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ANNALS OF

SAINTE-ANNE DE BEAUPRÉ

—♦♦— XIIth Year —♦♦— August 1898 —♦♦—



SAINT ANNE AND THE BLESSED VIRGIN
by M. P. DE DESCHWANDEN.



Vol. 12 August 1898 No. 4.

Annals of
Sainte-Anne de Beaupré

The Holy Table of the Sanctuary

IN our first number we informed our subscribers that a new altar-railing had been placed in the sanctuary. We promised at the same time to give them an explanation of the various parts composing this work of art. We shall now fulfil our promise and satisfy the legitimate curiosity of all who take an interest in everything that happens at Ste. Anne de Beaupré. Pilgrims who will come to the Basilica this year may afterwards judge by themselves of the value of this beautiful work. We are convinced that they will find it worthy to figure in the shrine of the great saint to whom they come to pray.

GENERAL IDEA

BEFORE entering into details we shall give some general information which cannot fail to be of interest.

Dimensions. — The new altar-railing occupies the entire width of the Church, that is over 60 feet, and each end rests against one of the great columns of the building. It is $2\frac{1}{2}$ feet high. The top is 9 inches wide and 1 inch thick.

Distribution. — Along its length are distributed six groups symbolizing the great mystery of the Holy Eucharist in the following order, beginning on the Gospel side: the Manna in the desert; Abraham's sacrifice; the Last Supper; the Marriage of Cana; the High Priest Melchisedech and the Prophet Elias.

The main door in the middle and the two smaller ones at either end are also covered with sculptures referring to the august Sacrament of our altars. Finally on the sides are medallions; one on the Gospel side representing St. Alphonsus and the other, on the Epistle side, Blessed Clement Mary Hofbauer.

Materials. — To form an idea of the beauty of this work it is sufficient to know that no less than five different kinds of marble, all very fine and very rich, have been used. The one most used is the white marble of Carrara (Italy). On this marble are sculptured in bas-relief the groups we have just mentioned. The 29 consoles as well as the doors are also of the same material. The top consists of a variety of the same marble called « speckled white. »

Besides the white Carrara marble there are also four other kinds, namely: yellow Lamartine, red onyx, red Grilloite and red Sienna. The yellow Lamartine has been used chiefly for the cornices and plinths. The red onyx constitutes the base of the 14 panels. The uprights to which the consoles are attached are of red Grilloite. Finally the borders of the onyx panels are of red Sienna.

Appreciations. — Many visitors, both artists and pilgrims, have already had an opportunity of judging of the work. All are unanimous in stating that it is unique of its kind. There is nothing wonderful in this, for it comes from the workshop of M. Mathias Zens of Gand (Belgium) whose reputation as regards carving in marble and in wood is now universal. It is he who has already supplied us among other things with the statue of St. Anne that adorns the Shrine and those that all pilgrims admire at the Scala Santa. The work that we speak of has taken fifteen months to finish. When completed, it was exhibited at an exhibition of works of art and carried off the first prize easily.

The putting up. — Every one knows that the putting up of such a thing is a work of a very delicate nature. Therefore M. Zens assumed the whole responsibility. With that object he sent over the sea one of his best workmen, M. Constant Jennin, who arrived on the 14th October last and devoted two entire months to putting each piece in its proper place.

Blessing.— Finally, when this magnificent work was finished and put up, it had to be blessed. Advantage was taken of the Adoration of the Forty Hours which was to begin on Sunday the 5th December. His Grace Archbishop Begin was pleased to accept our invitation. He came down from Quebec on purpose on Tuesday the 7th by the 10 o'clock train; he officiated at the procession for the closing of the Adoration of the Forty Hours, after which he solemnly blessed that holy table at which so many Christians were to present themselves to receive the thrice holy God in their hearts.

DESCRIPTION

HAVING given these preliminary explanations, we shall now enter into a description of each piece of this interesting work. We shall begin by describing the groups which are the chief feature of it. For greater clearness, we shall follow the order in which we enumerated them above, that is from left to right.

GROUP I. — The Manna.

THE first group faces the altar of the Sacred Heart. It represents the episode of the Manna in the desert. In the foreground we see Moses in a majestic attitude. He is grand; his head is adorned with the two rays of light as he was seen by the Hebrews when he came down the second time from Mount Sinai. His eyes are raised to Heaven; his arms are extended, around him falls a kind of snow; this is the Manna. Two persons, a man on the right; a woman on the left, are engaged in gathering that wonderful food. In the corner, stands another Hebrew in admiration.

This group refers to the episode related by Moses himself in Chapter XVI of Exodus. The Hebrews, the sacred historian tells us, one month after leaving Egypt, reached the desert of Sin, between Elim and Sinai. When they saw the poverty of the soil, they began to regret the delicate meats of the country, and the bread of which they had an abundance there. They murmured against Moses and Aaron as they had already done previously. «Why, said they, have you made us come out of Egypt and enter this desert? See you not that we shall all die of hunger there?» God had pity on his people. He called Moses and informed him that he was about to perform a great miracle. This in truth happened. When they awoke the next morning, the Hebrews were not a little surprised to see the ground around their encampment covered with small grains as white as snow, tasting

like flour mixed with honey : « *Man-hu ?* » they exclaimed, which means « What is it ? » Moses answered them : « It is the bread that the Lord sends you. » From that moment, every morning, by God's order, the Hebrews came with baskets before sunrise and collected the exact amount they needed for the day, except on Friday, the eve of the Sabbath, when they could gather enough for the two days. The food retained the name of the exclamation « *Man-hu* » or « *Manna* » that the Israelites had uttered when they saw it for the first time. It continued to be served to them by God during the forty years that they remained in the desert.

The Manna was a figure of the Holy Eucharist. What one was to the body, the other is to the soul. Jesus in the Sacrament is really the true food of our Souls. But the new Manna infinitely surpasses the old one. The latter did not prevent the Hebrews from dying while Jesus Christ solemnly affirms in the Gospel that he who eats his body, the true bread come down from heaven, shall live eternally (St. John, vi, 49-52.)

GROUP II. — Abraham's sacrifice.

THE second group is in the centre nave of the church near the left column. It represents *Abraham's sacrifice*. In it we see the great Patriarch whose left arm is thrown around the neck of his son Isaac and holds him down on the pile. His right hand is lifted ready to strike. Above him appears an angel who arrests his arm just as he is about to plunge his knife into his child's heart. In a corner is the ram with his horns entangled in the brambles. Near Isaac is the sacrificial fire.

All this is the faithful reproduction of the narrative of Genesis, chapter XXII, which is substantially as follows: Abraham after leaving the country of his forefathers by command of the Lord, found himself after many wanderings in the land of Canaan. God had frequently promised his servant to give him a son in spite of the apparent contradictions of nature. This son was given to him; he was Isaac. But after giving him, the Lord seemed to wish to take him away from him. He commanded him to immolate him on one of the mountains of the land of Moriah. Abraham, ever docile to God's voice, took Isaac and two servants; he put some wood on the back of an ass while he himself carried the sword and sacrificial fire. When the caravan reached the foot of the mountain, Abraham ordered his servants to await him there with the ass while he continued on with

his son who bore the wood on his shoulders. The wretched father prepared the pile, tied Isaac on it and prepared to strike. Then the angel appeared and forbade him to lift a hand against the child. Abraham threw himself on his knees to thank God and on rising he saw a ram whose horns were caught in a bush. He offered up that animal as a sacrifice instead of his son. As a reward for that heroic act of faith and of obedience, the angel repeated to Abraham the promise that « his seed would be multiplied as the stars of heaven and as the sands of the sea shore and that in his seed should all the nations of the earth be blessed. » (Gen. XXII, 16-18.)

It is easy to seize the relation between Abraham's sacrifice and the sacrifice of our altars. Abraham's sacrifice is the figure of the great sacrifice of Calvary where the only Son of the Father was to be one day immolated for our salvation; a sacrifice whereof the Mass is the mystical representation.

GROUP III. — The Last Supper.

THE subject of the third group is recognized at a glance. It is the « Last Supper » at which Our Lord Jesus Christ instituted the Holy Eucharist. In the middle of the group is seen the Divine Saviour holding a loaf in his left hand while the right is raised over the chalice to bless the wine and change it into his adorable blood. All the disciples are around their Master; most of them are sitting while some stand. Two especially attract attention and are easily recognized. He to the right of Jesus is St. John, the beloved apostle, who at the Last Supper had the happiness of resting his head on the heart of his divine Friend. His hands are clasped, his head is bent in an attitude of prayer and love. The second on the other side of the table in front and almost facing Jesus and a little to his left, is Judas. While the others gaze upon the Saviour with admiration, he alone turns away his head. This shows the traitor who is about in a few moments to deliver his master over to his enemies and who has in fact already delivered him in his heart to Satan.

GROUP IV. — The Marriage of Cana.

IN the foreground is seen Our Lord blessing five water-pots (the sixth is invisible) ranged in line before him and filled with water to the brim. The servant who has filled them stands there holding a jar whose contents he pours into the last of the visible water-pots.

A second servant stands behind the first near a well from which he draws water to hand to his companions.

Near Jesus to his right and a little in rear, is the most Blessed Virgin Mary with clasped hands in an attitude of supplication perfectly in accord with the prayer that she addresses to her Son when she says to him. « They have no wine » (St. John, 11, 3.)

Behind Jesus to the l. are represented three other personages. The most conspicuous, in the middle holds a cup in his hand. He is the Master of the feast, the chief steward. He has first tasted the miraculous wine and being unaware of what has happened he is quite astonished. Addressing himself to the bridegroom at his right he expresses his astonishment. One seems to hear him say: « What hast thou done? Others at first set good wine before the guests and when their taste is impaired they give wine of an inferior quality. Thou dost the contrary. Thou keepest the good wine for the last. »

To the left of the chief steward is a third personage. This is doubtless one of the disciples of Jesus of whom it is said in the Gospel that, at the sight of this miracle, many believed in him.

The miracle of the marriage of Cana is interesting to us from a three-fold point of view. In the first place, it is the very first visible miracle that our divine Savior worked on earth.

Then the changing of the water into wine is the expressive figure of what passes on the altar at the moment of the consecration where the miracle is far greater. For it is not only water that is changed into wine: it is wine which by a marvelous wonder changes its substance to become the adorable blood of the Son of God.

Finally this first miracle of Jesus obtained through the intercession of Mary is calculated to excite to a singular degree our confidence in that Mother of Mercy. What she did at Cana by interceding in favor of the two spouses, is what she does every day for her devoted servants. This miraculous incident recalls to our minds St. Bernard's celebrated sentence so often repeated by St. Alphonsus in the *Glorias* of Mary, namely that « it is God's express will that no favor should be granted to us except by the hands of Mary. »

GROUP V. — The High Priest Melchisidech.

HERE, near the column on the Epistle side is the group known under the name of the « High Priest Melchisidech. Two personages appear in the foreground. One is Melchisidech « The

Priest of the Most High.» (Gen. xiv., 18.) He holds a chalice. Before him kneels a man armed as a warrior. A sword hangs at his left side while his right hand holds a lance surmounted by a waving banner. This is Abraham. Behind him is another warrior of his band.

This is an exact representation of the fact related in chapter XIV of Genesis. Abraham, still called Abram, had won a glorious victory over several kings who had imprisoned Lot the nephew of the Patriarch. Not only had Abraham succeeded in freeing Lot but he had captured all the plunder taken by the enemies. On hearing of this unexpected victory, the king of Sodom issued forth from his capital to congratulate Abram. But the highest honor received by our father in the faith came from Melchisedech. He also came forth to meet the conqueror; he offered in the first place bread and wine as a sacrifice of thanksgiving for the victory that Abraham had just won, then he blessed him himself in the most solemn manner. « Abraham, » he exclaimed, blessed be thou by of the most high God, Creator of heaven and earth and blessed be the most high God who hath delivered thine enemies into thy hand. (Gen. xiv, 17-20.)

At these words Abraham bowed profoundly, received the blessing of the High Priest and offered him the tenth part of the plunder that he had taken from his enemies.

Melchisedech was the figure of Jesus-Christ. The sacrifice of bread and wine that he offered was a prophetic figure of the holy sacrifice of the mass.

GROUP VI. — The Prophet Elias.

WE now come to the last group. It is opposite the altar of Our Lady of Perpetual Help and represents the Prophet Elias at the moment of the episode of the « cake baked on the coals. » This last group is very modest in personages. There are but two: a man sleeping at the foot of a tree and an angel who appears before him bearing a cup in the left hand and a cake in the right.

The sleeping man at the foot of the tree is the Prophet Elias. He has walked an entire day alone, without resources and after having dismissed his servant. He flies before the impious Jesabel who has threatened him with death. Exhausted with fatigue he has at last fallen at the foot of a small tree calling death to his relief: « It is enough, now. O Lord, he cried, take away my life for I am not better than my fathers. » (III Kings xix, 4.) He sleeps soundly.

But the Prophet must accomplish his mission. God sends him an

Angel to comfort him. He will make him eat of that mysterious bread that he brings him and drink the water contained in the cup that he holds in his left hand. Soon the Angel will awaken the Prophet and invite him to take his meal. Elias in fact awakes and perceives near him a cake baked on the coals and a cup of water. He eats and drinks and falls asleep again. But the Angel awakens him once more, and says to him: « Arise and eat because thou hast a long journey before thee. » The Prophet obeys. From that moment he feels himself a new man. Without taking any other food for forty days and forty nights he goes to Mount Horeb where God will tell him the mission that he destines for him.

What a touching image of the sacrament of our altars! Oh! it is truly that mysterious bread that makes the weak strong and that delicious bread that makes Virgins spring forth! It is to that divine repast that Jesus invites Christians: « Come, he says, ye friends of my heart! Eat and drink your fill! » And those who respond to the appeal of their Master, however overcome they may be by their own sorrows or by the trials of life, find in the eucharistic banquet a divine strength that changes them completely and makes them capable of continuing in future their earthly career without faltering until they finally reach the mountain of Eternity where God awaits them to reward them for their faithfulness

DOORS

THE middle door is divided into two parts, each of which represents a different subject.

On the left one is carved a PELICAN, a bird that seems to tear out its entrails with its curved beak. Three little ones with outstretched wings feed on the blood issuing from the wound that their mother has inflicted on herself for them. A striking image of holy communion wherein Jesus offers us his own flesh to eat and his own blood to drink. On the other side is carved a LAMB lying on a book from which hang seven seals. It holds a banner. This is also a very frequent manner of representing Our Lord Jesus Christ according to a vision of the Apostle St. John. (Apo. V.)

SIDE DOORS

THE side-doors are at the extremities of the holy table. On the left one is carved the monogram of Jesus Christ, taking this form: J. [±]. S. On the right door is a chalice surmounted by a wafer.

MEDALLIONS

TO complete our description we have now only to speak of the two Medaillons. They are placed on each side against the column but outside of it. One represents St. Alphonsus and the other Blessed Clement Mary Hofbauer.

The Medallion representing ST. ALPHONSUS is on the left side. Only the bust can be seen. The saint is shown in profile. He wears a cope. His left cheek can be seen.

The Medallion representing Blessed CLEMENT MARIE DE HOFBAUER is on the right side. Only his bust also is carved. The whole of the left side and a portion of the right cheek are shown. He wears a stole and is dressed as a Redemptorist.

Such, dear readers, is the explanation of the new holy table that adorns the Shrine of your beloved mother, St. Anne.

While on this subject, we shall make but one remark, but it is one of vital interest to the Pilgrims who come to ask so many favors of St. Anne. It is a fact established by experience that there are two principal moments when St. Anne distributes, in preference, the grace, that are implored of her. These are: the moments of holy communion and that of the veneration of the holy Relic. Of these two moments that of holy communion seems to occupy the first place. *The moment when the Pilgrim receives holy communion is therefore the most important moment of his pilgrimage.*

You see dear pilgrims! St. Anne wishes you to understand by this that, when she is asked for favors, she does not grant them blindly without considering the state of the person who prays to her. Of course, what she requires above all is confidence in her power and in her goodness. Of course, also, she has been known, by exception, to grant favors to poor sinners who were unworthy of them. But as a rule St. Anne requires absolute purity of heart as it is possessed when one approaches the holy table after a good confession. This is therefore the great secret for obtaining graces: purify your hearts thoroughly! *The purer your heart will be the greater influence will your prayer have over St. Anne's heart.*

J. HOVOIS, C. SS. R.



Current Events



Month of the Sacred Heart.— The month of June, consecrated to the adorable Heart of Jesus, is always celebrated in our Basilica with great devotion.

Every evening, at 6 o'clock, the bell summons the faithful. The rosary is recited, and then a few edifying words in honor of the Heart of Jesus are pronounced. Finally, the benediction of the Blessed Sacrament is given.



First Communion. — The 5th of June 1898 is a date that will long remain engraved in the hearts of our children. In fact 47 of them : 27 boys and 20 girls, on that day received in their hearts for the first time, the divine Host of our Tabernacles. They had been carefully prepared by a series of lessons on the Catechism, and by a retreat under the direction of Rev. Father Lamontagne.

In the afternoon, took place the touching ceremony of the Renewal of the baptismal vows, and the consecration to the Blessed Virgin Mary.

Napoleon I, the Emperor of the French, when he had attained the summit of his glory, did not hesitate to say that the day of his first Communion was the finest day of his life. Every good Christian, I believe, feels the same thing in his mind. That day leaves in the heart such deep and such sweet emotions that one ever remembers it.



Corpus Christi.— In Canada this great Festival is celebrated on the following Sunday. At Ste-Anne, as in all the other parishes, we made as rich a display as possible in honor of Jesus in the Sacrament. Is he not the King of kings? Is it not Jesus who passes like a King in his kingdom to take possession not only of our dwellings and of our persons, but above

all of our hearts? In spite of our serious apprehensions, the weather was splendid. The procession was able to proceed throughout its whole course amid a crowd filled with devotion and to the singing of the holy canticles.



Pastoral Visit.—Religious Ceremonies have succeeded one another rapidly this month at Ste-Anne de Beaupré. Monday the 13th was the day fixed for the Pastoral Visit. About 3 p. m., His Grace Archbishop Bégin came from St-Féréol in splendid weather. He was accompanied by Rev. M^r Lemieux, the pastor of the last parish visited, by Rev. M^r M^rCrea, Pastor of St Joachim, by Rev. M^r Gauvreau, Pastor of St-Roch de Quebec, by Rev. M^r Arsenault, Assistant Secretary, and by Rev. M^r Hudon.

A quarter of an hour after His Grace's arrival, M^r Gauvreau ascended the pulpit to prepare the parishioners for the visit of their new Archbishop. Then, all proceeded in procession to the presbytery, according to the ceremonial prescribed, to meet His Grace. The latter spoke in his turn to the parishioners, reminding them of the principal features of the divine Constitution of the Church regarding Bishops and their functions. The evening was devoted to hearing confessions.

On the following morning at 6 o'clock, His Grace celebrated holy mass and, at 8 o'clock, conferred the sacrament of Confirmation to 112 children.



Touching Detail.—One of our children, little Edgar Richard, who had been ill for a long time, had made his first communion in the form of a viaticum, and even received Extreme Unction. It was proposed to His Grace to administer the Sacrament of Confirmation to him at his home. His Grace willingly granted the request of the distressed family and went on Monday evening to confirm the dying boy.



Pilgrimages.—The devotion to St. Anne is increasing every year. In support of this assertion, we give below the list of the pilgrimages that have come, up to the 20th of this month :

- 10 March. Borders of the Convent of Ste Famille, Island of Orleans.
- 16 " Ste Famille, Island of Orleans.
- 26 May. Seminary of Quebec.
- 29 " Children of Mary of St. Roch.
- 31 " Levis College.
- 5 June. Quebec Normal School.
- " " Children of Mary, St. Jean Baptiste.
- 6 " Children of Mary, St. Roch (Ladies).
- " " St. Augustin.
- 7 " Holy Family (Upper Town, Quebec).
- 12 " Ste Cunegonde.
- 15 " Ladies of the Holy Family, St. Roch.
- " " Pointe aux Trembles.
- " " Grondines.
- 19 " Third Order of Montreal (Ladies).
- " " Third Order of Saint-Sauveur, Quebec.
- " " Association of Saint-Roch, Quebec.
- " " St- John the Baptist's League, Quebec.
- " " St-Anne's Society, St-Jean-Baptiste, Quebec.
- " " Saint-François de Beauce.
- 20 " St-Michael's Asylum; Beauport (Men).
- " " Verner, Ont.
- 22 " Ogdensburg, N. Y.
- " " Waterville, Me.
- " " Saint-Casimir.
- " " Joliette.
- 25 " St-Michael's Asylum, Beauport (Ladies).
- 26 " Ladies of Notre-Dame, Montréal.
- " " St-Roch's League, Quebec.
- 27 " Saint-Evariste de Beauce.
- " " Saint-Ferdinand.
- 28 " Blessed Sacrament ladies Association, Montreal.
- 29 " Sainte-Sophie de Levrard.
- 30 " Ladies of Saint-Jacques, Montreal.
- 1 July Sainte-Geneviève de Batiscan.
- 3 " Ladies of St-Anne, Montreal.
- " " Children of Mary Saint-Sauveur, Quebec.
- " " Tanners' Society, Quebec.
- 4 " Sainte-Foye and Loettre.

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|----|------|---|
| 4 | July | Stanfold. |
| 5 | " | Madawaska. |
| 6 | " | Lewiston, Me. |
| " | " | Ladies of Saint-Pierre, Montreal. |
| " | " | Cap Saint-Ignace. |
| 7 | " | Saint-Thomas de Montmagny. |
| 8 | " | Boucherville. |
| " | " | Saint-Nicholas. |
| 10 | " | Palaestrina Association, Quebec. |
| " | " | Saint-Jacques, Montreal. |
| " | " | Young men of Saint-Sauveur, Quebec. |
| 11 | July | Saint-Joachim. |
| " | " | L'Islet. |
| " | " | Sainte-Angèle de Laval. |
| " | " | Louiseville. |
| 12 | " | Sherbrooke. |
| " | " | Saint-Jean-Port-Joli. |
| 13 | " | Springfield. |
| " | " | Saint-Gilles. |
| " | " | Batiscan. |
| 14 | " | Ladies of the Holy Family, Saint-Sauveur, Quebec. |
| 15 | " | Sacré-Cœur de Montréal (Ladies). |
| 16 | " | Ottawa. |
| 17 | " | Saint-Jacques, Montréal (Men). |
| " | " | Saint-Sauveur, Quebec. |
| " | " | Beauport. |
| " | " | Sillery. |
| " | " | Catholic Foresters of St-Patrick, Quebec. |
| " | " | Saint-Hyacinthe. |
| 18 | " | Saint-Michel. |
| 19 | " | Saint-Valier. |

In all 70 pilgrimages since spring. On the 17th of July, there were over 7,000 pilgrims, a number which was never seen before.

This year is also remarkable for the great number of cures which happen every week.

J. HOVOIS, C. SS. R.



THE MOST HOLY REDEEMER

by FRA BARTOLOMEO.

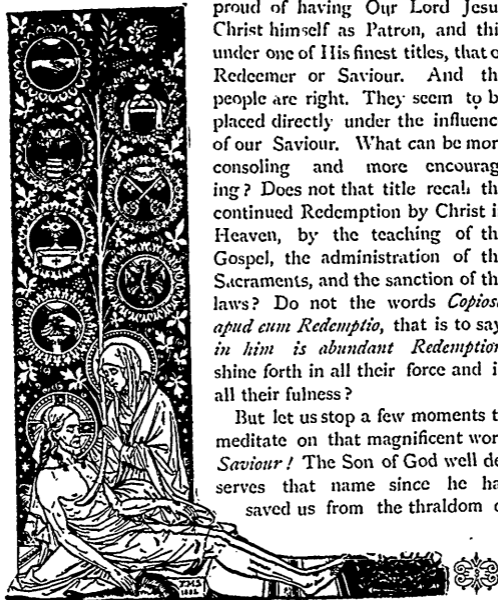
Patrons of Parishes

THE MOST HOLY REDEEMER

THE Most Holy Redeemer is the patron of many parishes both in Canada and in the United States. The Ecclesiastical Directory gives as many as nineteen. The people of those parishes are quite

proud of having Our Lord Jesus Christ himself as Patron, and this under one of His finest titles, that of Redeemer or Saviour. And the people are right. They seem to be placed directly under the influence of our Saviour. What can be more consoling and more encouraging? Does not that title recall the continued Redemption by Christ in Heaven, by the teaching of the Gospel, the administration of the Sacraments, and the sanction of the laws? Do not the words *Copiosa apud eum Redemptio*, that is to say, *in him is abundant Redemption*, shine forth in all their force and in all their fulness?

But let us stop a few moments to meditate on that magnificent word *Saviour!* The Son of God well deserves that name since he has saved us from the thralldom of



The Redemption.

the devil, and from the reprobation deserved by our sins. *Redeemer!* That name expresses that Jesus Christ has shed his blood, has given his life to deliver mankind from the servitude in which they languished. Redeemer means one who redeems, who pays a ransom in order to restore a captive to liberty. Now, we were all captives of the devil. The son of God has restored us to liberty, and the ransom that he has paid is his own blood, that he has shed to the last drop on the Cross.

The title of Most Holy Redeemer therefore reminds us as the blessed Canisius says : « that there is in God a second person who is Jesus Christ, true God and true man, called Jesus, that is to say Saviour. That title shows at the same time that he is *our* Lord and at the same time Lord of all who believe in him, for he has delivered us all out of pure kindness from the thralldom of the devil who had caused our destruction and has delivered us, captives that we were under that yoke of sin, and by that alone destined to eternal damnation.

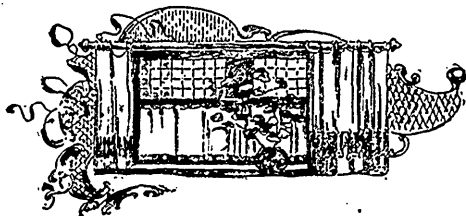
« That title shows us the impious subjected, like all others, to his empire. Everything has been put under his feet. But he will especially show himself as the Lord of lords and as the King of kings in the eyes of the wicked and of the whole world when he will subdue to his power all his enemies without exception in spite of the opposition of their will and he will make them burn like chaff in a fire that will never be extinguished. That is the well-beloved Son ; that is our Emmanuel ; that is the Master to whom we must listen. No other name under Heaven has been given to men in which they can find salvation » (1). Therefore let the parishioners of the Most Holy Redeemer be proud of their Patron ! We say to them with St Paul in his Epistle to the Hebrews : (III., 1. 2) : « Consider the apostle and high priest of our confession Jesus.» He it is who entitles himself : « the first and the last » who says of himself : « I was dead and behold I am living for ever and have the keys of death and of hell. » (Apoc. I. 17-18) And with the apostle St Peter : « You were not redeemed with corruptible things as gold and silver from your vain conversation of the tradition of your ancestors, but with the precious blood

(1) *Grand Catechisme* : of the Faith and of the symbol of the Faith. Q. IV, art. 2.

of Christ as of a lamb unspotted and undefiled (1 PETER I, 18-19) What glory therefore for Christians to have as the titular of their parish Him of whom it is said in the Acts of the Apostles: « This is the stone that was rejected by you the builders which is become the head of the corner. » (ACTS., IV, 11.)

Let us rest upon that corner stone ; let us establish ourselves firmly on it. Let us listen to the church that he has founded ; let us obey its teaching ; let us participate in its sacraments ; in a word let us be true children of the Catholic Church. Let us not by conduct unworthy of souls redeemed at so high a ransom, lose the price of our redemption. Let us fear that one day the Divine Redeemer may address this terrible reproach to us . « What did it avail me then to have shed my blood for you ? » Let us be faithful to him so that we may reign with him in the heaven that he has opened to us by his death.

P. WITTEBOLLE, C. SS. R.



PIOUS SOUVENIRS



R. FATHER ADOLPHE LINDEN

••••• The Loyal Heart •••••



OUR first two Pious souvenirs have shown the Reverend Fathers Gravel and Coté, young Canadians, cut off in the flower of their age. This one will recall to us one of the oldest Belgian Redemptorists, one of the founders of the house of Ste Anne de Beaupré, Reverend Father Adolphe Linden. That good old man was distinguished by his generosity, his loyalty and his frankness. Of him all loved to say : « There is a frank man full of zeal for good, and terrible against evil. He is a simple and right-minded man ; a LOYAL HEART. »

Reverend Father Adolphe Linden was born at Malmedy in the diocese of Cologne on the 10th January 1827 of very pious parents who bequeathed to him a great treasure of faith and of virtue. Endowed with happy dispositions for piety and science our Adolphe made a good course of study at the epis-

collegial college of Herve. There this new Samuel heard the Lord's call. During a retreat preached in 1845 by Reverend Fathers Vanbreyse and Fontaine, he made his choice and the spiritual bouquet of his retreat was: « I shall be a Redemptorist. » The apostolic career pleased the generous and ardent nature of the pious student. Consequently when he had completed his rhetoric, he followed without hesitation the attraction that impelled him toward the Congregation of the Most Holy Redeemer. He took the habit of St Alphonsus at St Trond on the 15 October 1846, and in the following year, at the same date, he pronounced the religious vows on the very same day as the late Reverend Father Tielen. On the day following his religious profession, he proceeded to the convent of Wittem to continue his philosophical and theological studies. There he was admitted to the priesthood on the 26th December 1852 by Monseigneur Laurent, the bishop of Luxembourg.

What joy for the fervent soul of the new priest! The dream of his youth was about to be realized! Before him opened the apostolic career, the life of a missionary! The communities of Tournay, of Liege and of Mons had an opportunity of successively admiring the activity of the young apostle. Several countries were the scene of his labors; he displayed the same zeal in France as in Belgium. After twenty eight years of labor, he asked and obtained that he might devote himself to distant missions. One would have said that he wished to realize the vow of his holy founder. « If I could give missions in the whole world I would do so willingly! » He therefore, left the house at Mons in 1881 to come to Ste Anne de Beaupré in Canada. Here, as in France and in Belgium, Reverend Father Linden showed himself ever as an active, generous and indefatigable laborer; happy, like his Father St Alphonsus, to devote himself in preference to the salvation of the most abandoned souls. An excellent moralist, he loved to follow step by step the doctrines of the glorious Doctor. Thus he won the confidence of a good many priests and pious persons who had confided the direction of their conscience to him.

Why are we not permitted to relate all his labors in detail! How many towns and country places are indebted to him for

a complete transformation! One parish in particular is known which before the mission bore a bad name because it was the rendez-vous of all the libertines of a neighboring city. Now Reverend Father Linden so skilfully assailed the abuses and disorders that the city of evil became the city of goodness; abuses ceased and pious associations replaced evil reunions. A year later, when the mission was repeated, it was found that all had persevered in their good resolutions. The Father had not only convinced their minds, but he had also converted their hearts.

The loyal-hearted apostle could not endure scandals. « If he were God, some one said, the world would soon be destroyed on account of scandals.» In the annex of the parish where the mission was given, a minister had established himself. The Catholic 'family' where he lived had apostatized as well as several others. Reverend Father Linden knew no rest as long as the wolf was in the fold. He managed so well that the heretic minister had to leave. The apostates publicly begged pardon and return to the fold of Jesus Christ. To manifest his joy, the happy missionary had a solemn mass said in thanksgiving, and the *Te Deum* bore witness to Heaven of the universal gratitude.

And apostle himself, Reverend Father Linden loved to form apostles. Full of kindness for young missionaries, he knew how to inspire confidence in them, to encourage them, to launch them in their career with vigor but also with prudence. All the young fathers who have made their first campaign under his direction are unanimous in bearing the strongest testimony in his favor.

And how he loved new vocations! And how, by a word, he could remove all difficulties! Two students of the seminary of Rimouski had an experience of it. To one of them who told him of his dread of crossing the Ocean to go to Belgium and lead the austere life of the cloister, Reverend Father Linden replied with St-Augustine: "*Ubi amatur Non laboratur, aut si laboratur labor amatur*," which means: "When one loves there is no trouble, or if there be trouble one loves." The two candidates gaily started on their journey to the Novitiate. One of

them the Very Reverend Father Rioux, is now rector of our house at Hochelaga; the other, the Very Reverend Father Flynn, is economer of our house of St-Anne, Montreal.

Let us cast a general glance over the apostolic life of Reverend Father Linden. From 1853 to 1889, in 36 years, he took part in 400 missions and 300 renewals and retreats making 700 exercises in all. This is assuredly a fine career!

As a religious he was ever a fervent observer of the Rules of his Institute. In spite of the harshness of too bilious a temperament, the good father was the joy of his colleagues through his never failing joviality and his greatest pleasure consisted in rendering them a service.

Our hero was a great promoter of the devotion to Good St-Anne. He loved to address the pilgrims and cited, in preference these words of the Holy Books: "The finger of God is here, that is, in this place of pilgrimage so celebrated by miracles." "I have lifted my eyes to the mountains whence I expect help, (Ps. 120, 1.) "This sickness is not unto death but for the glory of God that the son of God may be glorified by it. (John. XI. 4). He exhorted the pilgrims to "confident, resigned and persevering prayer". Those were his very words which he confirmed by the relation of signal favors obtained by that means. It was a real happiness for him to present the relic of Good St-Anne to the veneration of the people.

However the public life of our apostle had to come to an ending and an ending, alas; that was very painful for that indefatigable worker. In one of his missions, he contracted a disease that caused him much suffering and finally carried him off. After a residence of four years in Canada, he was recalled to Belgium. He returned to the house at Mons where he performed the duty of economer as he had done at St-Anne of Beaupre. Finally broken down by disease Father Linden proceeded to Liege in October 1888 in the hope of making himself useful by laboring still longer for the glory of God by less important missions. His hope was vain, for the good father labored only a few months longer. He celebrated holy mass for the last time on the 4th May 1889. After suffering for a long while, he expressed a desire to go to Beauplateau,

thinking that the pure air of Ardennes would restore his health. The contrary happened. His condition became worse every day, until in the end his last hour came. But that last hour, according to Reverend Father Lambert who assisted him at that supreme moment, was truly delicious. It was but one long act of love of God with an abandonment, replete with sweet confidence to his holy will. The honey of divine consolation sweetened the cup of gall and vinegar from which he had drunk so long. During the night of the 23rd April 1890, fortified by the last sacraments, this true child of St. Alphonsus, this great servant of St. Anne, passed to a better life. He was in the 64th year of his age and the 42nd of his religious profession.

The funeral service took place on the 25th April, the vigil of the festival of Our Lady of Good Counsel, in the church of the Redemptorists at Beauplateau. A remarkable feature consisted in the fact that it was Reverend Father Vanbreuse who in 1843, that is 47 years before, had in a retreat lead Reverend Father Linden to the paradise of religious life, who also chanted at his funeral service : *In paradisum deducant te angeli*: « May, the angels conduct thee to Paradise »! Yes we are confident that the angels have conducted to the real paradise that valiant worker, that loyal heart which was ever true to itself. There he will in future have a share in the glorious lot of the apostles of the gospel according to the words of the prophet Daniel: « They that turn many to righteousness shall shine as the stars for ever and ever. » (Dan. XII, 3)

P. WITTEBOLLE, C, SS. R.



OUR ENGRAVINGS



FRA BARTOLOMEO

ST. Anne. — The engraving at the beginning of this number is already familiar to our dear readers for it has appeared on the title page of the *Annals* during the eight years that preceded our administration. This picture painted by M. P. Deschwanden and reproduced on a larger scale than hitherto, deserved to have a place in our collection. In fact it has been the witness and frequently the instrument of the many marvels that we shall publish in due time and place. It represents St. Anne the model of mothers, inspiring in her holy daughter the love of God and perfect submission to his holy decrees. The Blessed Virgin in an ecstatic and entire heavenly attitude, listens with avidity to the precious teachings that fall from her mother's lips. St. John Damascene writing on this subject says : « You are blessed, O St. Anne! « in having so reared your child that she might be the object of the

« complacency of the Most High. » Is not that the duty of every mother ?



The Most Holy Redeemer.— Fra Bartolomeo, the author of this picture, was a great admirer of Leonardo da Vinci whose *Holy Family* we reproduced in our last number. After making himself illustrious in the world by several master-pieces, Bartolomeo took the habit of a Dominican in the convent of Prato, on St. Anne's day, the 26th July 1500, at the age of thirty eight. After leaving his brushes idle for four years, he resumed them to embellish the convents of his Order. Christ, the Blessed Virgin and the Holy Redeemer were the usual subjects of his creations. He loved to group around the Divine Saviour the saints for whom he had most devotion. Thus, in the picture that we reproduce, we see the four evangelists grouped at the feet of the Holy Redeemer and ready to depart and carry his divine teachings to the four corners of the world. Their noble attitude, full of expression and of assurance, inspires confidence in those pillars of the Church.



The Redemption.— Still another picture symbolical of F. Max Schmalzl. It expresses, by engraving, these beautiful words of St. Augustine in his commentaries on the Psalms : « His side was pierced with a spear and from that wound flowed the sacraments of which the Church is formed » It was difficult to bring so vast a subject as the Redemption of mankind within so narrow a compass. However everything is comprised in it : its author, its price, its means : Jésus Christ, the passion, the sacraments, even the Blessed Virgin, redeemer and channel of all graces. Through the opened side of the Divine Redeemer issues the mystic tree of the redemption, but before bearing its fruits, which are the sacraments, it passes through the hands of the Most Blessed Virgin who bends it as she wills. Such is the master-piece that we offer to our subscribers.

P. GIRARD, C. SS. R.



Signal Favours

A GRATEFUL SUBSCRIBER

Buffalo, N. Y. — Four years ago I came to St. Anne for the first time. I had then been suffering for several years from a very painful illness.

The malady had made such progress that I had been obliged to stay in bed for more than six months. The treatment of the physicians was of no avail; an operation alone could save me, but it was of so dangerous a nature that I would rather die than undergo it.

Then I resolved to go on a pilgrimage to St. Anne to obtain the grace of resignation to God's will and to prepare for death. I arrived on the 5th of November 1893. The next day I was almost unable to rise; nevertheless, I went to the Church, but with great difficulty. I approached the statue of St. Anne, and asked her, not for health, but for strength enough to return home. I had scarcely pronounced these words when my pains completely left me; and since that day I have been in perfect health.

I have obtained great spiritual favors from my heavenly Protectress. My gratitude towards her is eternal! S. B.

This person is one of our most fervent promoters.



CHOICE FAVORS GRANTED TO CONFIDENT SOULS.

Coteau Landing, P. Q. — I come with confidence to fulfil my promise to publish in the *Annals* the cure of my sick child during a novena made in honor of St. Anne, after the services of the month of May. I also thank the persons who joined with me in prayers to obtain this miraculous cure. Thanks to St. Anne!

M^r AVILA GAUTHIER.

I wish to acquit myself of a debt due to St. Anne for myself and my child on the occasion of the miraculous cures that she granted me during a novena which some charitable persons made for me during the month of May at Mary's Altar.

J.-B. MONTPETIT, Rivière Beaudet.

I must fulfil the promise I made to St. Anne that if she cured my diseased limb I would subscribe to the *Annals* and publish my cure. My prayer was granted I subscribed last year and to-day I fulfil my last promise by heartily thanking that good Mother. May her name be blessed and known by all!

NAPOLÉON MONTPETIT,

Rivière Beaudet.

I also desire to acquit myself of many debts of gratitude towards St. Anne. Among others for one of my little grandsons who was in danger, he had not been able to drink for two days. His mother was discouraged. Then I took the child and brought him before a picture of St. Anne telling her that she must cure him and I gave him back to his mother. As soon as I had finished my prayer the child asked for a drink and was instantly cured. A thousand thanks to St. Anne for other favors that I obtained through her powerful intercession. May that good Mother watch continually over me and my family.

M^{re} MOISE HURTEAU.

M^{rs}. Alphonse Garant promised St. Anne in return for many signal favors to propagate devotion to her. She is a great promoter. She recommends herself with all her subscribers to St. Anne.



A BEAUTIFUL LETTER.

THE undersigned Reverend gentleman will permit us to publish the beautiful letter received from him.

Langdon, N. Dak.

My Reverend Father,

In their new dress the *Annals* are really charming. If the congratulations of a poor missionary can be any encouragement to you, you have as many as you desire.

We, Canadians of Dakota, are far from Beaupré— but nevertheless as near to St. Anne as you are — Our love and our prayers are the same as formerly. On her side the Mother of the Mother of God acts as usual in our favor. Thank her in unison with me.

Yours in Our Lord, and in St. Alphonsus, my patron.

N. A. E. POULIOT, Priest Missionary



THANKSGIVING

Alaska, Wis. — April 1898. "I wish to thank St. Anne for many favors which I received. In September 1877, my little brother aged 5 years, accidentally swallowed a 32-cartridge. We prayed to St. Anne and I promised that I would publish it in the *Annals* of St. Anne. My brother was cured but I neglected to fulfill my promise. The same Fall, my little brother swallowed a small wire nail. Again we prayed more earnestly than ever, and again my brother was saved from Death. When I was praying, it seemed as if I heard the good Saint say: "He is saved" and now, with a happy heart, I wish to express my thanks to her. I have always prayed fervently for all in time of danger. Thanks to St. Anne and the Blessed Virgin for many other favors obtained." A faithful friend.

Amsterdam, N. Y. — March 29th 1898. "Kindly publish the following in the next issue of the *Annals*. . . . Having made a novena to St. Anne and having promised to publish it in the *Annals*, I passed a very successful examination.

A reader of the *Annals*.

— April 18th 1898. "In the March examination I promised St. Anne that if she assisted me in all my studies, I would publish it in the *Annals*. Thanks to St. Anne, I passed all my studies and now fulfil my promise." M. M. D.

— "I had little girl friend in Ireland who was very ill at the end of December with a nervous disease. I sent her a book of St. Anne. She prayed to that good Saint and to St. Anthony and is now perfectly well." M. K.

— 22nd April 1898. "A subscriber wishes to thank St. Anne. Last winter her two little children were ill and she thought that she would lose them. She prayed to St. Anne for their recovery and they both are well."

Essexville. — "I wish to express my thanks in the *Annals* for a favor obtained through St. Anne's intercession." C. G.

Ford du Lac, Wis. — 30th March 1898. "Thanks to St. Anne for a cure and other favors." M^{rs} I. P.

Keewaydin, Pa. 24th April 1898. "I wish to thank St. Anne and St. Joseph for a cure obtained." A Subscriber.

Kingston. — I thank St. Anne for obtaining my cure." S. M.

Lebanon, N. H. — 3rd March 1898. "I wish to thank St. Anne for my husband." A Subscriber.

Minneapolis. — 9th May 1898. "Through St. Anne's intercession my health was restored last fall. I wish also to thank for great favors." V. P.

Newberry, Mich. — 11th May 1898. "Thanks to St. Anne for a cure obtained." M^{rs} S. B.

Prentice, Wis. — "I have to return thanks for a temporal favor and for improvement in my son's conduct. I had promised to publish these favors in the *Annals*. A friend of mine also wishes to return thanks for a temporal favor." M^{rs} D. D.

Quebec — 6th April 1898. "I wish to thank St. Anne for her goodness and for never neglecting to hear and answer my prayers and requests. Last November she obtained the cure of my sick boy. I neglected to fulfill my promise to publish it. Now my boy is ill again, but I beg St. Anne to forgive my neglect and save my darling." A Subscriber.

Richmond. — 26th April 1898. "Thanks to St. Anne for the cure of myself and husband; for the protection of my home and family through a great danger and for many other favors." M. A. B.

South Bend, Ind. — "St. Anne has restored peace in my family."

M^{rs} P. K.



Bulletin of the Archconfraternity

I. Affiliation. — On the 29th. April, the Confraternity of St. Anne of the Parish of the Precious Blood at Woonsocket. R. I, in the diocese of Providence.

On the 10th May, the parish of Ste. Anne de Stukeley (Rochelle) in the diocese of Sherbrooke.

On the 11th May, the Confraternity of the Ladies of St. Anne, of the parish of St. Joseph, Waltham, Mass. in the diocese of Boston.

On the 1st. July, the parish of St. Raphael, Williamstown, N. J, in the diocese of Springfield.



II. Manner of obtaining affiliation. — We are sure that we shall confer a pleasure on the pastors of parishes by indicating the steps to be taken for obtaining affiliation with the Archconfraternity established at Ste Anne de Beaupré. Two things have to be done.

A. *Apply to the Bishop.*

The pastor who wishes to affiliate his parish with the Archconfraternity must first apply to his Bishop (not his Vicar-General S. C. I. 18th August 1868) and ask him in writing :

1. For the erection of this Confraternity under its own title : Confraternity of St. Anne.

2. For the permission to be affiliated with the Archconfraternity of Ste. Anne de Beaupré in order to participate in the graces, the indulgences and privileges of the said Archconfraternity.

3. For approbation of the rules. As this approbation has already been obtained throughout the ecclesiastical Province of Quebec and in most of the other dioceses of Canada and the United States, this is not generally needed.

B. *Apply to the Director of the Archconfraternity of Ste. Anne de Beaupré.*

The Pastor makes out a copy of the documents to be kept among his archives. He sends the *original* to Ste. Anne de Beaupré with the following application :

Reverend Father,

The Confraternity of St. Anne has, as shown by the annexed letters, been canonically erected in my church of (*name of Titular, of place, of diocese, of country,*) at the date of (*date of decree erecting the same.*) I beg you, Reverend Father, to be pleased to affiliate it with your Archconfraternity of Ste. Anne de Beaupré in order that it may participate in all the privileges of the said Archconfraternity. The Association is not affiliated with any other Archconfraternity.

Signature

(*name, surname, quality as Parish Priest of . . .*)

To the Reverend Father Rector of the Redemptorists

Ste. Anne de Beaupré

Montmorency Co, Que.

— Please enclose \$1.00 for expenses.

— Pilgrims may be admitted by giving their names at the Sacristy.



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 Bourgeoys, Mother d'Youville and others who have died in odor of sanctity in North America.

The restoration of peace between Spain and the United States.

Particular Intentions

His Lordship L. F. Lafleche, Bishop of Three Rivers, deceased July the 14th.



AMMENDALE, MA ; M^{rs} F. H. : « For the speedy conversion of a non-practical catholic ; for four young men in danger of losing their faith ; and several spiritual and temporal favors. » — BLIND RIVER, ONT. ; M. L. : « A mother forgetful of her duties to herself and family, that she would change. » Off. : \$1.00. — BREWER, ME ; M^{rs} A. R. : « That I may recover my health and be able to help

my husband who is also in poor health. » — BUFFALO, N. Y. ; Convent of Good Shepherd : « Our dear invalid Sisters. » — CHARLESTON, S. C. ; M^{rs} C. L. : « A little prayer for me. » — COLLINSVILLE, CONN ; M^{rs} J. B. : « That God may restore my husband to his health. » — DETROIT, MICH ; A subscriber : « For the cure of a cancer. » — M^{rs} Mc L. : « My little boy's improvement in speech. » — EAST BERKELEY, CAL ; M^{rs} R. G. : « For my intentions. » — FORT STODOLM, N. Y. ; M^{rs} O. C. : « For the safe return of her two sons from the war at Cuba. » — M^{rs} P. W. : « For the safety of her husband now at the front, at Cuba. » — GARDINER, ME ; G. Mc M. : « For a steady employment and the health of my wife. » — GASPE BASIN, Q. ; M^{rs} S. A. : « A little girl who has some kind of skin disease which troubles her very much, and the doctors cannot do her any good. » — GR. ROY, CAL ; M. F. : « A prayer. » — GLENS FALLS, N. Y. ; L. G. : « All our family. » — A subscriber : « For the cure of catarrh deafness and the reformation of a brother who drinks. » — GRANBY, Q. ; Child of Mary : « A very great temporal grace and employment as teacher in a good school ; if obtained, I will have them published in the *Annals*. » — GREEN BAY, WIS ; M. W. : « My fervent request. » — GUELPH, ONT ; J. B. : « That my eyesight may return to me again. » — HELENA, MONT ; M^{rs} N. R. : « A person who wishes to obtain success in undertakings. » — INGLE, ONT ; M^{rs} A. K. : « My sister's recovery. » — LAFAYETTE, LA ; E. M. : « For all our intentions. » — LISBON, ME ; M^{rs} A. D. : « A poor widow with four children to support. » — LITTLE FALLS, MINN ; M^{rs} J. B. : « Myself and family. » — MARINE CITY, MICH ; Capt J. H. : « My recovery from paralysis, so as to be able to attend my business. » — MEMOENEE, MICH ; M^{rs} N. C. : « Peace between my son and his wife. » — MONTREAL, Q. ; M^{rs} G. L. : « My husband, for a better luck. » — NEW YORK, N. Y. ; Miss H. J. : « The position that I am asking, if I get it through St. Anne's intercession, I promise to send her a nice present and have it published in the *Annals*. » — NORTHBORO, MASS ; M^{rs} B. R. : « Help in my sufferings. » Off. : \$5.50. — NORWAY, MICH ; E. L. : « Particular intentions. » — SPRINGFIELD, MASS ; M^{rs} C. R. : « That God may direct my son and prosper his undertakings in life and keep him firm in his religion ; my health and that of my daughter. » — THOMSON ; G. D. : « That my nerves may get stronger. » — TURTLE LAKE, WIS. ; M. R. : « My intentions. » — TYLER, N. DAK ; M^{rs} J. C. : « The safety of my son, a soldier boy, now on his way to the Philippian Islands. » — WATERLUY, CONN ; M^{rs} M. T. : « For the benefit of my husband and advancement in his profession. » — WAVERLY, MINN ; W. K. : « For my intentions. » — WELSPORT, ONT ; M^{rs} L. J. Frainor : « Several intentions. » — WOLF ISLAND, ONT ; M. B. : « My request. »

A few other particular intentions.

