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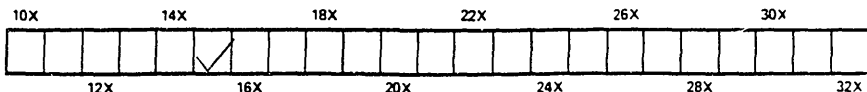
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ANNALS

OF

ST ANNE DE BEAUPRÉ

With the approbation of His Eminence the Cardinal Archbishop of Quebec, of Their Graces the Archbishops of Montreal and Ottawa, and their Lordships the Bishops of Three Rivers, Rimouski, Sherbrooke, St. Hyacinth, Nicolet and Charlottetown, and the Vicar Apostolic of Pontiac.



Gloriosa dicta sunt de te (1 s. 86.)

Glorious things are said of thee (Ps. 86.)

SANCTA ANNA, ORA PRO NOBIS.

ANNALS
OF
ST ANNE DE BEAUPRÉ

EDITORS AND PROPRIETORS.—THE DIRECTORS OF LEVIS COLLEGE.

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Price of subscription: 35 cents; all correspondence to be directed to Rev. C. E. CARRIER, Levis College, Levis, P. Q.

SPIRITUAL ADVANTAGES.

1^o Two masses are offered up every week, one on Monday, and the second, on Saturday, for subscribers and their families; 2^o another mass is said, on the first Friday of every month, for deceased subscribers.

—00—

**CONSECRATION OF THE BASILICA OF
ST.-ANNE OF BEAUPRÉ.**

For many years past the church of "the good St. Anne" has borne the title and enjoyed the privilege of a Basilica. She had then no need to envy her elder sister-churches of Apt and Auray, nor the younger ones of la Salette and Lourdes. She was a Basilica

i.e. a royal house, the palace of our beloved Patroness, whence St. Anne was pleased to dispense her royal bounty. But there was still wanting the holy unction which would bestow on the building a still more sacred character, and the consecration which would devote it for ever to the worship of the one true God, the King of kings, and Lord of lords.

His Eminence the Cardinal Archbishop of Quebec, a devoted and zealous promoter of devotion to St. Anne, responded to the earnest desires of all Canadian Catholics, at home and abroad, by consenting to perform the august function of consecrating the Basilica. This beautiful temple had been erected to the glory of their loved mother by the generous love of the faithful, and it was fitting that it should be rendered still holier, still more august and venerable. It was fitting that solemn possession should be taken of it in the name of the three divine Persons, in that of the Immaculate Queen of Heaven, in that of good St. Anne. It was fitting that the faithful should have a certitude that their dear mother would never have to leave it, that it should always be her home, and that for ever it would be "the house of God and the gate of Heaven."

Everything was prepared for the great solemnity. The Archbishops and Bishops of the Province of Quebec, assembled in the Capital for the Council of Public Instruction, proceeded to St. Anne's in order to render homage to that great Saint, and to take part in the august ceremony. The seven Pontiffs who were to consecrate the Basilica and the altars fasted on the eve and morning of the ceremony. The parishioners of St. Anne's likewise fasted as appointed by the Ritual, in order to draw down the blessings of Heaven on the church and on their families.

On the previous evening, the Bishops and many members of the clergy had come to St. Anne's in the steamboat, having a delightful passage. The weather was like summer, and the lovely scenery of the Beaupré

hills showed to advantage in the limpid atmosphere. Our beautiful Canadian sky had never been more faithfully reflected in the waters of the St. Lawrence, and on both sides of the river the verdure stood out green and fresh against the more sombre back-ground of the Laurentian Mountains and the chain of hills that runs through the Island of Orleans.

It was the season of the spring-tides, and on the morrow the N. E. wind blew at its ease, the temperature became chilly and some rain fell from time to time. But St. Anne is too good and wise not to conform to the dispositions of divine Providence. From the Basilica and from the houses in the village streamed numerous bright colored flags waving gaily, and the wind bore away the joyous and sonorous peals of the splendid church-bells, their lovely harmonies announcing the good tidings of the consecration to those who dwelt afar.

At eight o'clock another contingent of priests arrived swelling the number of clergy, regular, secular and seminarists present, to about one hundred and fifty; while a cardinal, two archbishops, seven bishops, besides domestic prelates, canons, superiors of religious houses and of seminaries, had by common accord met together to honor the august Patroness of Canada.

The ceremony of consecration commences outside of the church, before the principal entrance. Kneeling on a faldstool beneath a baldaquin or canopy decked with evergreens, the consecrator implores the blessing of God and the protection of the Heavenly Court, while the Litany of the Saints is being sung. The Pontiff's assistants were Abbé Gauvreau and Abbé Laflamme, the former of whom had shewn the greatest zeal for the glory of St Anne, and had worked perseveringly for the majesty of her sanctuary, during the period when he had had charge of the parish. A choir, under the direction of Reverend Father Mallengie, and consisting of the usual parish-choir aided by some

of the Redemptorist Fathers, executed the difficult music of this lengthy ceremony with singular *verve* and precision.

As the ordinary choir books did not contain the music to be sung on this particular occasion, use was made of small specially-noted books, prepared according to the Ratisbonne school. Music of this method is simpler and more easily sung than our ordinary plainchant, and by making use of it there was less delay and more variety, we might almost say, more *harmony* in the ceremony.

Under the skilful direction of Abbé Gagnon, Master of ceremonies to the Cardinal Archbishop of Québec, every thing was conducted with perfect regularity and ease; there were no mistakes or hesitation in the performance of the multiplied and complicated ceremonies of the function, somewhat rarely seen, of consecrating a church.

The consecrating Pontiff and the greater number of his assistants witnessed this marvellous Catholic rite for the first time. His Grace the Archbishop of Montreal alone was familiar with these details of theurgy through his own experience, since he can count almost as many churches consecrated by his own hands as he counts years of priesthood.

In the arch-diocese of Québec there are very few consecrated churches. The oldest is that of Ste Famille on the Island of Orleans, consecrated in 1745, by Bishop Pontbriand, then come the Hotel-Dieu chapel, consecrated by Bishop Plessis, in 1803, and the parish-churches of Charlesbourg, (1) Lotbinière, Ste Croix, and Ste Anne de la Pocatière, which have all been consecrated within the last fifty years.

After the singing of the Litany of the Saints, which breaks off at, *Ab omni malo, libera nos, Domine*, the

1) The church of Charlesbourg was consecrated in 1830, by Bishop Signai of Québec.

Pontiff blesses the water destined for the exterior aspersion of the building, and goes round the church for the first time, asperging it with a sprinkler made of cedar, instead of being made of hyssop as mentioned in the ritual. Three times does the Pontiff proceed round the church, and three times, mounting the steps that lead to the principal entrance, he strikes the door with his crozier, and the following dialogue ensues between the Pontiff and a deacon who has remained alone in the church, the sublime words of which dialogue recall to mind that great day when the Saints entered into the heavenly Jerusalem.

"Lift up your heads, ye princes, says the Pontiff, and be ye lifted up, ye eternal gates, and the King of glory will enter."

"Who is the King of glory?" asks the deacon from the interior of the church.

"The Lord strong and mighty, the Lord mighty in battle," replies the Pontiff.

The third time, on the deacon asking: "Who is the King of glory?" the Pontiff and clergy reply: "The Lord of armies, he is the King of glory" and, as if impatient to cross the threshold of the sanctuary, they continue, raising their voice louder each time: "Aperite, aperite, aperite! Open, open, open."

The clergy alone enter. "Peace be to this dwelling," says the Pontiff. And all present reply, *Amen*. Then the choir sings: "Eternal peace be to this dwelling in the name of the Eternal God. May the Peace which lasts for ever, the Son of the Father, be the peace of this dwelling. May the peace of the holy Consoler be sent to this house and dwell in it.—Zacheus, they continue, hasten to descend, for this day will I dwell in thy house. And he hastened to descend and joyfully received the Lord into his house. On that day was salvation given to that house." *Alleluia*.

The *Veni Creator* is then sung, and is followed by the Litany of the Saints, during which the names of

The titular Saints of the Church and of the altars to be consecrated are repeated.

During the singing of the *Benedictus*, each verse of which is alternated with Jacob's words: "This place indeed wonderful; it is no other than the house of God and the gate of Heaven," the Pontiff, with the staff of his crozier, inscribes the Greek and Latin alphabets on some ashes previously sprinkled upon the floor of the church in the form of a St. Andrew's cross, a rite which symbolizes the two languages in which the Apostles preached the Gospel.

The Pontiff standing opposite the altar he is to consecrate blesses water, salt, wine and ashes, with which mixture he asperges the altar, the walls of the *apsida* three times, and the floor of the church from the altar-step to the principal entrance. During this the other six consecrating Bishops vest for the ceremony, and a portion of the above named mixture is reserved for each of them.

His Grace the Archbishop of Montreal was the consecrator of the Altar of Our Lady of Perpetual Help.

His Grace the Archbishop of Ottawa, of St. Joseph's altar.

His Lordship the Bishop of Three Rivers, of St. Alphonsus'.

His Lordship the Bishop of Rimouski, of St. Joachim's

His Lordship the Bishop of Sherbrooke, of the altar of the Holy Family.

His Lordship the Bishop of St. Hyacinth, of the altar of the Sacred Heart.

There were likewise present in the sanctuary Their Lordships the Bishops of Nicolet and Chicoutimi, as well as His Lordship the Vicar Apostolic of Pontiac.

The consecration of the high-altar, dedicated to St. Anne, the gift of the faithful in the diocese, was reserved by right for His Eminence the Cardinal.

We must now give a short description of this large and magnificent altar, a worthy tribute of piety and gratitude offered to their beloved Mother and Patroness by the faithful of the arch-diocese of Quebec. Besides, it is the only one of the consecrated altars that is completely finished. That of our Lady of Perpetual Help awaits the arrival of the artist who is to erect the remainder of it, and it also awaits the continued generosity of our subscribers who are to defray the expense of it. The high-altar at St Anne's does honor to the artistic genius which conceived and executed the plan, as well as to the wise discernment of the Reverend Fathers, who have procured a master piece the beauty, richness and majesty of which are in accordance with the generosity shown by the faithful who contributed to its erection. The semi-circular steps leading up to the altar are of yellowish green marble, with squares of gray veined marble set in. On the floor of the altar-platform there is a lovely piece of marble mosaic work having a star in the centre of yellow, brown and white marble, and on each side, Maltese crosses of yellow and brown marble. Six small fluted pillars with gilt capitals support the altar-slab, which is made of a single piece of polished black marble. On the marble pavement beneath the altar are traced the following words taken from St Thomas Aquinas *Lauda Sion : In figuris præsignatur*. This inscription is the key-note to the eucharistic symbols sculptured in relief on the wall of the recess underneath the altar: the high priest adoring God in the Holy of Holies, the sacrifice of Melchisedech offering bread and wine, and the sacrifice of Abraham immolating his only Son, Isaac, a figure of God's only Son, immolated for the redemption of the world.

This altar, like that of the great Roman Basilica notwithstanding the richness of the materials and the perfection of the workmanship, recalls those of the primitive Church by its noble simplicity. There is

the step for the candle-sticks which are of enamelled
 bronze, but above it is the elegant tabernacle
 wherein the eucharistic God reposes. From a marble
 base that resembles a stone foundation, rise six
 fluted columns, with flowered capitals, supporting
 a small cupola surmounted by a cross. This taber-
 nacle completes the altar, for the liturgy allows of the
 union of the two parts which were separated in the
 primitive churches; the altar for the sacrifice, and the
 tabernacle for the communion of the faithful.

In spite of the simplicity of the work, we here find
 more than what is essential to an altar. Besides, this
 arrangement gives to view, behind the altar,
 Lebrun's picture of St-Anne, generously given to the
 church by a former governor, Monsieur de Tracy.

But if, according to the wish of the Church, the
 altar itself needs no profusion of ornaments, there is
 nothing to prevent the baldacchino that protects it
 from being richly decorated. Nothing has been spared
 in making that of St Anne's a master-piece of magni-
 ficence and beauty. It does not quite come up to the
 unique baldacchino, at St Peter's, nor the graceful
 one of St Lawrence's, but it can bear comparison with
 those of the most beautiful churches in the old world.

Six splendid monolithic fluted pillars of white
 marble, the capitals of which are surrounded with
 richly-gilt acanthus-leaves, sustain the cupola which
 is surmounted by the sign of our salvation.

This cupola is shaped like a quarter of a sphere
 four ribs, richly chased and gilt, meet at the summit,
 where they lose themselves in a lovely rosace (centre-
 piece) formed of golden leaves. The whole surface of
 the cupola is in open-work, blending elegant gold
 decorations with the virginal brilliancy of the marble.
 The two outside columns of the façade of the bal-
 dacchino support each an adoring angel likewise in
 white marble.

This is indeed the tabernacle of God with men. The consecrating Pontiff is about to accomplish those rites of the New Law which are far holier and more perfect than those of the Jewish law, which were but a faint figure of the splendor of the new Jerusalem. As at the dedication of Solomon's Temple, the Majesty of God is about to fill this place which has already witnessed so many miracles worked by the right hand of the Highest.

— With the above-mentioned mixture of salt, water, wine and ashes, the Pontiff traces five crosses on the altar-slab, one of them in the centre, and two at each end, whilst the singers alternate the verses of the psalm *Judica*, which the Priest recites always at the commencement of the Mass, with the strophe *Introitus* "I will go unto the altar of God, to God who gives joy to my youth."

Seven times the Pontiff proceeds round the altar asperging it, whilst the singers repeat : *Asperges* after each verse of the *Miserere*.

The solemn moment has arrived when the relics of the Saints are to be placed in the sepulchres of the altars. A resting-place has been hollowed out, which is to be covered with a slab of marble to be cemented in its place by the hands of the Pontiff.

All the clergy, followed by the Bishops, descend into the nave of the Basilica and proceed processionally to the sacristy where the relics have reposed. Four priests in red vestments, bear on their shoulders the receptacle containing the precious relics, and the procession returns outside the church and along the nave, in the same order as before.

The Church's divine liturgy makes use of admirable expressions in saluting these venerable relics. "Long have they been forgotten in the sepulchre, long have the faithful ardently longed to venerate them. "Come forth then, sings the Church, ye Saints of God, come forth, and hasten to the glorious day"

ing-place awaiting you. Gladly will you come forth, and gladly will we bear you; for the mountains and hills will tremble with joy awaiting you. Arise then, ye Saints of God, come forth from your dwellings and sanctify these places, bless this people, and give peace to us sinners. Hasten onwards, ye Saints of God, and enter into the city of the Lord, for a new Church has been erected for you, where the people can adore the majesty of the Lord."

Whilst these grand words are being sung, the imposing procession takes its way towards the sanctuary. Each of the consecrating Bishops claims and receives in his own hands, the relics destined for his altar.

The relics are placed on the altar after it has been anointed with chrism. Then, follows anointing the altar with the oil of catechumens and repeatedly incensing it, whilst appropriate antiphons are being sung. After the altar, the twelve stones inserted in the walls of the church are anointed. These stones, which are marked with a cross and furnished with a lighted wax-candle, signify the twelve Apostles by whom the Church was founded, and the light is symbolical of that light of the gospel which those Apostles spread abroad on the earth.

The choir then sings the beautiful words: "All thy walls, O Jerusalem! are built with stones of great price, and thy towers are built with precious stones. Thy public places shall be paved with pure gold, and in thy midst shall be sung a hymn of joy, *alleluia*."

The long ceremony, of which we have been obliged to omit many interesting details, is now drawing to a close.

The Pontiff blesses the cross and candlesticks as well as the linen of the altar, and his attendants prepare everything for the celebration of Mass whilst the choir sings: "Ye Levites, surround the altar of the Lord your God, and cover it with white coverings." These are the last words of the imposing ceremony.

It had lasted four hours, for at its close noon rang out from the large Basilica clock.

His Eminence granted a year's indulgence to whoever should visit the Basilica that day and a hundred days of indulgence on the day of the anniversary which is fixed for October 3rd.

His Lordship the Bishop of Chicoutimi, with the *Curé* of Quebec as assistant-priest, and with Abbé Pagé and Abbé Roy as ministers, sang the high-mass.

The Basilica of St Anne is now consecrated and has one more claim to our veneration. Let us by our ardent desires and prayers hasten the time when the Holy See will vouchsafe to grant us the precious indulgences accorded to the visit of the seven Basilicas of Rome or the seven altars of St Peter's.

We can not close this account without giving the following beautiful prayer from the ritual, which prayer was sung by the Pontiff during the consecration.

"May Thy priests, O Lord, here offer Thee a sacrifice of praise. May Thy faithful here perform their vows. We pray Thee, O Lord, that in this house, by the grace of the Holy Ghost (and we will add, 'by the intercession of the good St. Anne'), the sick may recover their health, the infirm regain their strength, the lame be cured, the lepers be healed, the blind regain their sight, the demons be put to flight."

Is not this the history of the past in the Basilica and at the shrine? How can we doubt that what has already happened will happen again in the future? For faith is renewed when brought into contact with the sacred relics of St. Anne, and faith, like charity, can do all things.

May the tide of pilgrims ever increase. May all Canada, all America hasten to render homage to that God who is so admirable in His Saints. May all hasten to ask St. Anne to give them proofs of her power with God. May no one ever return home empty-handed, but may all go on their way singing.

hymn of praise for benefits received. *Venient ad
omnes gentes, et dicent: Gloria tibi, Domine.*

All nations shall come to her, and shall say:
"Glory to Thee, O Lord."

—000—

HEAR US, O SACRED HEART!

"Sacred Heart," thy clients plead
"Hear and help us in our need."

Tepid hearts that faint and chill,
Feel no more love's fervent thrill,

Hearts whose weariness reveal
Lack of courage, lack of zeal.

Hearts that cling to earthly dross,
Flying from the saving Cross.

Hearts whose strength no more is found
In Thy true Heart's flaming wound.

Hearts that blindly turn away
Bowing low to gods of clay.

Hearts that through earth's darkness shine
With a beauty won from thine.

Faithful hearts with zeal aglow,
Plead Thy mercy on our woe.

Hear, O Saviour, and impart
Strength and fervor to each heart.

On our error-darkened ways
Turn, dear Lord, Thy pitying gaze.

By Thy pardoning power divine
Flood our spirits with love's wine,

Bind our hearts in sweet accord.
Lo, we hunger, feed us, Lord.

Grant us by Thy saving grace,
At Thy Bridal Feast a place,

Take us when from life we part
To Thy shelter, Sacred Heart.

MARCELLA A. FITZGERALD.

Gilroy, Cal.

—000—

THE WORSHIP AND PATRONAGE OF ST. ANNE

ST. ANNE AND ST. JOACHIM ARE ENTITLED TO
OUR ENTIRE CONFIDENCE.

(Continued)

The patronage of St. Anne has, therefore, a power of efficacy, and is not limited, as in the case of several of the Blessed, to special needs, or of a restricted nature; it embraces all our wants and the sum of all our evils, whatsoever they may be. Must not a mother's solicitude be equal to the wants of her children? We know that God has given to several of His servants, as a reward of their virtues, a special power of remedying some of our infirmities. Taught by tradition, we successfully invoke Saint Apollonia, against the toothache; Saint Lucia, for sore eyes, Saint Blasius, in chokes; St. Roch and St. Sebastian, against pestilence and epidemics; St. Anthony of Padua to find things lost.

St. Benedict and St. Ignatius of Loyola are particularly redoubtable to the devil, whose dark plots they baffle, and whose attacks they dispel. St. Aloysius delights in assisting students, he preserves them from the contagion of vice; St. Stanislas Kostka favors the triumph of vocations hindered by family opposition and persecution. Each country, each diocese, each religious family, has its protectors and its traditions, and the faithful well know to whom they must appeal according to the object they have in view. But St. Anne is a universal patroness; like her glorious spouse, she has a share in the privilege granted to St. Joseph, and of which the fulness belongs to Mary.

As a rule, we assiduously invoke and more specially know those Saints only of whom we receive daily graces, or whose power has been experienced by striking miracles. If we are to be guided in our devotion by these outward marks, St. Anne undoubtedly deserves the greatest veneration, the most tender and persevering devotion, she is entitled to all the manifestations of the most filial worship. After the Blessed Virgin and St. Joseph, of what other Saint could be recounted so many favors obtained, and of whom could so many wonders be proclaimed? Long since they have ceased to be verified: they are of all places, of all ages, and in certain privileged countries, of every-day occurrence.

Let us then choose for our advocate and honor each day by worthy homage, her who of all eternity was more pleasing in the eyes of the Lord than all other mothers. Let persons engaged in wedlock invoke her often, she has sanctified every union by becoming the mother of Mary Immaculate; let widows revere her: she has traced for them the rules of modesty; let virgins tenderly cherish her who has begotten the purest and, holiest of all virgins; let the just give her unceasing praises. she is the model of justice; let sinners hasten to have recourse to her merciful charity:

she has given birth to her whose Son changes sinner into just sou's ; let all love her with an ardent love since she has given us the Mother of our Saviour. Let none grow tepid, let none grow cold in her service. Let all make a weapon and a shield of her name. God attaches numberless graces to the invocation of that blessed name, to its remembrance, and even to the mere respect and pious affection shown when listening to it. A writer has said : " I affirm with assurance, and the testimony of every conscience vouches for the truth of what I am saying, I have often seen, and I have taken care to verify it, a great number of souls prospering in every way by the mere invocation of that holy name. Try the effects of its power ; after the names of Jesus, of Mary and of Joseph it is so holy and so venerable that it offers itself foremost to our confidence.

Anne, O most holy Mother ! be glorious of a name so sweet and so great, name which I love dearly, name which I love to pronounce a hundred times a day with those of Jesus and Mary ; Anne, O the delight of my soul ! how beautiful and lovely thou art in thy sweetness, thou, whose chaste womb has given us the Virgin Mary, the paradise of all delight ! The Virgin desired by the wishes of the whole world, has been fed and warmed by thy motherly care, she has received from thee all that mothers so generously give to their children. Thou art my consolation in exile, the charm that drives away all sorrow. After Jesus and Mary, be always on my lips and in my heart. I consecrate myself to thee, mother full of tenderness, indulgent patroness. Obtain for me the blessings of thy Daughter and the mercies of thy Grand-Son Jesus. Amen." (1)

(From the French of F. Mermillod, S. J.)

(1) Joannes Thomas. *Mater honorificata*.

(To be continued)

THE LAST DROP OF OUR SAVIOUR'S BLOOD.

A LEGEND OF THE SACRED HEART.

(Taken from the French.)

It was the evening of that great day on which was consummated the work of our redemption that Longinus, the soldier who had pierced Our Saviour's Heart, was descending the hill of Calvary. So pensive was he and so absorbed in thinking over the terrible drama whose closing act had been his own deed, that he paid no heed to there being still one drop of red warm blood quivering on the point of the lance which he was carrying so carelessly over his shoulder. Yes, one drop of blood; still warm from our Master's Heart, was slowly trickling down the iron head of the fatal lance and, for a moment, seemed about to fall unheeded and mingle with the dust of the road.

But God beheld that drop of blood and prepared a pure living chalice to give it hospitality within its own snowy bosom, and hold it safe till the day should arrive when it would speed onward to earth once more, on its loving mission already foreseen by Him.

At the road-side a long slender stalk sprang into being, and on that stalk there grew a lovely bud, as white as are the mantles of the angels who, before the great throne of God, bend low in adoration while awaiting His behests. The bud expanded its fragrant chalice, the drop of blood, knowing it had found a fit resting-place, sank gently into the heart of the flower, and the petals closed around their new-found treasure to guard it with their own pure spotless lives. Longinus knew nothing of the prodigy being enacted so near him, but went carelessly though pensively on his way, even as we mortals are forever doing, whilst the greatest miracles of grace and of nature are taking place

around us, and yet we continue on our way weaving our human plans, and paying no heed to the manifestations of God's glory and power, which we might behold would we but raise our eyes and gaze on them.

From among the Archangels who had been tearfully surrounding Calvary and had beheld the centurion thrust his lance into that Heart which so loved men, one shining spirit had separated himself from his angelic companions and had followed the soldier Longinus, from whose lance the last drop of the Heart's blood was apparently about to fall to the earth. On perceiving how pure a chalice had sprung into existence in order to receive that precious ruby drop, he reverently gathered the flower and winging his way to Heaven bore with him the sweet and lovely lily and planted it lovingly in the Angels' own garden.

Every spring a fresh stalk grew, but still the close lily-bud did not expand. Four or five times in the course of many centuries the petals seemed about to open out and liberate their precious capture, while from the delicious inebriating perfume that would then float round, the Archangels and Angels would believe that the lily was about to expand and expose the holy blood-drop to their longing gaze; but alas! the trembling bud would again fold its petals more closely and the kneeling hosts of Heaven would remain in adoration and thanksgiving, for they knew that the delicious perfume had been caused by the sweet odour of some great act of abnegation or love that the Crucifix had inspired in the ardent and devoted soul of some denizen of earth. Ah! dear Lord! when wilt Thou command this lily in the Angels' garden to expand its snowy calyx!

At length the day arrived when the angels' prayer was granted and the Lord commanded the lily to unfold. All Paradise was filled with a ravishing perfume; the petals unfolded and bending over allowed the precious blood drop to escape from the

trace and go on its mission. Through all the
 recesses of heaven it sped its onward way; it lingered
 lovingly among the stars, for had it not taken its
 being in that heart which had "loved man", and
 for man's sake had loved all creatures. The stars
 darted their loveliest rays on that blood-drop, till it
 was resplendent with all the gorgeous hues that the
 ethereal bodies themselves reflected. Yet did it not
 stay in its course, for its home was not there, but
 passing on and on, and in an earthward direction, it
 paused not till it came to a humble village church
 where a little four years' old maiden was prostrate in
 prayer. It was between the two elevations of the Mass,
 and kneeling on her bare knees, the little maiden was
 saying repeatedly, without perhaps fully understand-
 ing the meaning of her words: "My God, to Thee I
 consecrate my purity, to Thee do I now make the vow
 of perpetual chastity and virginity."

On raising her head after the second elevation, the
 child perceived the blood-drop, brilliant and resplen-
 dent, falling on her; stretching out her little hands
 she reverently received in them the precious deposit,
 and carrying it to her pure infantine lips, she drank
 in that holy drop of blood even as flowers drink in the
 drops of dew that vivify them. As that drop of blood
 sank into that maiden's heart, she felt in her soul
 something so sweet, so powerful, so consoling, that the
 fire then kindled lasted through her whole life. The
 seeds of the devotion to the Sacred Heart of Jesus had
 been sown by that last drop of Our Saviour's blood
 which had been shed on Calvary, and miraculously
 preserved for so many centuries, in order that, sinking
 into that pure maiden's heart, it might there fructify
 and blossom into that lovely form of devotion which,
 in these latter days, vivifies the piety of all the true-
 hearted faithful children of the Church.

That humble sanctuary was the village church of
 Cosvres, in the diocese of Autun, Burgundy, and
 the kneeling maiden was Margaret Mary Alacoque.

Since that day, the precious Blood of Jesus contained in the eucharistic chalice has continued to inspire and nourish devotion to the Sacred Heart in all pure and loving human hearts.

G. M. WARD (*Mme Pennée*)

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ANNA OF ELCANA.

After the sacred name of Almighty God, after the adorable name of Jesus "which surpasseth every other name", after that of Mary, the name of Anne seems to be the holiest that is mentioned in Scripture. The name, according to St. Augustine, signifies *grace*. Now, after the thrice holy God, after Jesus and Mary, of whom the one is the author, and the other, the mother of grace, that which is holiest must be grace itself. If, moreover, we reflect that among God's people names served not only, as with ourselves, to distinguish those that bore them, but principally to signify qualities they possessed or were destined to possess, we may form an idea of the dignity reserved to holy women who in Holy Writ are called by the gracious name. This name reveals a character common to St. Anne and to those who bore it. We therefore intend to say a word of one of those illustrious women whose name and virtues the Holy Ghost, by the inspiration of the inspired writers, has inscribed in the sacred pages.

The first woman who appears in Holy Scripture bearing the name, is Anna, wife of Elcana, of the tribe of Levi, who lived at Ramatha, in the tribe of Ephraim, according to the First Book of Kings.

Elcana having gone one day to Silo, to adore the Lord, led thither his two wives, Anna and Phenice.

those days, by a dispensation of the Lord Himself, holiest men, for reasons that exist no more, could have more than one wife at a time. Phenenna had children who came with her to the feast, but Anna had none.

Elcana having offered his sacrifice of devotion, made a feast with his family in the presence of the Lord, and gave to Phenenna portions of the victim for herself and each of her children; but he gave only one portion to Anna, his beloved spouse, because she was alone and childless. Anna was plunged in sorrow, and Phenenna, her rival, added to her sorrow by observing that the Lord had refused her the honors of maternity. Elcana, seeing that Anna would not eat, said to her: "Why dost thou not eat? and why dost thou afflict thy heart? Is it not better to thee than ten children?"

Anna then began to eat, after which she went alone to the Tabernacle to pour forth her heart in presence of the Lord. She made a vow in the following terms: "O Lord of hosts, if thou wilt look down on the affliction of thy servant, and wilt be mindful of me, and not forget thy hand-maiden, and wilt give to thy servant a man-child; I will give him to the Lord all the days of his life, and no razor shall come upon his head."

As she remained a long time praying before the Lord, the high-priest Heli thought her to be drunk, and said to her: "How long wilt thou be drunk? driest a little the wine, of which thou hast taken too much." Anna, answering said: "Not so, my lord; for I am an exceeding unhappy woman; and have drunk neither wine nor any strong drink; but I have poured out my soul before the Lord."

Then Heli said to her: "Go in peace, and the God of Israel grant thee thy petition, which thou hast asked of him."

So the woman went on her way, and ate, and her countenance was no more changed.

After that, they returned to Ramatha, and soon the Lord gave her Samuel who was to be later a Judge and Prophet of Israel. Samuel was born in the year 1151 before Christ.

When the child was strong enough, Anna went to the Tabernacle, and brought him with her. After having made her offerings and prayed, she offered her son to the Lord placing him in the hands of the High Priest saying that she was the woman who, a few years before, had asked a son of the Lord, and whose prayer had been granted.

"Therefore, said she, I also have lent him to the Lord all the days of his life." And they adored the Lord there, and Anna composed an admirable canticle of thanksgiving.

Catholic parents, if peace does not reign in your household; Godfearing mothers and Christian wives, have you a relative, a daughter, a servant who, Phenenna, is a cause of affliction to you? Do you entertain just fears concerning the children that Divine Providence has in store for you or has already given you? Like Anna of Elcana, make a pilgrimage to Ste Anne de Beaupré, true Silo of Canada, make your offerings and pour forth your prayers in the shrine of the good St Anne, celebrate there the feast of the Old Law, as Elcana's family did that of the Old Law. There you also will find a Heli to address words of consolation to you, and you will return like Samuel's mother, with a soothed heart, leaving behind you the cause of your sorrow or the burden of some infirmity.

A YOUNG GIRL SAVED FROM DEATH BY ST. ANNE.

On the 26th of July, 1887, my young daughter, Genie, aged 14, was helping me to load hay, when suddenly grew dizzy, lost her balance and fell from top of the load, holding in her hand an iron fork. When I picked her up, I saw that she was dangerously wounded; one of the prongs having entered her neck below the collar-bone, not far from the windpipe, and from her back below the third rib, thus passing through the upper portion of the left lung. I saw at once the gravity of the wound, and I feared for my dear child's life. Prompt assistance was necessary. As I could not bring her home without first drawing out the fork while made her suffer so at the least condition.

Alone, far from home, I feared that by drawing out the fork I might determine a fatal hemorrhage. In my anxiety, I had recourse to St. Anne. Uncovering my head, and falling on my knees, I entreated our good mother to come to my help, promising that, if she deigned to assist me and cure my child, I would have a high mass celebrated in her honor, and make known, as much as possible, the favor she would grant me by having it published in the *Annals*. Full of confidence, and having made the sign of the cross, encouraged by the certitude that St. Anne would assist me, I drew the fork out of my child's body, without seeing a drop of blood issue from the wound.

We drove home. The Doctor, whom I sent for at once, was unable to come before late in the evening. He found no inflammation and perceived that the wound was already beginning to heal. The child's

recovery was rapid, and since then, she has felt no evil consequences from the accident.

Filled with gratitude towards St. Anne. I am happy to fulfil my promise.

NARCISSE LANGLADE,
St-David.

I, the undersigned, certify that the above relation as to the nature of the wound caused by the fork, and the speediness of the cure, without any inflammation or hemorrhage, is perfectly true. The wound was certainly a dangerous one, and I feel happy to join with this respectable head of a family in testifying to the goodness of St. Anne and in offering her my most sincere thanksgiving.

L. A. FORTIER, M. D.

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