

belonging heart and soul to the Company, they are sent into the world to become agents of Jesuitism, and with a mission to execute the Order's mysterious decrees. These men belong no longer to themselves and are bound to make use of their influence in their own families and among their friends and dependants to extend the Company's power and aid it to penetrate everywhere. By these means the Jesuits become acquainted with family secrets, brave those in authority, and end by overthrowing the best established governments. I will ask you to impart these observations of mine to those who sent me here and I hope soon to make further discoveries, since I am on the right road.

(To be Continued.)

CONSECRATION OF THE BASILICA AT ST. ANNE DE BEAUPRE.

On Thursday morning, May 16th, the magnificent ceremony of consecrating the Basilica of St. Anne de Beaupre was performed by His Eminence, Cardinal Taschereau, Archbishop of Quebec. There were also present the Archbishops of Montreal and Ottawa, the Bishops of Three Rivers, St. Hyacinthe, Rimouski, Sherbrooke, Nicolet, Chicoutimi and Pontiac, about 200 members of religious orders and other clergy, as well as many of the faithful. The dedication or consecration of a church, properly speaking, means the act by which a church is solemnly set apart for the worship of God. The Church forbids the use of an edifice for the celebration of Mass until it has been consecrated, or at least blessed, and for the simple blessing of a church a less solemn rite is provided in the Pontifical than the one provided for the solemn consecration. Moreover, a simple priest may bless a church, but a bishop alone can consecrate it, and this consecrating bishop must be bishop of the diocese or one deputed by him and by him endowed with special powers. It is unlawful to alienate a church which has been once consecrated, since, according to a maxim given in the Decretals "That which has once been dedicated to God must not be transferred to common use."

The custom of consecrating or dedicating churches is of very ancient origin, being met with so far back as in the days of King Solomon, when that monarch solemnly consecrated the Temple which he had built at Jerusalem a thousand years before the Christian era. This same temple, after being rebuilt, was again consecrated under Jerubbabel, 330 years B. C., and, for a third and last time, under Judas Maccabeus, a century and a half B. C.

The first dedication of a Christian church, was that of the Church of the Holy Saviour in Rome, now called the Church of St. John Lateran, and this event took place under the reign of Emperor Constantine I., the consecrating Bishop being Pope Sylvester I. (Saint Sylvester). The ritual of consecration has been gradually developed, and it was 250 years after the consecration of St. John Lateran that Pope Gregory the Great, (who died A.D., 604), defined the rites of consecration in their present form.

The solemn consecration of a church is one of the most imposing ceremonies of our ritual, and yet it is one more rarely witnessed in Canada than might be expected for there are various conditions to be complied with ere a Bishop will consent to consecrate, and the ceremonies of the function are long and intricate, though of the highest interest and rich in symbolism. It is one of the necessary conditions for the consecration of a church that the altar or altars to be consecrated should be fixed and immovable, *i. e.*, that the altar stone containing the sepulchre, in which the relics are placed, should be cemented to a solid foundation. In the Basilica of St. Anne the brick foundations of the seven altars that are consecrated rest on the solid rock, so that nothing could be more durable.

A consecrated church may always be known by there being twelve crosses painted or carved on the pillars or walls and each one surmounted by a candlestick or socket holding a wax candle. In the Basilica of St. Anne these crosses are carved on little square blocks of marble, which are let into the walls—three in the choir, three on each lateral wall, three on the wall of the facade.

The Pontifical imposes a fast on the eve of the consecra-

tion, not only for the officiating Pontiff, but also for all those who are to benefit by the signal benedictions imparted to their sanctuary; consequently Wednesday last was a fast day of obligation for the clergy and parish of St. Anne de Beaupre. The ceremonies, too, began on the eve of the great day, and the Basilica itself having been in use for some years after having been blessed, it was shut all the afternoon and despoiled of all its decorations and the altars left perfectly bare. The relics destined for the various altar stones were placed in a special receptacle and carried out of the building to a place prepared and decorated, where lights were kept burning before them. These relics of various saints were destined to be encoined in the respective sepulchres of the altar-stones appertaining to the altars to be consecrated on the morrow, and must not be confounded with those of St. Anne, which are contained in rich reliquaries constantly exposed to the view of the faithful and frequently withdrawn from their resting place to be offered to the veneration of the many clients who claim the protection and aid of their "good St. Anne." At the repository, the consecrators and attendant clergy recited matins and lauds in honour of those Saints whose relics were destined to repose on the altars.

The ceremonies of the great day itself, the day of consecration, may be divided into three parts, the first part taking place outside of the building. After entering the edifice and causing the twelve wax candles, of which we have already spoken, to be lighted, the consecrator closes the doors and leaves the building in charge of a deacon duly vested, and repairing to the repository of the relics vests himself in white and proceeds processionally, with his attendants and clergy, to the principal entrance. The choir here sings the Litany of the Saints, after which the consecrator asperges himself and all present with holy water specially blessed by him for the ceremony, and then he goes in procession round the outside of the church three times, sprinkling the base, the centre and the summit of the walls, whilst he continues adoring the Holy Trinity. On arriving before the facade the consecrator knocks at the church door with his pastoral staff saying, "Lift up your heads, ye princes, and be ye lifted up ye eternal gates, and the King of Glory will enter." Three times the deacon within asks "Who is the King of Glory?" Twice the consecrator answers, "The Lord strong and mighty, the Lord mighty in battle," and the third time "The Lord of armies, He is the King of Glory." Thereupon, the consecrator enters with his attendants and those whom he requires, leaving the rest of the clergy and the people outside, and again closing the door. The second part of the ceremony now begins. The consecrator forms a St. Andrew's cross with the letters of the Greek and Latin alphabets, which he inscribes with his staff on ashes previously sprinkled upon the floor of the church—a rit- which symbolizes the instruction to be given to catechumens in the elements of the faith. Afterwards, he proceeds with the consecration of the altars, marking five crosses on each with his thumb, which he has dipped in a preparation of water, ashes, salt and wine, specially blessed, and sprinkling these altars seven times with the same mixture. He also goes three times round the inside of the church and sprinkles the walls as well as the floor.

The third and last part now commences, and at this the faithful are permitted to be present. The consecrator and his attendants go in procession to the depository of the relics and the receptacle containing them is borne by priests into the church. The door of the church is anointed with chrism, and the sepulchres of the altars are also anointed with it, after which the relics are placed in the respective sepulchres which are sealed up with a cement which the consecrator has previously made of holy water, lime and sand. There being seven altars to be consecrated at St. Anne's six assistant Archbishops and Bishops here proceeded with their attendants to the respective altars they were to consecrate. The table of the altar is anointed and incensed and five crosses are made on it with the oil of catechumens as well as with chrism. Later on, chrism is used to anoint the twelve crosses which have been marked on the walls, and incense is burned on the five crosses which have been previously made on the altar with blessed water, oil and chrism. Finally, the consecrator makes a cross with chrism on the front and four corners of the altar.