a strange land without knowing whence he came, who he was, whither he was going.

How innumerable the people who imitate the conduct of that wearied traveller. They toil from morning till night, from year to year, from childhood to old age. They go and come, here, there, everywhere, and ignore the wherefore. Earthly, wordly in thought, their hearts are bound to the things of this life, to its sensual pleasures. The reason is because they never think that they are from God, that they belong to God, that they will return to God, to love or to hate Him throughout eternity.

*They are from God !* How many living to-day, can boast of one hundred years of existence ? No one ever thought of them, and yet a certain moment saw them in existence, breathing the air of life. Whence did they come, who created them ? Their parents, perhaps ? The mother of the Machabees answered this question, when exhorting her seven children to martyrdom under the impious Antiochus. « I know not how you were formed for I neither gave you breath, nor soul, nor life, neither did I frame the limbs of any of you. » (II. VII. 22) Who, then, brought them into existence ? The Psalmist tells us. « Thy hands have made me and formed me . . . Know ye that the Lord he is God. He made us and not we ourselves. » Yes, God made man ; consequently, man belongs more to God than the painting does to the artist, than the statue to the sculptor. All of man is God's property ; his body with its different senses ; his soul with its faculties ; his entire life, infancy, youth, manhood, old age. Everything belongs to the Creator. « For we are his workmanship in Christ Jesus. » (Eph. 1 1. 10)

*Why did God create man ?* Was it to amass riches ? The miser

believes so, and he is mistaken. Was it for temporal honor and glory? The ambitious think so, and they err. Was it for worldly sinful pleasures? Such is the libertine's persuasion, and damnation will be his lot. Was it to eat, to drink and to sleep? No. God created man for His glory, to know Him, to love Him, to serve Him in this world, and to be happy with Him forever in the next. The Book of Wisdom (xv. 3) teaches, that to know God is perfect justice, and to know His justice and power is the root of immortality. And shortly before His Passion, when praying for His Apostles and the world our Lord Jesus Christ said. « This is eternal life that they may know Thee, the only true God. » (Jo. xvii. 3)

How can man acquire a proper knowledge of God? A monk was one day walking along the solitary sea shores, absorbed in the contemplation of God's greatness; he was looking for something in nature that would give him an idea of the Creator. He raised his eyes and cast them over the ocean's deep. Like King David, he admired that vast expanse of waters, and in his heart he repeated the Psalmist's words: (xcii. 4) *mirabiles elationes maris* — « Wonderful are the surges of the sea; wonderful is the Lord on high. » On the summit of every surf that broke on the beach, he imagined he saw so many different words written in letters of gold. He read thereon, that the God whom he sought to comprehend, was omnipotent, omniscient, all-wise, immense, immutable, infinitely holy, just, good, true and faithful. Every billow that died at his feet, brought him a different name of God's infinite perfections. It seemed to appeal to him, to devote his life to the study of his Creator by the proper consideration of each separate attribute. —

Want of space will not permit a proper exposition of God's manifold perfections. A brief explanation of one or two, will, however, teach us how to acquire a greater knowledge of God.

*God is omnipotent.* That is to say, He is all-powerful, He can do anything He wills. Before the beginning of time, nothing but God existed. He spoke to chaos, and immediately the sun shone in the heavens; the stars and the moon appeared in the firmament; the rivers flowed to the ocean; the earth gave forth its fruit, and, finally, God created man, the master and lord of all. Nothing is difficult or impossible to God's omnipotence. If He so desired, He could create thousands of other worlds greater and more marvellous than this one, which is the admiration of man. After considering all this, let the mother adore Almighty God, the Maker and Ruler of all things, saying: «Great

and wonderful are thy works, O Lord God Almighty: just and true are thy works, O King of ages. Who shall not fear Thee, O Lord, and magnify thy name. » (Apoc. xv. 3) Let her be ever mindful that she belongs to God in a threefold manner; as a creature drawn from nothingness, where she might have remained for eternity, incapable of ever knowing or loving Him. She belongs to God who redeemed her from eternal death, and who imparts new life into her every moment of her existence, otherwise, she would return to nothingness. She should never forget that God has supreme dominion over her; she belongs to Him in prosperity and in adversity, in health and in sickness, in life and in death. When worldly honors tempt her, when mundane splendors dazzle her, let her ask herself the question: «What is all this vanity in comparison to the power and sovereign grandeur of my God, who stretcheth out the heavens as nothing, and spreadeth them out as a tent to dwell in? He hath made the judges of the earth as vanity; He hath blown upon them and they are withered, and a whirlwind shall take them away as stubble. » (Isaias xl.). Let her make good use of her maternal authority given to her by the Almighty. It is an emanation of Divine Power, whereby she may govern her children and uphold her position in the family. Above all, she should exercise her authority in God's behalf, that His commands be kept by her children, that they learn to submit to the Divine Will in all.

*God is all-knowing, all-wise.* God is everywhere, therefore, He sees and knows all things. He knows every grain of sand on the sea-shore, every blade of grass on the earth, every star in the skies, every angel in heaven, every man, woman and child, living or dead. He is cognizant of every event that happens in the world, of the projects of nations, of the most secret affections and actions of men. It is folly for sinners to try to hide from the all-seeing eye of God. He watches them, hears them, awaits them, and will one day judge them. — God's wisdom comes in the wake of His omniscience. By that wisdom, the Almighty knows perfectly well what is right and just, and the means to accomplish it. He wills nothing but what is good, because no evil can proceed from Him, who is supreme goodness. Those who are influenced by that Wisdom, savor things that are holy, and love all that is good. They shun the false maxims of the world, its artifices and guiles. They are guarded against its seductions and false principles. They eschew hypocrisy and all fallacious means that might help to attain an end. « *Probity, honesty, straightforwardness* » is their motto. That Wisdom points out to them the folly of sinners who spurn its guiding light;

who wish to be guided by their own false science ; who ridicule the just, living according to the wisdom of God. The servants of Christ submit patiently to the bitter sarcasms and insults of these false sages, because a day will come in which they will hear them repeat the worthless lamentations of the damned : (Book of Wisdom v) « These are the just, whom we had sometime in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honor. Behold how they are numbered among the children of God, and their lot is among the saints. Therefore, we have erred from the way of truth, and the light of justice hath not shined unto us, and the sun of understanding hath not risen upon us. We wearied ourselves in the way of iniquity and destruction, and have walked through hard ways, but the way of the Lord we have not known. What hath pride profited us? or what advantage hath the boasting of riches brought us? All these things are passed away like a shadow, and we are consumed in our wickedness. But the just shall live forever more ; and their reward is with the Lord, and the care of them is with the most High. »

These fruitless lamentations are from the damned, who during life were guided by the false wisdom of this world. With what earnestness then should not a mother invoke the wisdom of God. She would soon understand that the only true knowledge is that which will guide her and her family conformably to the Will of God. Directed by the Eternal Wisdom, she would refrain from educating her children according to the world's ideas and its perverse maxims. She would teach them the inconstancy of human things, the way to salvation and the necessity of preparing for eternity.

Meditating in a similar manner upon the other attributes of God, a mother would soon acquire a sufficient knowledge of her Creator, to make her place that study above all others. She may say she has no time. It is more frequently a want of taste than a want of time, that is lacking. If leisure hours can be found for idle gossip, and the reading of the newest sensational novel, or the journals that illustrate the latest fashion, surely, she can devote at least one quarter of an hour every day, to the reading of some serious book treating of God and of His mercies to man, for instance, the life of some saint. That book will teach who God is : and from the examples of that saint she will learn that « to know God is perfect justice and to know His justice and His power is the root of immortality. » (Wisdom xv. 13)

When St Thomas of Aquino was only five years old, he was one day playing under the old oak trees surrounding the monastery of Mount

Cassino. He soon grew weary of the childish games, and retired to a solitary spot, where a monk, seeing him pensive and absorbed in thought, asked what troubled him. Fixing his eyes on the aged servant of God, the child replied : « Master, I am trying to comprehend God, could you tell me what God is ? » — How many mothers could give a satisfactory answer to their child's simple question, « *Mamma, who is God ?* »

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

After mass — Ireland.

The Sacrifice is over and complete, —  
 A simple country mass, —  
 The people rise and worship as is meet,  
 Then from the temple pass ;  
 Each face the glory of the mercy - seat  
 Reflects, as't were a glass.

The withered features of the aged folk,  
 To me less wrinkled seem ;  
 On rugged forms, bent by the toiler's yoke,  
 There rests a softening gleam ;  
 As Moses' face, when God from Sinai spoke,  
 Caught a transfiguring beam.

The girls in groups adown the steep bareen  
 Move with unstudied grace ;  
 While here and there, close hooded, may be seen  
 A sweet Madonna — face.  
 The eager, bashful boys, two minds between,  
 Loiter behind a space.

The acolytes that in the altar's ray  
 Like purple orchids bent,  
 Transplanted to the common light of day,  
 Shout in pure merriment ;  
 Thrice happy boys, in whose unclouded way,  
 Pastime and prayer are blent.

(*Irish Monthly.*)

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

**O***N* obedience and conformity to the will of God. —The will of God is the first cause of everything that happens in the world. We are under the necessity of submitting to His decrees, because whatever efforts we should make to resist them would be vain and fruitless. Jesus Christ commands us to ask « that the will of His heavenly Father should be done on earth as it is in heaven. » (Matt. 6-10.) We read that His life was entirely devoted « to do the will of Him that sent Me, that I may perfect His work » (Jo. 4-34.) Indeed, this is perfect obedience not merely doing what is commanded, but being ever ready and willing to do it with a great heart for God's sake. Obedience is the most difficult and at the same time the most excellent of all the moral virtues. It is the sacrifice of his own will, and man can offer to Almighty God nothing greater than the submission of his will to that of another for God's glory. In the fourth commandment God enjoins upon us His will towards our parents and superiors, in the precepts of the Church and by many other ways He details our duties of life. But that we may learn to submit, and to bore to that adorable will, and lovingly to embrace the decrees of eternal Providence, we should maturely weigh *the excellence of our conformity to the will of God.*

Our whole perfection consists in loving our most amiable God. « Charity is the bond of perfection. » (Col. 3-14.) Now all the perfection of the love of God consists in uniting our will with His most holy Will. The principal effect of love, as St Denis says, is to unite the wills of those who love, so as to make them but one and the same will. Hence, the more one is united with the divine will, the greater will be his love. Mortifications, meditations, communions, and works of charity towards our neighbor, are indeed pleasing to God ; but when ? when they are performed according to His will ; but when

they are not the will of God, they are not only pleasing to Him, but hateful and deserve punishment. If a master had two servants, one of whom toiled through the day without ceasing, but would do everything in his own way; the other toiled less, but was obedient to his master, assuredly the master would love the second rather than the first. How can our actions promote the glory of God, when they are not according to His good pleasure? The Lord, said Samuel to Saul, desires not sacrifices, but obedience to His wishes: «Doth the Lord desire holocausts and victims, and not rather that the voice of the Lord should be obeyed?... It is like the crime of idolatry, to refuse to obey.» (1 Kings 15-22.)

The greatest glory, then, that we can give God, is to fulfil His will in all things. Our Redeemer, who came on earth to promote the divine glory, accomplished His will. Hear now St Paul introduces Him as speaking to His Eternal Father: «Sacrifice and oblation Thou wouldst not: but a body thou hast fitted to me... Then said I: Behold, I come... that I should do Thy will, O God.» (Heb. 10-5.) And He frequently declared that He came down from heaven, «not to do my own will, but the will of Him that sent me.» (Jo. 6-38.) And in this He wished that the world should know the love which He had for His Father, in obeying His will; and that those who would do likewise, He recognizes for His brothers: «whosoever shall do the will of my Father, who is in heaven, he is My brother.» (Matt. 12-50.)—This has ever been the end which all the saints have had constantly in view, well knowing that in it consisted all the perfection of the soul. St Teresa says: All that should be sought for in the exercise of prayer is conformity of our will with the divine will; assuredly in this consists the highest perfection. He who excels most in this practice will receive the greatest gifts from God, and will make the most progress in perfection.

God called David a «man according to my own heart, who shall do all my wills.» (Acts 13-22.) David was always prepared to embrace the will of God, as he declares: «My heart is ready, O God, my heart is ready.» (Ps. 56.) And all that he asked of the Lord was to teach him to do His will: «teach

me to do Thy will.» (Ps. 142.) One act of perfect conformity to the will of God is sufficient to make a saint. Witness a St Paul : while yet a persecutor of the Church, enlightened and converted by Jesus Christ, what did he say ? « Lord, what wilt Thou have me to do ? » (Acts. 9-6.) He offered himself to His will, and God declared him a vessel of election and Apostle of the Gentiles : « This man is to me a vessel of election, to carry my name before the nations. » (Acts. 9-15.) Yes, for he who gives his will to God, gives Him everything. He who gives his property in alms, his food in fasts, gives to God a part of what he owns ; but he who gives Him his will, gives Him the whole. He can say : I am poor, O Lord, but I give Thee all I have. And this, indeed, is all that God expects from us : « Son, give me thy heart. » (Prov. 23-26.)

We should also measure, if possible, *the extent of our conformity to the will of God.* It consists in embracing the will of God in all things which happen, whether they be pleasant or displeasing to self-love. In this is proved the perfection of our love for God. Blessed John of Avila said : one « Blessed be God » when things go wrong with us, is worth a thousand acts of thanksgiving when things are agreeable to our inclinations. — Moreover, we should not only unite ourselves to the will of God in adverse things, which come directly from God, as infirmity, desolation of spirit, poverty, the death of relatives, and the like ; but in those also which come from creatures, such as contempt, loss of character, injustice, and all kinds of persecutions. When injured in reputation, honor or goods, we should consider that God does not will the sin of those who injure us, but nevertheless He wills our humiliations, our poverty or mortification. It is certain and of faith, that nothing happens in the world but by the will of God. « Good things and evil, life and death, poverty and sickness, are from God. » (Eccclus. 11-14.) It is true, as I have said, that when a man unjustly offends you, God does not will his sin, nor concur in the malice of his will ; but He does indeed concur, by a general concurrence, to the material actions with which any one afflicts you, shames or injures you, so that the offence which you suffer is assuredly willed by Almighty God, and comes to

you from His hands. Thus the Lord told David that He would be the author of those injuries which David would receive from Absalom: « I will raise up evil against thee out of thy own house. » (2 Kings 12-11.) And Jesus Himself said to St Peter, that His death and Passion would come to Him, not so much from men as from His own Father: « The chalice which My Father hath given me, shall I not drink it? » (Jo. 18-11.)—When the messenger came to tell Job that his enemies had taken away all his goods, and had slain his sons, what did the holy man answer? « The Lord gave, and the Lord hath taken away. » (Job 1-21.) He did not say: The Lord gave me sons and property, and my enemies have taken them away; but, « The Lord gave, and the Lord hath taken away, » because he well knew that his loss had been willed by the Almighty. Hence he added: « As it hath pleased the Lord, so is it done: blessed be the name of the Lord. » (Job 1-21.) We should not therefore take our troubles as if they happened by chance or came only from the malice of men; but we should be persuaded that whatever happens, happens to us by the will of God. Know, says St Augustine, that whatever happens here contrary to our own will, does not happen but by the will of God. (in Ps. 148.) Epictetus and Athio, two blessed martyrs of Jesus Christ, when put to torture by the tyrant, torn with iron hooks and burnt with torches, only said: May Thy will, O Lord, be done in us. And when they came to the place of execution, they exclaimed aloud: Be Thou blessed, O Eternal God, because Thy will is fully accomplished in us.

Lastly, he who acts in conformity with the will of God, not only becomes holy, but also enjoys continual peace. « Whatsoever shall befall the just man, it shall not make him sad. » (Prov. 12-21.) Those who love God are always content, because all their pleasure is to fulfil the will of God, even in adverse things, so that their very troubles are changed into delights, at the thought that by willingly accepting them they please their beloved Lord. And in fact, what greater happiness can man experience than the fulfilment of all that he desires? Now, when a person wills only what God wills, no matter what happens in the world (except sin), as all happens by the will of

God, he has whatever he wills or desires. This is the glorious liberty which the sons of God enjoy, which is worth more than all the kingdoms in the world. This is the solid peace which the Saints experience, and «surpasseth all understanding.» (Phil. 4-7.) All pleasures, festivals, banquets, honors and worldly gratifications, while they allure the senses and delight them for a few moments, afflict the spirit. Hence Solomon, after having enjoyed to the utmost all worldly delights, exclaimed in affliction: «But this also is vanity, and vexation of spirit.» (Eccl. 4 16.) On the contrary, our Lord said to His Apostles: «Your joy no man shall take from you... Your joy shall be full.» (Jo. 16-22.) He who lives always in conformity with the will of God, enjoys a full and perpetual peace; full, because he has all that he desires, as we said above; perpetual, because no one can deprive him of such joy, as no one can prevent whatever God will. «And on earth peace to men of good will,» said the angels to the shepherds. (Luke 2-14.) And who are the men of good will, but those who are always united with the will of God, which is ever sovereignly good and perfect? («The good, and the acceptable, and the perfect will of God.» (Rom. 12-2.) It is such, because God cannot will anything but what is best and most perfect.

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

Read St Alph. on the Practice of love (Chap. IX.)

### In the far South.

Rev. Thos. Donovan, Rector of St Joseph's COLORED CATECHETICAL COLLEGE, Montgomery, Alabama. The new college opened Nov. 1, 1900, for the purpose of training young colored men as helpers in the Catholic ministry. The young men who go to college have to be recommended by other priests being enrolled as students. After an examination they will be accepted and given a five years' course. They will then be sent out to the different missions to teach Christian doctrine for the good of the colored community, and if needs be, to give a reason for the faith that is in them. — This new work of making Catechists met with the high approbation of Card. Gibbons and the Prefect of the Propaganda. They appeal for help from Catholics, God's charity will assist them. And we do pray Good St Ann to protect and multiply those generous Catechists, and to help and bless their noble-hearted Director.

## ST ALPHONSUS AND THE LABORER

**I***N truthfulness and secrecy.* — « O my God, I believe, because Thou art the infallible truth. » If this perfect truth and sincerity of God is the foundation of all our hopes in Him, a perfect truth and sincerity on our part ought to correspond to it. The soul that desires to make her salvation sure, will begin by holding all lying in abhorrence. Now a real sincerity of character will throw out all exceptions; it will speak truth in small, and great, in all things. Just as the magnet draws to itself all the little bits of iron, so will true sincerity of character draw all our little actions and words to itself and make them all sincere and truthful. On the contrary, lying eats out and corrupts the whole character; it extends as well to God as to man. If you deceive your neighbor, you will begin to deceive yourself, and frame excuses for sin, and plaster it over until your own conscience is blinded by a false light.

It is in view of this nature of lying and these consequences which are so apt to follow, when it is allowed to go on in little things, that God so strongly denounces lying in the Scriptures. « When the devil speaketh a lie he speaketh of his own, for he is a liar and the father of lies. » (Jo. 8-44.) The devil is the father of lies, which he stirs up in the hearts of those who give ear to him, and all the various pretexts and excuses which he insinuates, to hinder them from telling the truth.

—The first of these excuses arises from the desire to get rid of some trouble or scolding. A servant has been negligent of her duty. Her mistress goes down into the kitchen and finds a great heap of dirty dishes that ought to have been washed and put away long ago; or the floor that was to be scrubbed, is in a filthy condition; or the beds are not made up, late in the day; or the meals are behind time, or half cooked or burned, or many other things neglected which I cannot specify. Now, instead of acknowledging and resolving to do better,

there are a lot of lies ready for the occasion. She had such and such things to do, and was overburdened with work, or she felt unwell, or the fire would not kindle, or the stove would not draw; anything, for an excuse. The mistress may be deceived sometimes, but she at last finds out that these excuses are a pack of lies; and the result is, more scolding and vexation, and dismissal from the service. While, had all been frankly owned and sincerely amended, this speaking the truth would atone for many a shortcoming.

Sometimes the lying is to cover up some injury to the property of your employer. You have broken dishes, or allowed something to go to ruin through carelessness. You think something may be taken from your wages, and you deny it. Have you not deserved all this? Of course. Well, then, if you will not commit a double sin, own up and take the consequences, like a Christian. Oh! but it was but a small matter; what is the use of having a fuss about it?— Let me tell you what happened once from telling a lie about these small matters. The Empress Eudoxia received the gift of a perfect and beautiful apple from her husband, the Emperor. She sent it as a present to a sick nobleman, called Paulinus. The Emperor by chance found out that Paulinus had this apple; and being of jealous disposition, he asked his wife what she had done with the apple he gave her. Through fear of a little displeasure, instead of owning that she had given it away, she said that she had eaten it. Her reply fixed the evil suspicion so deep in the Emperor's mind that Paulinus was ordered to be slain, and the Empress was divorced, and sent away into banishment. So much for a lie about an apple.

Sometimes the lie is to conceal a petty dishonesty. You have taken some trifling thing for your own use, or given it away to your friends. Shame puts you up to deny it and tell lies to screen yourself. This is sometimes a very dangerous snare, and arises from the sins of others. There are others in the house who are dishonest, and who want you to carry on their designs, so that they may not be told of. No matter what their reason may be, have nothing to do with it, never tell a lie for them.— But suppose it is the head-servant of

the house, who has the confidence of the family, and threatens to get you turned out if you do not do as they wish of you. Never mind : suffer yourselves to be dismissed, but do not steal, do not lie.

Even if it be a child in the family, a brother or a sister of your employer, have nothing to do with their wickedness. If it be a partner in any business in which you are employed, who is stealing from his partner, and who threatens or coaxes you, give no heed to him. Even with slanderous stories set afloat about you, out of spite and malice, do not be moved an inch from the right course. God will reward you for all you have to suffer. — Perhaps you say, « I would not care so much for myself, but it is a good thing to get her, off or him. » No, let him or her manage their own affairs, but keep your soul clear of lying for them. To screen a friend may be well enough, if it can be done without sin. But you have no right to sin that good may come. This is the devil's artifice to cheat souls.

*Obligation of secrecy.*— It is not merely a thing of the utmost importance to be faithful in respect to the property of your employers, but also in regard to their character and reputation. In order to do this, in the first place, you must be on your guard against idle curiosity, and keep your mind from desiring to know their secret affairs, as well as your eyes and ears from spying them out or listening to them.

It stands to reason that it is wrong to do so ; and I know the voice of your conscience warns you that you have no business with such things. Scripture tells us the same in the strongest language. « We have heard that truth there are some among you who walk disorderly, working not at all, but curiously meddling. Now we charge them that are such, and beseech them by the Lord Jesus Christ that working with silence they would eat their own bread. » (2 Thess. 3-11.) This vain itching spirit of curiosity leads to numerous sins. A person of that kind will prove a leaky vessel. She will not rest until she has talked it over with her friends and acquaintances. Everything that goes on in the house will be retailed. It may be, sins or faults of character will be spread about, dressed up in such a way that they have quite a different look from the

reality. As Scripture says : « they learn to go about from house to house ; not only idle but tattlers also and busy-bodies, speaking things they ought not. » (1 Tim. 5-14.)

All this is wrong ; it is violating that agreement which must always exist between masters and servants. When you entered their house, they committed to you, of course, and of necessity, many things relating to their private lives ; and it was understood that these things were sacred, and to be kept in the house. It is most necessary that it should be so. For « the words of a tale-bearer are as wounds that penetrate to the inmost parts of the boweis. » (Prov. 26-22.) And God abhors such conduct.

But is it right, in any case, to reveal the sins or faults of those who employ you ? In answer to this question, I say that although as a general rule it is not right, there are some exceptions. Your own good, or that of another, may justify it sometimes. — For instance : If you have to leave certain employers, on account of their misconduct or ill usage, and your parents or relations, who have a right to know, inquire the reason, and you cannot conceal it without mischief, you could make known why you had to leave. — Or suppose another intends to take service in a place where you have been living, and which is a dangerous one for her ; charity would require that she should be put upon her guard, and not allowed to run the risk of serious damage to her soul or her character.

A great deal depends on circumstances. You should be careful not to reveal more than is necessary, and to take into account the character of the parties to whom you reveal it, whether they be prudent and discreet, or light-headed and rattle-brained persons. Necessity is the only plea for speaking at all ; and necessity must put the exact limit to what you speak. It is well to take advice of those competent to give it. And above all, lay the matter before God.

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

## STANDPOINT OF A ROMAN CATHOLIC ON RELIGION.



*CORPORATE reunion or the movement of Ritualists.*

— To-day, after having stated so many facts of history, I want to have some leisure for discussing the relative position of yourselves and the Greeks in respect to the centre of unity, and also the feasibility in your case of Corporate reunion.

— I am really anxious to hear how you will treat the subject of Corporate Reunion, a project towards which, in England, many more hearts are setting than probably you imagine. The association of the English Church Union has several thousand members and many persons of the highest position in Church and State.

— I accept your facts, friend, and assuming them to be correct, they certainly represent a most important phase of the Catholic movement in your Church.

— Just so, I feel convinced that if the authorities of Rome were properly informed that thousands of Anglicans are anxious for reunion, they would be met in the same way in which the Greeks were met at Florence; and as there are no *political jealousies and temporal questions likely*, as in the case of the Greeks, to keep the two Churches apart, I should hope that the near future might witness the reunion.

— God grant it may be so, noble friend, but somehow this idea of corporate reunion does not fit into my head. As regards the Greeks the case was very different; and if the Anglicans were in the position of the Greeks, no doubt what the Church did once she would do again, but there are great difficulties in the way.

— How do you mean that our case is so different from that of the Greeks? What are those difficulties? Pray, state them.

— They are mainly these: first — you are not a corporate body, except in a material sense; you have no internal principle of cohesion by which you can act as a moral body; you

have not one idea which animates your material unity and makes you one, as the soul gives unity to the body and constitutes man's personality. You have your High Church, Low Church, and Broad Church parties, each of these has something of an animating idea ; but the Church of England, as a whole, has no personality. In the event of advances such as you desire, being made by the Holy See for a corporate reunion, there is no one who could treat in the name of the whole body ; no one who could be treated with. The bench of Bishops is utterly at variance on first principles ; there is no one supreme principle which binds them together, unless, indeed, it be the principle of the Royal Supremacy. On this you could not take your stand ; you do not even all hold it in the same sense. In fact, it is because you have really given it up, except in words, that you are prepared to accept the Papal Primacy, which is its contradictory. Those who hold it in the old legal sense of the Tudor Sovereigns and the founders of the Anglican Church, would not, and could not, join with you in any steps towards reconciliation with Rome.

— I admit that. Of course the Low Church and Broad Church Bishops and their party would not join with us.

— Then, I understand, that by Corporate Reunion you do not mean the reunion of the Established Church with the Church Catholic, but of a Section of the Church, cleared by their own Secession or that of their opponents from the rest of the Anglican community.

— Well, yes, I suppose it would come to that ; nothing else would be feasible.

— But then, I would ask, are those who think with you sufficiently united, numerous, and influential to be able to carry the great body of Bishops, clergy, and people with you ?

— I do not know ; certainly the Bench of Bishops would not stir, or rather would be actively opposed to the movement.

— Then it is clear that those who think with you have no foothold in the Establishment ; and the first step you would have to take would be to constitute yourselves a Separate body, by seceding from the Establishment and becoming a Free Church, independent of the State and the State Bishops.

— Well, there are many amongst us who look forward to such a movement. The present controversies and other questions involving doctrine are making it more and more clear every day, that the present anomalous State we are in, of men holding absolutely contradictory theories of doctrine and Church government, cannot long continue. One party or the other will have to secede, but Catholic principles are spreading immensely; if the movement of the last twenty years continues we will probably make the dominant school in the Church of England.

— But is there any probability of the present majority who are against you, of the bishops and leading laity, and especially leading Statesmen, permitting you to remain long enough on your vantage-ground in the Established Church as teachers of the people, with the use of the Churches and with your seats in the Legislature, to bring this about?

— I am not sure of that. There is an increased feeling amongst leading Statesmen, that what they call our innovations in doctrine and ritual cannot be suffered to go much further. Yet, on the other hand, there is a great repugnance amongst these very parties to take any strong measures which should drive us into secession, and be the beginning of the break-up of the Established Church. But, in fact, I think this last must come; and the precedent of disestablishment has been applied to the Irish Church. It is true, also, there is a decided reaction in defence of the Establishment, and so it is possible that we may be tided over the shoals and breakers amongst which we are now drifting.

— There you struck it, my friend, and is not this reaction rather in favor of rendering your Church but a function of the State, an instrument for educating the people in the principles of order and loyalty? And would not these very men be most opposed to a reunion with Rome, and will they long tolerate your party and your Catholic doctrines and practices? I ask because I want clearly to understand what are the views and prospects of the Catholicizing school of which you are the exponent.

— I confess that my fears are greater than my hopes, and I

think it most probable that we shall have to secede as a body, because we cannot consent to give up or cloak the doctrines which we believe to be God's truth. The external practices, which are designated as Ritualism, are valued by us and abhorred by the others, because they distinctly set forth Catholic doctrine.

— Then, here, is one startling difference between your position and that of the Greeks at Florence. The Greeks were a real corporate body, animated by an internal principle which bound them together. The Bishops represented the whole body of their Church. They could treat in the name of the Church, and could be treated with. If one or two Bishops and a section of their flocks had offered to treat at Florence for reunion, it would have been as a seceding body that they would have come into the Council, not as the representatives of the Eastern Church. Still, there is no doubt that the Church would have accepted and met their advances. We have just seen that this is not so with the Anglicans.

Then there is another difficulty : the Greeks were united on the principle of the Primacy, they did not deny that in the normal state of the Church the See of Peter was the divinely appointed centre of unity with rightful supremacy over all the Churches. This is shown by all the acts of the Eastern Church which I have quoted, and by the fact, that, whereas at Florence there were many sessions and much disputing over other points of doctrine, such as the procession of the Holy Ghost ; and even of discipline, such as the use of leavened bread in the mass, the question of the Primacy was settled in a single session.

— That is certainly remarkable. How do you account for that ?

— Because the original schism of the Greeks was not on any point of doctrine ; it was simply a question of personal ambition of the Patriarchs of C. P. and jealousy on the part of the Emperors against the influence of the Popes, and later on, against the Emperors of the West, as restored by the Popes in the person of Charlemagne and his successors. They apparently justified their position on account of the addition of the

*filioque*. to the Creed as used in the West. Before they took up this permanent position of antagonism there was, indeed, insubordination and estrangement, and temporary schism. The Popes excommunicated certain Patriarchs and certain Emperors, but communion had not formally ceased nor the Greek schism, properly so-called, taken place. — By the time of the Council of Florence and ever since, the position taken up by the Greeks was that the Roman Patriarch had lapsed into heresy by adding to the Creed and teaching, as they maintained, two principles in the Godhead; and they held, and still hold, that by heresy the Successor of St Peter had lost his Primacy of jurisdiction. The efforts of the Latins at the Council of Florence were directed to explain to the Greeks that they did not hold the procession of the Holy Ghost from the Son, in any sense which did not admit an orthodox meaning and to justify the addition to the Creed; although they did not require of the Greeks to make the same addition provided they allowed the sense of the Latins to be orthodox. Nearly the whole work of the conferences of the Greeks and Latins was to make this point clear, and when the Greeks were once satisfied that the Latins were not heretical, they accepted as a matter of course the Roman Primacy. It was because the Greeks held in principle the true doctrine on the nature of the visible Church and its Head, that the project of corporate reunion was possible.

The position of the Anglicans is different in essential particulars. I say nothing about the great body of those who reject all Primacy of the Pope, and so renounce the Divine principle of visible unity; but even those of the more advanced school seem to have no real hold of the doctrine of the Papal Supremacy. Dr Pusey, for instance, says indeed that « the Primacy would be no difficulty, » but when he denies that the Bishop of Rome has any Primacy of divine right, giving him authority over other bishops; this is to accept the term and reject the meaning of it, so that there is no basis for reunion.

— Well, but is it not possible that if we Anglicans met your Bishops, by conferences and mutual explanations we might come to some basis of reunion?

— It is quite possible, dear friend, and therefore I should be delighted if many of you accepted the invitation of the Holy Father. (See Leo XIII *Satis cognitum*. Jun. 1896.)

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

—\*—\*—\* **Signal favors** \*—\*—\*

**W**aterville. — I have been troubled with my head all last winter, and I promised St Ann if she would cure me and my daughter, I would have it published in the *Annals*. I have been cured and my daughter is better.

M. F. R.

**B**oston, Mass., — Dear Father, please publish the following: A woman living in *Boston, Mass.*, had very bad heart trouble. Several doctors had treated her but she obtained no relief. She finally had recourse to St Ann and used St Ann's oil for three days, promising at the same time to have it published in the *Annals*, if she obtained relief. After the third day she obtained relief, and is now well. Thanks to Good St Ann.

S. M. S.

**U**nity, Wis., — Dear Father, please allow me space in your *Annals* to return my heartfelt thanks to St Ann for her kindness to me. About Thanksgiving day I was taken ill with heart disease and nervous trouble. I thought sure I would die. I got so poor and so weak, that I could hardly stand on my feet. So I promised St Ann, if she would cure me, I would have a mass said in her honor and would wear her *Annals* on my heart for six months. I got better right away. This is not the first time she helped me. Thanks to Good St Ann . . . I promised to have it published that others may have more faith in her. May She be ever at my side.

MRS. HARRIET NELSON.

**H** yde Mich., — Dear Father, last March my child was playing in the shed, where she slipped and hurt her knee badly, tearing the skin off. I tried different things to cure it, but without avail. The result was a running sore. We lived far from town. So I appealed to St Ann and placed my child under her protection. In repeating a few prayers to St Ann, I cut her picture out of the *Annals*, and placed it on my child's knee, and wrapped it around with a bandage. She was cured almost instantly. . . .

Yours respectfully

MRS HENRIETTE MUTHER.

JEFFERSON S. D.

Jan. 6<sup>th</sup> 1901.

Very Reverend Father,

**W** ITH happiness and gratitude beyond all expression, I write you these lines in fulfilment of the promise I made to Good St Ann, to write some details about my cure, for insertion in the *Annals*. I will be brief, because you are never at a loss for facts to relate in your columns.

I was ill unto death and suffered excruciating pains in my limbs which were caused by rheumatism. But with fervent prayer and alms to Good St Ann my wish was granted and I am in perfect good health and am spared to my young family.

I wish my cure published in the *Annals* so that all who read them will be filled with gratitude for so great a favor.

Many thanks to Good St Ann for other favors received.

A faithful child of Good St Ann. MRS JOHN COLLINS.

**The Divine Plan of the Church,** *where realised and where not,*  
— By Rev. John Mac Laughlin, Author of *Is One Religion as Good as Another.* — Every sincere seeker after Christian truth, will find in this volume highly recommended by His Eminence Cardinal Vaughan, a clear and irrefragable solution of the great question *where is the true Church to be found?* The Author carries his readers above the ordinary level of every day controversies, and seeks the necessary type of the Church in the Divine Mind of her Founder. The book points out the fundamental difference which must forever exist between the true Church and the thousand and one various new-Catholic systems, that turn like vanes, to suit the worldly wishes and heathen wants of nations and individuals. A Preface by His Eminence the Cardinal Archbishop of Westminster, is a sufficient guarantee and commendation of the work. (Sold by Benziger Bros., New-York. Cloth, 2/6 ; Stiff Paper, 1/6.)

## THANKSGIVINGS

**K**ingston, Ont: «Enclosed \$1.00, grateful offering for two favors received.»  
M. D.

Moose, Creek: «For my child's cure and mine from sore throat with promise to publi-h.» Subscriber.

Bridgeport, Conn: «For being cured from hip trouble.» Joseph J. Crowley.

Colton, Wis: «For five favors obtained.» Mrs L. Lord.

Enterprise, Ont: «For favors obtained.» Anthony Finn.

Marysville, Ont: «For favor granted.» Anderson.

Toronto: «For my mother's recovery.» M. L. S. Cook.

Lewiston, Me: «Enclosed for thanksgiving mass for my recovery.» H. F. Cody.

Nashua, N. H.: «For cure from sore side after promising to subscribe to the *Annals*. Also for many other favors rec'd. Mrs Dowling and daughter.

Moose Creek, Ont.: «For relief from stomach trouble.» Mrs A. Cummings.

Green Bay, Wis.: «For recovery from lung fever. Enclosed 40 cts.» A Subscriber.

Winooski, Vt.: «For recovery from sore throat, cramps and rheumatism.»  
Off. \$1.00. M. E. B.

East Pawas, Mich: «For cure of severe pain in wrist.» Mrs Alfred Noel.

Lancaster, N. H.: For son's cure.» Off. 50 cts. Mrs S. S.

Benson, Minn.: «For being cured from nervous sickness.» Mrs N. Chevalier.

Garden Island, Kingston: «St Ann cured me from rheumatism, after medical aid had failed.» Edyth Sauv .

St Johns, Nfld.: «For cure from eczema, after suffering for eight years.»  
Thanks to St Ann. M. J. O'B.

Waterville, Conn.: «St Ann cured me and my daughter from headache. I promised to have it published.» M. F. R.

Hyde, Mich.: «I wish to thank St Ann for curing my child. She had fallen and hurt her knee; a running sore was the result. I applied the image of St Ann to the knee and the wound healed immediately.» Mrs Henriette Muther.

St-Raymond: «For having sore limb cured.» Subscriber.

Arnprior, Ont.: «For cure of grand-child's eye.» Subscriber.

Boston, Mass.: «Several doctors treated me without success for heart trouble. I began a novena in honor of St Ann, with application of her holy oil. The third day (of my novena, I was completely cured.» S. M. S.

Wilder, Vt.: «Enclosed \$1.00, in gratitude to St Ann for relief in sickness.»  
Mrs David Mossey.

Menominee, Mich.: «For success in teacher's examination.» M. E. L.

Unity, Wis: «For immediate relief from heart disease and nervous trouble by applying St Ann's picture.» Mrs Harriet Nelson.

Grogan, Ohio: «Many thanks to St Ann for favors received.» Mrs P. Finouf.

## RECOMMENDATIONS TO PRAYERS

### General Intentions

**T**HE 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 Bourgeoise, Mother d'Youville, John Nepomucene Neuman, and others who have died in odor of sanctity in North America.  
 The Canonization of the Saints of Ireland and a speedy restoration of her rights.  
 The Benefactors of St Anne's Basilica.  
 Persons already recommended and whose prayers have not been granted.

### Special Intentions

Nashua, N. H. : \* For recovery from nervous prostration and sister's cure \*  
 M. A. L. D. — Pawtucket, R. I. : \* For a cousin's health and my recovery from mental affliction and sore glands. \* M. P. — Enterprise, Ont. : \* For wife's recovery. \* Anthony Finn. — Merrill, Wis. : \* For recovery from sickness. \* L. G. Bouchard. — Cobourg, Ont. : \* For a special favor Off. 50 cts. \* Subscriber. — New Bedford : \* For husband's employment, child's cure and my own. Off. 50 cts. \* Mrs M. C. Duncan. — Powers, Mich. : \* That husband may abandon liquor and cure of child's eyes. \* Mrs C. L. — Hinchbrook, Con. : \* For recovery from general debility. \* Mrs Thomas Fitzgerald. — Philadelphia, Pa. : \* A father's cure, my own, and a brother's reformation. \* Mary S. S. — Nashua, N. H. : \* For special favor. Enclosed \$1.00 for two masses. \* Mrs J. F. — San-Francisco, Cal. : \* My husband and family and several bad Catholics. \* Mrs H. M<sup>c</sup> G. — Yarker, Ont. : \* My sister's recovery, vocation of two children and peace in two families. — South Bend, Ind. : \* For peace in a family and husband's conversion. Off. 50 cts. \* Mrs P. K. — Wilton N. H. : \* To obtain a spiritual favor. Off. \$1.50 \* Mrs G. B. — St-Raymond : \* To be cured from tumor. \* Subscriber. — Nashua, N. H. : \* For my mother's cure and strength. Off. \$1.00. \* — Brandon, Man. : \* For success in serious operation. Off. \$2.00. \* — Little Falls, Mich. : \* For reformation of drunken husband. \* A. S. — Cantly, Ont. : \* For relief from sore knees, and hives. \* Mrs James M<sup>c</sup> Alinden. — Quebec : \* That my four year old child may learn how to speak. \* Mrs L. Gauthier. — Sarnia, Ont. : \* Enc. 50 cts for a mass in St Anne's honor to obtain a special favor. \* J. M. M<sup>c</sup>Gill. — Pipestone, Minn. : \* Enc. \$1.00 for a mass, hoping St Ann will cure my eye, which the doctors say to be incurable : also to obtain better position \* Miss Annie L. — Chaplino, Mass. : \* To obtain cure from stomach trouble. Off. 50 cts. \* Miss Mary Stone. — Port Credit, Ont. : \* For health and a good position. \* Miss Amanda B. E. — Taylor, Ill. : \* For conversion of D. K. C. ; two reconciliations, and two monetary affairs. \* Miss Alice Boyle. — \* For health and safe delivery. \* Mrs Mary Willest. — \* The happy success of an intended institution for old and poor persons. J. K. — \* To recover use of arm. \* Michael Fox. — \* To free my face from superfluous hair. Off. \$1.00. \* Lizzie O'Brien. — \* For my sister's recovery. \* Eliz. J. Dunn. — \* For a husband's reformation and my cure from rupture. \* — \* For a special intention ; cure of a brother addicted to drink, gambling and betting. Off. \$1.00 \*  
 Fond du Lac, Wis. : \* Gratitude to Blessed Virgin and St Ann for favor obtained. \* A Reader.  
 Cape Vincent : \* For our little infant's recovery. \*  
 Erinsville, Ont. : \* For my mother's speedy recovery. \* Off. 50 cts. C. M.  
 Purcell, Ind. Terr. : \* For the good crop we had. \* Off. \$1.00. Peter Matras. — \* For favor obtained. \* Off. \$1.00. A Subscriber. — \* For my recovery. Off. 50 cts. Mrs D. Cardinal.

