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ANNALS OF

SAINT ANNE DE BEAUPRÉ

-o+o- XIIth Year -o+o- January 1899 -o+o-

LE PLUS PRECIEUX DES DON



SAINT ANNE and the BLESSED VIRGIN



Vol. 12 January 1899 No. 9.

Annals of
Saint Anne de Beauport

Good Wishes for New Year

Iwish you a happy New Year, followed by many others. May you employ them solely in loving and in serving God who is so worthy of being loved.

(S. ALPHONSUS)

Current Events



Bishop from Oceania at Ste Anne de Beau-
pré. — On Thursday, the first of December, we
had the happiness of receiving the visit of His Lord-
ship Bishop J. J. Grimes.

This venerable prelate is the first bishop of *Christ Church (New Zealand)*. Before coming to Ste Anne de Beau-
pré, he had already travelled over the old and New World, to
interest all the faithful of Europe and America in his works. To that
end he even obtained from the Holy Father, a *special benediction* in
favor of all who may assist him in building a Cathedral which he is
about to erect to provide a more suitable shelter than hitherto to the
divine Host of our Tabernacles.

While on the soil of America, and knowing Ste Anne de Beau-
pré by reputation, Bishop Grimes would not return to his distant diocese
without seeing with his own eyes the Shrine of which he had heard
such marvellous things. « It would seem to me that I had seen nothing,
had I not seen Ste Anne de Beau-
pré, » he said. What he saw and
heard equalled everything that had been told him and filled his soul
with ineffable joy.

Monseigneur Grimes has had a letter printed in which he sets forth
the actual condition and urgent needs of Christendom in those far of-
regions. Here are a few lines from it. They will suffice to show our
readers the generosity of the ardent missionaries who devoted them-
selves to preaching Jesus Christ to those savage tribes. « The first
Catholic missionaries who set foot in New Zealand were the priests of
the Society of Mary, known as the Marist Fathers. (Bishop Grimes
himself is a member of that Order). In the first group of these heroes
who embarked for New Zealand was the Blessed Pierre Louis Marie
Chanel who was massacred three years after his arrival in Oceania by
the inhabitants of the island of Futuna and thus became the first
Martyr and Patron of the missions of Oceania. Another Marist was
about to be raised to the episcopacy, but he was martyred at the
very moment when he landed on the island he wished to evangelize.

In another island of Oceania, among the first missionaries, three Marist fathers and two brothers were devoured by the savages.



The Forty Hours. These took place on the 8th, 9th and 10th of the month of December last. The main altar was beautifully decorated as was fitting for a circumstance wherein the King of Christians is exposed to their public adoration. The rich crown of St. Anne, among other things, was arranged so as to be above the ostensorium containing the Host.

On each of the three days High Mass was chanted at 9.30. In the afternoon at 4 o'clock, the faithful again assembled for the public exercises in honor of the Most Blessed Sacrament. recitation of the rosary: prayers and motets to Jesus and Mary. In the intervals between the public Offices, there were no lack of adorers. In addition to the parishioners there were at the same time, designated in advance and relieving one another, members of our Community, members of our Young Men's Society, choristers and choir-boys.

On the day of the Exposition a short sermon was preached by Rev. Father Manise who has recently arrived in Canada. In words full of fire and emotion, the preacher exhorted the faithful to take advantage of the opportunity offered them by this beautiful ceremony of the Forty Hours to publicly manifest their love for the Most Holy Sacrament.

For the Solemnity of the Reposition the pastors of the neighbouring parishes accepted the invitation given them by our Superior; they came to Ste Anne and performed the sacred offices. Rev. M^r Gingras, parish priest of Chateau Richer was Celebrant with Rev. M^r Lemieux, parish priest of St. Féréol as deacon and Rev. M^r McCrea, parish priest of St. Joachim as Sub-deacon.

During these blessed days our parishioners flocked to the Sacraments of penance and of the Eucharist. We are confident that the graces they have received will produce lasting results in them.



Affiliation to the Association of the Perpetual Adoration of the Most Blessed Sacrament.—Quite recently His Grace our Archbishop established in the new church of St. Anthony in Quebec, the centre of an Association called that of the Perpetual Adoration of the Blessed Sacrament. By a special circular, Monseigneur Begin requested the parish priests of his arch-diocese to affiliate

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their parishioners, either as already constituted in eucharistic confraternities or separately, to this Association. The parish of Ste Anne de Beaupré took pride in being one of the first to enter this holy league. Reverend Father Allard, the Superior and Pastor, took advantage of the solemnity of the Forty Hours to comply with the desire expressed by His Grace. The majority of our parishioners now form part of the Association.



The votive pilgrimage. — As we announced in our last number, the votive pilgrimage was the last one of the year 1898. It took place on the Monday in the Octave of the Immaculate Conception, the 12th December. The parishioners of Ste Anne de Beaupré who were fresh from the exercises of the Forty Hours were already fully disposed. As to those of St. Joachim, two of our Fathers went there in the afternoon of Sunday, the 11th December, to assist their curé in hearing confessions so that we heard but few at Ste Anne.

High Mass was chanted at 8 o'clock by Reverend Father Allard, the Pastor of Ste Anne. Immediately after mass a sermon was preached by Reverend Father Lemire. Taking advantage of the miraculous protection that Ste Anne formerly granted her children, the Reverend Father expatiated on the infinite goodness of divine Providence: God's benefits toward us are beyond number; they are precious, they meet all our wants. Gratitude is thus an essential duty for us. But in order that this gratitude may be sincere our whole being should participate in it. our mind that it may appreciate God's benefit as they deserve; our heart that it may give God love for love; our hands, that is our outward conduct, in order that in all things we may do nothing but what is agreeable to God.

The sermon was followed by the Benediction of the Most Blessed Sacrament and the veneration of the holy Relic. May St. Anne be pleased to continue to protect her children against all corporal and spiritual maladies.



Statistics. — In our next we shall place before our readers the Statistics for 1898, the proof of the good done during the year at Ste Anne de Beaupré. We may even now state that we have every reason to thank God and St. Anne.

CURRENT EVENTS ABROAD

AN ordination. The ordinations that generally take place at our house of study (Beauplateau-Belgium) have had this year a special character which is worthy of being pointed out to the attention of our readers. Amongst those ordained were two sons of Canada who left it some years ago to prosecute their studies in Belgium and who at last saw the blessed day of their priesthood dawn before their eyes.

The bishop who officiated at the ceremony was the brother of our Very Reverend Father Provincial, Monseigneur Jerome Van Aertselaer, bishop of Zaria in Central Mongolia. « Oh how true an image this is of the Catholic church, exclaimed one who was present. A Pontiff from the extreme Orient consecrating a son of the extreme Occident ! Children of the New World receiving the holy anointing from the hands of a bishop of the Asiatic Church ! This was a spectacle that the Roman Church alone can offer to the world ; it was a slight but beautiful beam of the Catholicity of the Spouse of Jesus Christ ! »

After the ordination the senior of the new priests expressed to Monseigneur in eloquent terms, his own feelings and those of his colleagues - gratitude to God for that sublime dignity ; gratitude to the bishop who had conferred it upon them.

Monseigneur replied to those words in a language full of affection for his new sons in the priesthood and full of cordiality for the Congregation of which they are members. The remembrance of this ordination will long remain engraved in the memory of the fortunate inhabitants of Beauplateau.

May those who were privileged on that day be for ever true priests in God's house ! The Church of Canada especially will be grateful to Catholic Belgium which, after watching over the adolescence of its children will soon send them back to her with the aureola of the priesthood on their brows and the missionary's cross on their hearts.

G. DALY C. SS. R.

Never sleep with enmity in your heart against anybody.
Never have much to say about yourself to strangers.
Never put a stone in the way of the timid-hearted.
Never take a step without asking God to lead you.
Never live where you wouldn't be willing to die.

Album of Saint Anne



F. ANNE DE NOUE

THE DEVOTION TO SAINT ANNE IN CANADA

V. — Its propagators

IT would be inaccurate to attribute to the Bretons alone, the introduction and propagation of the devotion to St. Anne in New France, and still more inaccurate to seek to attribute the same to the piety of any one in particular. The fact is, as we have already shown, that this devotion was dear to every Catholic who came from France at that time : whether from Paris, from

Perche, from Normandy, or whether he came from Brittany itself. Thus, we see at the very beginning of the colony, the priests, the recollots, the Jesuits, the Ursulines, the hospitaliers and the settlers themselves without distinction of origin become its ardent promoters among the natives. (1) They sought by this means to establish a bond of union between those tribes so different in language, in character, and in customs; and, frequently separated by distances of four hundred leagues.

Of course, the Blessed Virgin and St. Joseph, by their dignity and merits, always occupied a suitable place in the missionary's heart: (2) but the latter, starting from the principle that the homages paid to the mother are the glory of her children, applied himself on all occasions « not to separate those whom God has so closely united. (3) » Consequently, in giving names in baptism, in naming villages, or in the choice of the titularies of churches, the name of St. Anne is invariably placed beside that of her holy Daughter. The chapel of Ste Anne of Cape Breton at once follows that of Notre Dame des Anges of Quebec; in the Huron country, the village nearest the mission of St. Mary receives the name of St. Anne, with the full determination to dedicate to the latter saint the chapel that may be built there. The same is done at Quebec, at Montreal and at the *côte de Beauport*. At Quebec, St. Anne's chapel rises at the same time as the church of the Immaculate Conception and even adjoins it. At Montreal, a chapel dedicated to our saint built by M^r Le Ber at one extremity of the town, soon followed that of Notre Dame de Bonsecours, built at the other extremity by the venerable sister Bourgeois. And finally on the *côte de Beauport*, were not the sites of the two neighboring churches of the Nativity, at Chateau Richer, and of St. Anne, at the Petit Cap marked out at the same time? And what do we learn from the *Jesuit Relations*, those precious archives of the time in which the first triumph of the faith over paganism and barbarism are inscribed? Still

(1) Rev. Father Laurent Memillod. The devotion and patronage of St. Anne, p. 148. *Le culte et le patronage de Ste Anne*.

(2) Father Charles Lallemant had made a vow to give the name of Mary to the first woman, and that of Joseph to the first man, whom he would baptize among the savages. *Relation of 1634*, p. 8. (3) *Jesuit Relations*, 1640 p. 64.

and ever the same thing: twice out of three times, the name of St. Anne comes after that of Mary. From 1635 to 1640, out of twenty one baptisms that are mentioned nine are under the name of Anne and twelve under that of Mary, and even in 1641, both names were given to a young native girl on whom great hopes were founded.

What must we conclude from this, if not that the establishment of the devotion to St. Anne, in New France, is due to a plan maturely arranged in advance, or at least to conditions common to all and derived from the same source?

Nevertheless, among the many missionaries who have rendered the pious phalanx of St. Anne's servants illustrious, there is one who deserves special mention here. It is « Father Anne de Noue, who died in odor of sanctity in Canada in 1646. » (1)

ANNE DE NOUË

Signature of F. Anne Noue

Although of a delicate constitution this generous apostle was nevertheless one of the first in everything: in trouble, in labor, in martyrdom and in death. In 1625, he is the companion of Father de Brehœuf, himself a martyr, in founding the missions of their Order in the Huron country, but, as he cannot overcome the difficulties of the language he has to return to Quebec. Some years later, in January 1633, we meet him on the *côte de Beaupré*, tracing with difficulty through the forest the path that will hereafter be followed by so many of his brethren. The future martyr to charity had set out without considering his weakness or the difficulties of the journey, but solely out of kindness for a good savage who never ceased to invite the Fathers to go and visit him at his camp, « near Cap « Tourmente. » (2) « You have often given me of your store, he « said, when I was hungry and now if you come not to see me, « my people will think that you are angry with me. »

(1) Mermillod: *Le culte et le patronage de Ste. Anne*, p. 216.

(2) Relations 1633, p. 18. We have every reason to believe that this camp was at the Rivière aux Chiens, which is now the western limit of the parish of St. Anne, but which was formerly comprised within its territory. The savages generally select for their camping grounds places where game and fish are easily procured. The Rivière aux Chiens was undoubtedly at that time the best place on the whole *côte de Beaupré* for this purpose. The ground slopes gently upward at the foot of the Laurentians on one side, to St. Anne's mountain and Cape Tourmente on the

Father de Noue, therefore, resolved to follow La Nasse, this was the savage's name, and he did so all the more willingly that he hoped to find there two orphans in whose fate he took an interest. But, as the Father was too weak to perform the whole journey in one stage, he had to stop on the way and to sleep in the open air. Each takes off his snow-shoes and uses them as shovels to remove the snow. When the place is cleared a fire is made and they prepare to take their evening meal. But the fare is frugal in this presbytery made of snow and roofed with the sky. A piece of smoked eel washed down with a cup of melted snow constitutes the whole meal. Can one be content with less? Nevertheless Father de Noue bears everything with joy and resignation, and even thanks God for it in a fervent prayer. Kneeling on the snow with clasped hands, head bare, and eyes raised to Heaven, he blesses the divine Redeemer for having brought him to this desert shore to sow the seed of Christian charity. God alone knows what passed in the heart of that apostle who was destined to die thirteen years later, a martyr to his self devotion under similar circumstances. (1)

Cordial hospitality has always been a tradition on the *côte de Beauport*. Therefore Father de Noue's arrival at La Nasse's cabin caused great joy to the whole family, who at once set to work to give him a hearty welcome. « One put water or rather « snow in the kettle ; another placed it on the fire ; the other « threw into it large pieces of Elk meat without washing them « for fear of losing the fat. When half cooked they were with- « drawn and fresh pieces put in. One of La Nasse's sons in-law « who had just returned from hunting brought two beavers. He

other, forming an extensive plain easy of access. Owing to the great number of streams and small rivers that intersect it in every direction, this territory was then the favorite resort of fur bearing animals of all kinds ; beaver, deer and moose were especially abundant. Consequently, our savage was very successful in his hunting. Moreover the name of the river itself may be due to the fact that the savage had a pack of dogs to which, however, he was careful not to give the bones of the beaver because, he said : « If the dogs were to eat them, the hunting would not be good. »

(1) Father Anne de Noue died from cold on the ice of the river, some distance from Soerl. Surprised by the storm he was anxious out of kindness to go ahead to get succor for the companions of his journey and of his misfortune. But he lost his way ; worn out with fatigue and feeling his end approaching, he knelt, clasped his hands, raised his eyes to heaven, and in that position he gave up his beautiful soul to God.

« at once, as a sign of rejoicing, cut them up and threw them into
« the kettle. Another made him a present of a young and very
« tender beaver, but begged him to be careful not to give the
« bones to the dogs, for otherwise the hunt would be unsuccess-
« ful. » (1)

Assuredly neither the quantity nor the quality of the viands were wanting, but, so prepared and seasoned, they caused the Father such repugnance that he could hardly touch them.

Meanwhile La Nasse was not idle. He had promised the Father to give him some Moose meat, and he wished to do so generously. After cutting up a fine moose, killed three leagues from there, he loaded a sled with it for the Father and did as much for the two companions of his journey. When the time for departing arrived, the good Father, not to displease his hosts, bravely harnessed himself to the heavy sled and set out on his return to Quebec; but the generosity of La Nasse was greater than the Father's strength. « Hardly had they gone two hundred paces after bidding farewell, when the Father stopped short, he could see nothing, says Father Lejeune, and could hear nothing: the smoke of the cabin, the snow outside, want of food, the difficulties of the road made him feel so weak, that he was compelled to return whence he had started. » Here, the narrator reveals a slight secret hitherto kept concealed, but which clearly shows the simplicity and habits of the poor savages. He had, he said, taken with him a little bread and some peas, but the savages at once seized them, so fond of them are they, saying that he could eat as much of them as he liked when he returned to his house.

When the too generous La Nasse saw the Father return, led by the hand, he at once offered him to remain some time in his cabin. « No, he replied, but I cannot haul the load thou hast given me. — Come, said the savage, I shall haul it for thee, and I shall take that large sealskin to wrap thee up and I shall haul thee to thy house, if thou art sick. Take courage, I will not abandon thee. » And the narrator adds: « They returned to the house as best they could. »

(1) Relation of 1633, p. 18

Such is the circumstantial account of the first apostolic tour on the *côte de Beaufré*, made by Father Anne de Noue, the splendor of whose virtues surrounds with a new halo the glorious name of St. Anne, his patroness.

P. GIRARD, SS. R.

The Angel of Sacrifice

A priest once said to a young person starting out in life: « My child, you will find at almost every step an angel of God, offering you happiness, but always asking something of you in return. It is called the angel of sacrifice. Do not refuse him what he will ask of you.

« Of you, who are still weak, he will demand but little: a glance which would only serve to gratify your curiosity, an object of no value to which you are too strongly attached, a reading which would have fostered your self-indulgence, a word, the only object of which is to please. My child, do not refuse him what he asks of you. The more sacrifices we make on earth, the happier we become. »



St. Jerome in his life of St. Hilarion relates the following miracle as worked by means of the sign of the Cross: — After the death of the Emperor Julian the Apostate, there was a tremendous earthquake over all the East. The seas overflowed their bounds, as though they would have submerged the earth in another deluge. At the sight of these prodigies, the inhabitants of Epidaurus, a small city of Greece, ran to the cell of St. Hilarion, and with tears besought him to have pity on them and come to their aid. They brought him to the sea shore. There St. Hilarion knelt on the sand, prayed with fervour, and made the sign of the Cross three times over the troubled waters, and immediately there came a dead calm. All the people of Epidaurus witnessed the miracle, and for long years after they ceased not to remember it with gratitude.



Let the men who despise religion learn first to know it; let them see it as it is — the inward happy crisis by which human life is transformed and an issue opened up towards the ideal life. All human development springs from it and ends in it.



THE NATIVITY of JESUS CHRIST

by HEMLING

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Patrons of Parishes

THE NATIVITY OF JESUS CHRIST

IN a few weeks the whole Church will once more celebrate the temporal birth of the eternal Son of God. Everywhere handsome shrines will be erected in remembrance of that in which the Child of Bethlehem was laid two thousand years ago. Everywhere at this moment the lips of the priests repeat the ardent wishes that the Patriarchs and Prophets uttered to heaven that the promised Messiah might come down from it. Everywhere also the faithful indulge in prayer, suspend their amusements and practise penance. All this will cease only on the beautiful festival of Christmas the anniversary of a *great joy*. (St. Luke II: 10).

When the Infant Jesus issued from the most pure womb of the Virgin Mary, four thousand years had elapsed since the first man had come from the hands of God. He was beautiful, sound in body, pure in soul. Placed in a delightful spot, he was destined one day to be transported to the eternal joys of the kingdom of Heaven.

Alas! Man did not realize his sublime greatness. At Satan's instigation, he counted it as nothing. But the proud desire to ascend still higher, to be equal unto God, cast him down from his height and plunged his mind and his heart into the abyss.

O ruin ever to be deplored! The mind of man which God had created, which he had enlightened with the most extensive knowledge, gradually became enveloped in intense darkness. The very idea of God became weaker day by day. Through a horrible revulsion, he came to confound the creature with the Creator; the stars, animals, stones were adored; even the «chosen people» adored its golden calf. Errors accumulated with years and with centuries, as the darkness increases with

the advance of night. At the end of four thousand years the most civilized nation in the world erected a temple to its thousand divinities!

Such was the state of the world at the coming of the Messiah. What shall we say of its morals? The revolt of the senses soon followed the revolt of the mind. Our first parents at once felt its baneful sting. Thenceforward the earth was the scene of every passion, of every excess. Cain opened the series with fratricide. The moral sense became more and more depraved, to such an extent that altars were erected to the most shameful vices. Most of the pagan gods were infamous wretches. Nothing can be said of virtue, of charity, of humility, of purity for not one of all these was known and still less practised.

Satan was truly *the prince of the world*. He reigned over it as a master; not as a king who loves his subjects but as a tyrant who makes so many slaves of them. His yoke was horrible and all the more so that no one thought of casting it off; like a prisoner who has long been in chains, who stretches them on the ground and sleeps on them!

But, suddenly in the middle of the night a hymn is heard: *Gloria in excelsis Deo et in terra pax hominibus bonæ voluntatis*. Glory to God on high, and peace on earth to men of good will! This was sung by the angels who announced to some shepherds the birth of a poor child. This hymn, so short and so simple, stirs up heaven, earth and hell. To sing it the angels have left their abode; the earth, in the person of the shepherds, comes to the cradle; as to hell, it is disturbed, it arms itself, it breaks its bonds and swears death to the new-born babe.

Who is this child? It is Jesus our God, the Saviour of the world! Yes, the Angels were right in singing that hymn. Let us sing also and say with them: « *Gloria, Gloria in excelsis Deo* . . . Glory to God who has pity on us. » A child is born unto us. This child is Jesus. He comes to restore things as they were at the beginning; to restore truth to minds and purity to hearts.

Can we refuse to believe the doctrine that Jesus brings us? He calls himself; He is *Truth* (St. John 6). He teaches it to us with authority and, to perpetuate it, He founds His Church

which will ever be the column and support thereof. He who follows it will never walk in the darkness. When He returns to Heaven, He will send the Spirit who will keep His doctrine pure and free from all alloy. That Spirit will remain with Peter and all his successors. He will lead the Doctors, Bishops and priests, in a word, all pastors of souls. He will enlighten the most simple of the faithful as well as the brightest genius. Still more, He will show a marked preference for those who are humble and we shall see poor men, ignorant of human science astonishing by their knowledge of divine things men who have passed all their lives in meditating the Holy Books.

Jesus comes to re-establish truth in our minds. He comes above all to re-establish purity in our hearts. His grace transforms them and raises them to heights previously unknown. *Holiness* is a characteristic of His Church. All the virtues shine in it with the purest brilliancy. Love of God obtains without difficulty the greatest sacrifices and we see souls whom that love cannot restrain within ordinary limits. Precepts are insufficient, they require counsel. They follow this to the letter and crucify in themselves even to the last vestiges of depraved instincts; they seem to have returned to the state of innocence.

O Holy Infant Jesus, O love of our souls! Yes indeed you have renewed the face of the earth! It was an arid soil and you watered it; it was quite sterile and you have made it fertile. Ah! during these days, come once more into our souls! Enlighten our minds and, above all, touch our hearts! Docile to your voice, may we on earth advance from virtue to virtue in order that one day we may sing with the Angels: *Glory to the Lord our God,*

J. HOVOIS, C. SS. R.

Conversation enriches the understanding, but solitude is the school of genius.

PIOUS SOUVENIRS



FATHER NAPOLÉON DESAULNIERS

••••• A Conquest of St. Anne •••••

AT Louiseville, in the diocese of Three Rivers, in 1887 a young rhetorician, Napoleon Desaulniers, attentively followed a retreat preached by Rev. Father Fievez. One evening, touched by the preacher's eloquence and still more by God's grace, he said to his mother on his return home. « Dear mother, if one must do all that those good Fathers say, it is impossible to be saved in the world And yet it is quite certain that we must do so. »

This great affair of his salvation did not cease to preoccupy his mind during the remainder of his life. To ensure its success he did not hesitate to overcome the great attraction that the world had for him and to enter the Grand Seminary in Montreal. In 1889, after testing his resolution by the exercises of a retreat at Ste Anne de Beaupré, he asked and obtained admission to the novitiate of the Redemptorists and went to Belgium. A year later he wrote :

« A year has elapsed since I entered the Congregation. My God! why do I not belong to you! A host of recollections come back to me and I begin to listen to them. They tell me they will be of use to me and I know not whether I should receive them for I already feel inclined to weep. But it is at the foot of your cross, Christ Jesus, my hope and my consolation, that I shall allow my tears to flow. I had left forever those whom I loved and on my departure they also had wept. Yes, my Creator and amiable Master, these affections that you have laced in this poor heart of flesh are proper, good and holy; but they must not keep me away from you. No, the recollection of a Christian mother will not keep me away from you, O God! Thou art my father, Thou art my mother, Thou art my brothers and sister. *Tu es pars hereditatis mee et calicis mei.* »

The Master of the Novitiate tells us in the following letter what courage this brave youth displayed in his conflict against himself.

« Father Desaulniers is a conquest of St. Anne At the novitiate he followed the beaten path of tradition. Being very positive by nature, the dear departed sought perfection in doing ordinary things in an extraordinary manner. The beginning was very hard, for at the first steps he was arrested by his own will which was very tenacious. Silence soon became his strength. When he was asked anything or when some point of doctrine was explained to him, he listened attentively and kept silent. But peace reigned in his soul and his own will was no longer heeded. »

This was because the fervent novice expended his rare energy in putting into practice the following excellent resolutions found in his spiritual notes :

« I shall always manifest great respect and affection to my Superiors, protesting my desire to render them every service in my power. When I change houses or Superiors, I shall always blindly adopt the views, the practises, the spirit of each. Throughout my life I shall concede to my brothers the honors and first places; I shall render services to them and cheerfully lend them my writings. I shall never complain of the health that God may give me in future, even if I were dying. I shall say, God is master; He knows better than we what we need; nothing happens without his permission. With the grace of God, I shall never ask for an exception. In time of illness I

shall never manifest any desire to change rooms, houses or country or to obtain any other relief. However, if the Superiors or physicians question me, I shall meekly tell the whole truth. I shall act as I have just resolved through pure love of God and to obtain pardon for my sins and not through a spirit of ostentation, of self-love, or of obstinacy. I shall never say: it is too hot, too cold or too damp.*

By inspiring him with these last resolutions, the Holy Ghost wished no doubt to prepare the young religious for the holy sacrifice of his health, of his life and of his apostolic hopes, a sacrifice which, alas! he was soon to be called upon to make. Admitted to his profession on the 8th December 1890, he had hardly reached Beauplateau, whither he went to pursue his theological studies, when consumption declared itself and kept him in bed for three months. His condition improved, however, owing probably to Extreme Unction, and he was able to receive the dignity of priesthood. His resolutions in his retreat deserve to be given to his colleagues in religion and in the priesthood as a subject of meditation.

*To devote myself more to recollection, to make use of holy mass, as a means of doing so, in order that by recollection all the moments of my life may be a preparation for holy mass and a thanksgiving for the priceless gift of the priesthood. I propose not to consider the celebration of holy mass and the recitation of the breviary as a material duty but chiefly as a means of attaining sanctity . . . I shall endeavor to enter into the sentiments expressed by the words of the mass and of the holy office. To that end I shall be careful not to hurry, especially the breviary, for I am sure that it is not right to say it without devotion and consequently without fruit for the sake of three or four minutes.

If God allows me to live, I wish to consecrate everything to him. I am not obliged to become a great missionary but I must and, with the grace of God and the aid of his holy mother, I wish to become a Saint.*

One can see by his accents that if consumption undermined his body slowly and surely, the faithful athlete was by his virtues to obtain a complete victory over death and a glorious resurrection. * From the first moment of his illness, says his spiritual Prefect, Father Desaulniers was a model of resig-

nation, docility and generosity. All who approached him bear testimony to it. This combination of virtues was all the more admirable in him, that his heart, devoured by zeal, was never sustained by any perceptible consolation, for God willed thereby to make him more conformable to His divine Son dying on the Cross. Consequently, he was often heard to repeat these words of his divine master and model: « Lord into thy hands I commend my spirit. »

In the spring of 1894, the Superiors sent the dear invalid to St. Trond, in the hope of effecting his cure. This step could not arrest the progress of the disease. It served but to enable the Fathers of that Community to admire the virtues of the young religious. In spite of his spiritual aridities and the languor of the disease, he said prayers and recited the rosary all day long, and still he complained that he had not time to pray. This was the only complaint that escaped his lips. To ask nothing, to refuse nothing, seemed to be his motto. He was profuse in his thanks for the slightest service, but he never asked for any except in cases of extreme necessity. Therefore the Rev. Father Rector had charged a Father to skilfully ascertain his needs and he said to the community: « When Father Desaulniers asks for anything, give it to him without hesitation; for it is a sign that he certainly needs it. »

His excessive weakness did not prevent him from ascending the altar every morning and from following the exercises of the community. Five days before his death he said mass « for a happy death, » it was his last. He also made a general confession of his whole life; but, notwithstanding so holy a preparation for eternity the thought of God's judgments continually inspired him with dread. « O justice of God! » he exclaimed on the night of his death, in a few hours I shall be judged for all eternity! » But, lifting his eyes to the crucifix and the picture of Mary that were placed before him, he added: « O Jesus! O Mary! you are my hope. O my God, if it be thy will that I die, save me » Toward morning a Father who saw that his end was near, gave him a final absolution and repeated in his ear the acts of faith, hope and love. The dying man made a sign with his head after the first two, but did not respond to the last; he

had gone to heaven to complete the act of love that lasts eternally. This was on the 26th June 1894. The deceased was 28 years old. « He endured his long illness so cheerfully, » said the Very Rev. Father Provincial, « that I think he suffered his purgatory on earth, » His body lies in the cemetery of St. Trond, beside his colleagues in religion, beneath an epitaph bearing this inscription. « Here lie the Fathers of the Congregation of the Most Holy Redeemer, awaiting the glorious Resurrection. »

Some days before his death, this excellent religious undertook to console his parents himself and to give them a last proof of his filial devotion. He wrote to them in his own hand a sublime letter which he asked his Superiors to send to them after his death. In it we read these beautiful thoughts.

« Dear Parents, God has been too good to you and to me to allow of our being afflicted beyond measure by what he has ordered regarding me. You know that I offered myself as a victim to God, by my religious profession. He accepted my sacrifice and He now takes me away. Do you think that he will not give me his heaven? And if I have God's heaven, who will venture to pity me or to weep over my fate? I have left you all and Our Lord says : « *He who leaves his father and his mother, and his brothers or his sisters through love of me, shall have life everlasting.* » Do you hear, my dear Parents? He shall have everlasting life ; I shall have everlasting life. It will be your son and your brother who will be in heaven. I believe these words and I expect them to be fulfilled in me. Was it for nothing that I came here three thousand miles from home ? In itself, I know, this is nothing and God deserves a hundred thousand times more. But I could not give more ; I had only my family ; that was all I loved and I gave it

« To die so young causes some regret but if it should cost still more it is worth all the more. For us Christians, the cross is the measure of our happiness

« You know how glad I should be to see you all again in heaven. My God ! My God ! Of what use would it be to us to have lived together on earth and to have loved one another more, if we should cease to do so for all eternity ? I am the first to leave and I hope to go to heaven to receive you all there. Let us try to live piously and like Christians ; that is the only way to be happy eternally and even here below The first time I shall see the Blessed Virgin, the good Mother of everybody, I

shall cling to her mantle and shall not leave until she has promised me to save you all through her prayers to her divine Son Jesus. »

A. GUILLOT C. SS. R.

A Visit to Our Blessed Lady

AFTER HOLY COMMUNION

Mother, upon my lips to-day
Christ's precious blood was laid ;
That blood which, centuries ago,
Was for my ransom paid ;
And half in love and half in fear,
I seek for aid from thee,
Lest, what I worship, wrapt in awe,
Should be profaned by me.

Wilt thou vouchsafe as Portress dear
To guard those lips to day,
Lessen my words of idle worth,
And govern all I say ?
Keep back the sharp and quick retorts,
That rise so easily ;
Soften my speech with gentle art
To sweetest charity.

Check thou the laugh or careless jest,
That others harsh might find ;
Teach me the thoughtful words of love
That soothe the anxious mind ;
Put far from me all proud replies
And each deceitful tone,
So that my words at length may be
Faint echoes of thine own.

O Mother ! Thou art mine to-day
By more than double right ;
A soul where Christ reposed must be
Most precious in thy sight ;
And thou canst hardly think of me
From thy dear Son apart ;
Then give me, from myself and sin,
A refuge in thy heart.

OUR ENGRAVINGS

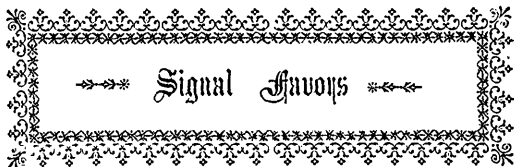


HEMLING (Hans or Jean)

The Nativity of Jesus Christ. — Memling or Hemling was born at Damme about 1425. He is one of the first Masters of the Flemish school. His youth was somewhat adventurous. He became a soldier and was wounded in battle, after which he withdrew to the hospital of St. John, at Bruges, where he left his best works and, in particular, the picture of the *Nativity of Jesus Christ*. In the composition of this picture the painter has striven to show the state of abjectness and indigence in which the divine Savior was born. The background of the picture represents a dilapidated stable, open to all the winds. St. Joseph who had endeavoured to find some comfort for the New born child, has obtained only two bundles of straw which are thrown upon the ground. On re-entering the stable the Saint finds the Blessed Virgin in adoration before her Child whom she has laid on her mantle. St. Joseph stands

and contemplates with admiration this sublime scene by the flickering light of a candle which he holds in his hand, and whose flame he endeavors to protect against the draughts of air. Everything breathes recollection and piety. In bequeathing this picture to the hospital, Hemling had assuredly chosen the best means of expressing his gratitude for the care he had received in it.

P. GIRARD, C. SS. R.



Signal Favors

THE MIRACLE OF THE 22nd JUNE

OR

THE CURE OF SISTER BERNADETTE

of Watertown, N. Y.



ABOUT the middle of July, we received from Rev. M^r Hervieux, of Tupper Lake, N. Y., a letter respecting the remarkable cure indicated in our title. Among other things it said: «The Sister is now quite well. I know not whether any body has written to you in connection with this miracle, but please speak of it in your *Annals*.»

From that time, we have been corresponding with Rev. M^r Hervieux. He has fully confirmed the first information that he gave us. It therefore seems to us that the time has come to make known this striking proof of St. Anne's goodness. We shall do so by giving all the details that we have received from the surest sources.

It was on the 22nd June of this year that Sister Bernadette, a Nun of the convent of St. Joseph, Watertown, N. Y., was instantly cured at the Shrine of Ste Anne de Beaupré.

On that day, came the pilgrimage from Ogdensburg, N. Y., a pilgrimage admirable for its piety, and beyond contradiction one of the finest and most edifying of the season. Among the 500 pilgrims were several sick persons, Sister Bernadette being of the number.

She is a young nun, twenty five years old. For two years she had suffered from an internal disease which was extremely painful and

dangerous and had baffled the skill of the best physicians of that region. The illness had increased to such an extent that all hope was lost, and the Sister was warned to prepare for death. She received the last Sacraments, in perfect resignation to God's holy will, and generously made the sacrifice of her life.

Nevertheless the physicians who attended her did not give her up entirely. They still endeavoured to save from death the victim who was escaping from them in spite of all their efforts. Finally they held a consultation and agreed to propose an operation to the sick nun. This was, in their opinion, the only way to save her. Their proposal was not received by the patient as they expected. She was already prepared for death, and did not care to run the risk of a painful operation, the idea of which was repugnant to her. She therefore refused. The physicians spoke to the Superioress, but she also was unable to obtain the patient's consent. They went still further and tried to secure the intervention of the ecclesiastical authorities. But Monseigneur Gabriels replied that he could only advise, not order, in such a case.

All seemed lost. On her side Sister Bernadette retained in her heart a secret hope that she would be cured. But her confidence laid in heavenly succor, and not in human resources. She sent for the Superioress and said to her: « Reverend Mother, if you really wish another attempt to be made for me, let me go on a pilgrimage to Ste Anne de Beaupré. I am sure that that great Saint will cure me. » Her request was granted by the good Superioress, and she was allowed to go to Ste Anne.

It was under these circumstances that Sister Bernadette started from Watertown. She had to be taken from her bed, and carried to the cars with very many precautions. As may be imagined, the journey was but one long suffering, the slightest jar causing intolerable pain. When landed at Ste Anne, after such a journey, she looked more like a corpse than a living person. She had then to be lifted into a carriage with her head surrounded by cushions to convey her from the boat to the Shrine.

On arrival she was placed in an arm chair at the foot of St. Anne's statue where she remained throughout the pilgrimage. What passed during that time between St. Anne and her? How many acts of confidence and at the same time of resignation were expressed by her heart? No one knows. What we do know, is that one of our Fathers, Reverend Father Lemire, went from time to time to visit Sister Bernadette and to make her venerate the Holy Relic.

Meanwhile the pilgrimage drew near to its end. The last exercise took place at 11.30; when it was over, all returned to the steamer. Several of the patient's sister nuns had already left the church, without thinking of a miracle, and yet it was the moment chosen by St. Anne. This is how it was observed.

While the crowd was rapidly dispersing and only about a hundred persons remained in the Basilica, Reverend Father Lamire, passed by the sanctuary, and prepared to go to the sick nun's chair, to make her venerate the holy Relic once more. But what was his astonishment at seeing her come herself as quietly as a person in good health to kneel and venerate the Relic. The Father could not believe his eyes. « What! is it you? » he asked. « Yes, she replied, it is I, I am cured. »

I shall not attempt to depict the emotion that seized the persons present on seeing the nun who was in a dying condition, and unable to stand when she entered, walk without the slightest difficulty.

All wept with joy. At that moment, the Brother Sacristan took up the cushions, that were no longer needed, and headed a procession singing the *Magnificat*. All followed him, including her who had been miraculously cured.

The Reverend Father Superior, who was immediately called, was able to see the marvelous change that had taken place in Sister Bernadette's condition. He was all the more struck by it because he himself had helped her to enter the church. To make still more sure that she was cured, he told her to kneel for his blessing. She did so at once without the slightest difficulty, a thing that she was entirely unable to do an hour before.

Thus she was cured! She went to the steamer on foot without support, walking with agility a distance of nearly a mile. She came into the midst of her sister nuns and of the other persons who knew her, exciting the same admiration everywhere. The return was effected without the least suffering. She went back to her convent, and we are told that *she is quite well*. The two cushions remained at the Shrine.

This fact, which is thoroughly attested is one of the most marvelous that has ever occurred in the Shrine of St. Anne. For that reason we have given all the details. It is a proof of the extraordinary power that St. Anne has received from God, and of her goodness in manifesting that power in favor of the unfortunate. Let us thank St. Anne: let us love her and pray to her: and she will always pour her blessings on us.

TWO GREAT FAVORS

NO. Grafton, Mass., August 16th 1898. — I want to have published two great favors received, one by my mother, and the other by myself, through the intercession of the powerful St. Anne.

In May, my mother took very ill. The doctors said she would die. Everything was done for her recovery, and still there was no hope.

I had heard of « la Bonne sainte Anne, » so I prayed her to help me. I got others to pray and had Masses said for my poor mother. But all in vain, my mother being in the hospital at the time. Still I did not give up hope and continued to pray just the same. At last, *at the surprise of every one she was taken home and has been well since.*

This is the favor concerning myself : Working very hard I was out three weeks from my work and still I did not get well. I prayed St. Anne to help me. Then I went to work but too soon, so a pain took me in my right side. Everything my mother could do to cure me, she did. I began a novena in honor of St. Anne, asking her in Jesus' name to help me. I also promised to have a low mass said and I did.

At the end of the novena I was getting better, and now I do not feel the pain much.

I thank Saint Anne from all my heart !

J. Dupré.



GRANTED TO A CHILD OF MARY

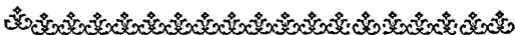
Good Shepherd Convent, Buffalo, N. Y. — I sincerely and most humbly request the special favor of you by permitting this little leaflet to be hung at the Shrine of Ste Anne de Beaupré, through whose most powerful intercession I have been perfectly cured from a terrible sickness, viz. Epileptic fits.

I had made many novenas to that great Saint for my cure, used her blessed oil too. Then I had another attack of the same fits again last fall, but so slightly that it was of no account.

I promised her then, if she would cure me entirely I would have this little leaflet placed in her honor in her Shrine, so as to make known to the whole world her great power, mercy and goodness to wards the afflicted.

A Child of Mary.





THANKSGIVINGS

Athol, Mass., Nov. 17th : « I was subject to hemorrhage Five years ago, I went to Ste Anne's ; no one thought I would come back again : but as it was my last resort, the doctors having abandoned me, I started resolutely trusting that St. Anne would keep me to my little family. I went again three years ago gaining health each time, and now I am well, thanks to my heavenly Mother. I hope to be soon able to make another pilgrimage of thanksgiving. » Off. \$1.00.

Fliza Adams.

Brandon, Minn., Nov. 1st : « My most sincere thanks to St. Anne for several graces granted. »

E. H. M.

Brighton, Mass., Oct. 30th « The healing of a very sore finger which it was thought necessary to have it operated if swelling did not go down in a certain time. That swelling had kept growing more and more until I begged the aid of St. Anne and promised to have a mass said in her honor and the cure published in the *Annals*. Also, my mother was taken very ill. Again I begged St. Anne to help us, and the crisis was passed that same night and she recovered. I should also mention the recovery of a little child who had been badly hurt. »

A Subscriber.

Buffalo, N. Y., Convent of the Good Shepherd, June 10th : « I have been pronounced completely cured by the Doctor from epilepsy fits through the intercession of dear St. Anne. »

Child of Mary.

East Tawas, Mich. Oct. 31st : « For two special favors received through the kind intercession of St. Anne. » Off. \$1.00.

Mrs J. Miller.

Fond du Lac, Wis. Aug. 22nd : « I wish to return thanks to St. Anne for a favor obtained after praying to her and promising to publish it in the *Annals*. My daughter received injuries last winter, which was the cause of her undergoing an operation. Some time after, she grew worse until finally the physician told me there was no hope for her, that he could do nothing more. I started a novena to St. Anne, and I could see she was gaining every day. Now, I hope she will have a permanent cure before long. »

Mrs P. Dorgan.

Glens Falls, N. Y. Nov. 7th : « Please accept the enclosed offering and have a mass said in thanksgiving to St. Anne, St. Joseph and St. Anthony for favors obtained through them. » Off. 50 cts.

A Subscriber.

Grand Forks, N. Dak. Oct. 24th : « I have been sick nearly two years, but now I am quite well and able to do my work, thanks to St. Anne. She has also helped me in another thing that I was asking. »

Emma Dumond.

Haverhill, Mass. Nov. 4th : « A friend of mine loaned me one of the *Annals* to read, and after reading of the cures and favors obtained by praying to St. Anne, I made a promise to have a mass said in her honor and publish my cure, if obtained. I also made a novena, and the day it was completed, I obtained my request. »

M. N.

Kingston, Ont. Oct. 22nd : « I was very sick and I promised if I were brought over my sickness and spared to my family I would publish it in the *Annals*. I am well now and able to be around. Thanks also to St. Anne for other favors granted. »

M. L.

Malone, N. Y. Nov. 1st : « We wish to thank St. Anne for numerous favors obtained through her intercession. »

Three Subscribers.



Bulletin of the Archconfraternity

I. Affiliation. -- On the 7th October, the Society of the Ladies of St. Anne of the parish of St. Louis, at New Haven, Conn. in the diocese of Hartford, through the instrumentality of Rev. J. E. Senesac. -- On the 24th of the same month, the parish of St. Gédéon, of the diocese of Chicoutimi, through Rev. Joseph Paradis.

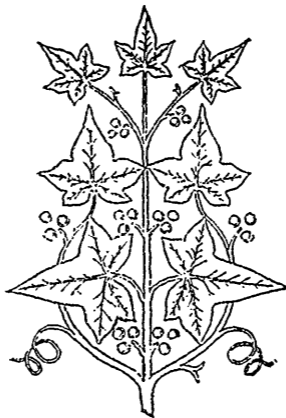
II. Missions in the affiliated parishes. -- The Missions and Retreats preached in the parish-s affiliated to the Arch-confraternity of Ste Anne de Beaupré are always visibly blessed. We shall cite but one, that of St. George, Beauce, preached during the latter half of September, by three of our best missionaries: Rev. Father Billiau, the economer of our house; Rev. Father Barolet who for 10 years, preaches throughout the country in every direction, and Rev. Father Géna, who has been in Canada since last year.

The parish, which counts not less than 2,300 communicants, had been carefully prepared for the holy Exercises by the Rev. M^r Montminy, its zealous Pastor. Therefore, on the very first day, everything gave assurance of complete success. Children, men and women, all had their turn and admirably responded to the calls of grace. When the time came for confessions, the Fathers were able to convince themselves that their word had not fallen on sterile soil. *Not one held back.* The Retreat concluded with the Exercise of the Forty Hours, and left as one of its most precious fruits, a new society: the League of the Sacred Heart. It comprises not less than 500 men who on the day of the closing exercises of the Retreat made their act of consecration in a solemn manner.

One instance alone will suffice to show the generosity of the parishioners of St. George. The two physicians, perfectly exemplary men, had a license to keep liquor at their houses. Having observed that

sometimes, in spite of themselves, it was a cause of disorder, they came to the Fathers and of their own accord promised to no longer ask for, or accept a license.

But, here is a report, which is better than any evidence. « Father, said Rev. M^r Montminy to one of the Missionaries, this is the 7th time that, during my ministry, I have had the holy Exercises preached to those whose spiritual welfare is confided to me. This time they have succeeded the best of all ! » Consequently their repetition is asked for next year, and they will conclude with the pilgrimage from St. George and the neighborhood, which always distinguishes itself by its order, piety and excellent organization.





RECOMMENDATIONS TO PRAYERS



General Intentions

THE triumph of the Holy Catholic Church and of his Holiness Leo XIII.
The Catholic Hierarchy of Canada and the United States.

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

DECEASED

ATLANTIC MINE, MICH. — Davie, Charles and Celcia Mathew.

DETROIT, MICH. — Mary Darbellay.

OMAHA, NEBR. — Lizzianne Caragher.

PHILIPSBURG, N. J. — Thomas P. Brady, — Mrs P. Brady, — Teresa Brady.

SHARON HILL, PA. — Mother M. St. John, — John McLoughlin, — Patrick

McLoughlin, — Mary McLoughlin — Dennis Bernard, — Neal Harkins.

WARREN, PENN. — Lizzie Maher.

WYOMING, ONT. — Mrs D. Duggan's husband and son.

Particular Intentions

ALPENA, MICH : « The conversion of a husband. » M. K. — BENTON HARBOR, MICH : « For the relief of my poor son. » Off. 50 cts. — BEACHMONT, MASS : « For the conversion of one whom I love and for the recovery of my hearing and speech. » A. B. — BROCKVILLE, ONT : « That my health may be restored and that my path may be made plain. » — BUFFALO, N. Y : « The wants of our Institution. » Sister Caroline. — DAYTON, MINN : « I am in a most miserable state and the Doctors cannot help me any. I promise St. Anne that if I am cured I will have three masses said in her honor. » J. Bouley. — DETROIT, MICH : « For the spiritual and temporal welfare of my family. » Mrs McClellan. — LANCASTER, N. H : « My husband and my two sons who are rather neglectful of their duties. » S. S. — LEBANON, N. H : « For relief in our troubles. » O. D. — LINWOOD, MASS : « A prayer for me. » M. O'B. — NATICK, R. I. : « To obtain my petition ; it must be granted within three weeks. If so, I will send \$10.00. » — OMAHA, NEBR : « A remembrance in your prayers. » E. R. — PROVIDENCE, R. I : « My former good health. » M. S. — « For a special grace. » E. A. — SAN FRANCISCO, CAL : « For my only son who is away from home and has not practised his religion for over ten years. » — SAULT DE STE MARIE, MICH : « A very special intention ; the conversion of a friend and the souls in Purgatory. » — THOMPSON, ONT : « For the recovery of my daughter's health. » M. Daigle. — UNIONVILLE, CONN : « For my son who is three years old, but still unable to walk. » M. M. — WEST SUPERIOR, WIS : « For my son Cornelius' hearing and prosperity in my husband's undertakings. » M. H.

