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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 (Ps. 86.)



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

SANCTA ANNA, ORA PRO NOBIS.

ANNALS  
OF  
**ST ANNE DE BEAUPRÉ**

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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.

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**SPIRITUAL ADVANTAGES.**

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

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**REFUGE OF SINNERS.**

Holy Mary, Virgin mild,  
Listen to my feeble prayer ;  
Smile upon thy erring child,  
Take me, Mother, to thy care.

See thy child with sorrow mourn  
O'er the sins of bygone years ;  
Mother, leave me not forlorn,  
Pity my repentant tears.

In the battle of this life,  
 Foes are strong and threaten loss ;  
 Give me vict'ry in the strife  
 'Neath the banner of the cross.

Holy Mary, lend thine aid,  
 When the hour of death shall come ;  
 When this world from me shall fade,  
 Mother, call my spirit home.

M. S. B.

—000—

## PASTORAL LETTER

OF THE BISHOPS OF THE ECCLESIASTICAL PROVINCE OF QUEBEC,  
 PROMULGATING THE BRIEF WHICH CONSTITUTES ST. ANN  
 PATRONESS OF THE SAID PROVINCE.

(Continued.)

## IV .

## WORSHIP OF RELICS AND IMAGES.

According to the holy council of Trent (Sess. XXV), we should honor the dead bodies of the martyrs and of the other Saints who reign with Jesus Christ. Their bodies were His living members and the temples of the Holy Ghost, and are preordained to an eternal and happy resurrection.

We also honor the instruments of their penance and of their martyrdom, because such things recall to us their examples, their virtues, their merits, their glorious death. We keep with respect the articles which belonged to them, because of the remembrance of their piety which they awake in our soul.

Pious images, finally, are dear and venerable to us, because they serve to recall more easily and more vividly the mysteries, or the Saints we honor.

In truth, O. D. B. B., these dry bones, these inanimate things, these paintings and sculptures have of them-

selves no absolute excellence, it is not upon their account that we venerate them, but because of the Saints to whom they are referred, whose remembrance they evoke, and whom they incite us to imitate: "for, says the holy council of Nice (in 787), the honor given to the image redounds to the original; whoever venerates an image, venerates the person it represents." St. Ambrose relates that, when St. Helen found the Saviour's cross, "she adored Jesus Christ and not the wood, which would have been the error of the Gentiles; she adored Him who had been hanging upon this wood." It is in this sense that we sometimes say that we adore the cross. We therefore honor relics and images because of the Saints, and we honor the Saints themselves, because of God, so that our worship always finally redounds to God alone.

God has sanctioned this worship of relics and of images by miracles which we find in the Holy Scriptures. In the fourth book of Kings (chapt. II 13. .), we read that, with the mantle of the prophet Elias, his disciple Eliseus effected a miracle, and that the bones of the said Eliseus recalled to life a dead body thrown per chance into his tomb (chap. XIII, 21). In the New Testament, Our Lord rewards by a miraculous cure the faith of all those who come and touch the hem of his garment (Matt. IX, 20 and XIV, 36). In the Acts of the Apostles (V, 15), St. Peter's shadow, overshadowing the sick laid on his way, alone sufficed to cure them. Numerous miracles were effected when from the body of St. Paul were brought to the sick handkerchiefs and aprons (Acts, XIX, 12). If faith in relics had not been agreeable to God, would He have rewarded it so strikingly? And in our own days, O. D. B. B., can we not bear testimony to as direct and solemn an approbation given by divine Omnipotence to this worship of relics and of images?

Besides, what can be more conformable to the customs and instincts of all nations? In a family, says St. Augustine; are carefully preserved the vestments,

the ring, and the picture of a fondly cherished father, or of a tenderly beloved mother; how dearer still should be the articles and images which recall to our remembrance those who have been our fathers and our models in faith, hope, and charity?"

When God forbade the Jews to make images (Exodus XX, 4...), He forbade them moreover to adore them, *non adorabis ea*, to show us that He only prohibited idolatry, that is the adoration of anything but God. If the prohibition made to the Jews were taken in an absolute sense, many consequences would follow, which heretics themselves are forced to reject. Were all pictures forbidden, nobody would be permitted to keep his own likeness, or that of his ancestors. If all religious veneration must be denied to what is not God, why has God threatened to punish those who violate His temple, that is, the temple of wood and stone wherein we pray to Him (I, Cor. III, 17)? Why again that profound respect for that book called the Bible? The Ark of the Covenant was made of wood covered with gold; God inflicted a terrible punishment on the Bethsamites (I, Kings, VI, 19) and the Levite Oza (II, Kings, VI, 7), for having failed in the respect due to that exterior sign, to that monument of His covenant with the Jewish people. So true it is that the *worship in spirit and in truth* (John, IV, 24) which we should render to God, in no wise excludes the use of exterior means to excite and sustain our attention, and a certain religious respect for all that relates to God.

Besides, O. D. B. B., God cannot contradict Himself; since He has not only permitted, but even commanded, in many circumstances, the making of the images relating to His worship. He commanded the making of two cherubim of beaten gold to be placed over the ark of the covenant (Exodus, XXV, 18); later, when the Jewish people, in punishment for having murmured, were afflicted with venomous serpents, Moses set up a brazen serpent, which when they that were bitten looked upon, they were healed (Numbers, XXI, 8).

Josue and all the people, struck with fear at the sight of their enemies, fell flat on the ground before the Ark of the Lord to implore the divine assistance (Josue, VII, 6). In the temple of Solomon, built according to God's designs, were many images and sculptures. God has therefore authorized the making, the religious use, and the veneration of images, and consequently, such practice can neither be superstitious nor damnable.

Yourselves, O. D. B. B., can bear testimony to the utility of those images which, speaking to our eyes, enlighten our intellect, inflame our heart, lift up our soul to God, the author of all grace, of all perfection, of all merit in this world, and of all glory in heaven. This means God has used to make Himself known and adored; for by giving to this visible, material and perishable world, that greatness which astonishes us, that beauty which fills us with rapture, that perfect order which excites our admiration, He wanted to speak to our eyes, and as St. Paul expresses it, *render intelligible and as it were visible His invisible perfections, His eternal power and divinity, so that they who have refused to know Him, are inexcusable; invisibilia enim ipsius a creatura mundi, per ea quæ facta sunt, intellecta conspiciuntur, sempiterna quoque virtus ejus et divinitas, ita ut sint inexcusabiles* (Rom. I, 20).

## V

## CONCLUSION.

*We are the children of Saints, said Tobias to his family, and we look for that life which God will give to those that never change their faith from Him. Filii Sanctorum sumus et vitam illam expectamus quam Deus daturus est iis qui fidem suam non mutant ab eo* (Tobias, II, 18).

We are the children of Saints, let us therefore be their followers upon earth, and consequently let us meditate their examples and their maxims. During

their mortal career, they have been liable to the same dangers, and to the attacks of the same enemies, we have the same duties to fulfil, the same gospel to follow, let us be filled with courage, for the victories they have gained, show what a strong will, aided by the grace merited for us by Our Lord Jesus Christ, can perform.

God who *will have all men to be saved* (I, Tim. II, 4), has surrounded us with numberless means to daily add new gems to our crown; a word, a thought, a holy desire, an action however small, a *cup of cold water given in the name of God* (Mat. X, 42), shall not be without its reward. Thus have the Saints gathered treasures in heaven: *we are the children of Saints*, let us follow in their train, and we shall be found worthy to share their felicity. Each one of them cries out to us from heaven, like St. Paul (I, Cor. XI, 1): *Be ye followers of me as I also am of Christ, imitatores mei estote sicut et ego Christi.*

Admitted into eternal glory, and possessing *the kingdom prepared for them from the foundation of the world* (Mat. XXV, 34), assured never to lose that happiness, they are still filled with charity and solicitude for us, who may yet suffer shipwreck. Let us confidently lift up to them our hearts and our hands, that they also may offer up *the incense of their prayers* (Apoc. V, 8), which, like a perfume of agreeable odor, shall for ever and ever, rise to the throne of the Most High!

Whatever our station in life, we can and we must all aspire to share their felicity. In heaven there are kings and subjects, rich and poor, learned and unlearned, masters and servants, *all nations, all tribes, and peoples, and tongues, stand there before the throne of God, and in sight of the Lamb, clothed with white robes, and palms in their hands, ex omnibus gentibus et tribubus et populis et linguis stantes ante thronum Dei, in conspectu Agni, amicti stolis albis et palmæ in manibus eorum* (Apoc. VII, 9). Those white robes signify the purity of heart and soul; let us abhor all that may sully it:



those palms teach us that we must gain the victory over the world, the devil, and the flesh. Let us take courage, Jesus and Mary and all the Saints shall assist us in those combats of every day, and of every moment of the day.

O holy St. Ann! Patroness and Protectress of this Province, whom, for more than two hundred years, our fathers and ourselves honor and invoke with an ever increasing confidence, intercede for us! Obtain for thy children the grace to preserve faith, always to hope in Jesus, and to love God above all things, and our neighbor as ourselves for the love of God!

The very name thou bearest, which means *grace*, fills us with admiration, with joy, and with confidence. Obtain for thy children a large share of the precious inheritance of grace merited by Jesus, the son of Mary, thy well beloved daughter, that we may all, one day, have the happiness to *sing for ever* with thee, *the mercies of the Lord; misericordias Domini in æternum cantabo* (Ps. LXXXVIII 2).

Wherefore, having invoked the holy name of God, we rule and ordain as follows:

1st. In thanksgiving for all the graces obtained through the intercession of St. Ann, and in testimony of our gratitude that she has been appointed our Patroness and Protectress, the solemnity, which this year falls on the 29th July, shall be preceded by a solemn *Triduum*, which shall begin on the very day of the feast, 26th July.

2nd. During this *Triduum*, which is of obligation for this year only, shall be sung, on each day, a light mass of St. Ann, and in the afternoon, a Benediction of the Blessed Sacrament: those two services shall be performed at the most convenient hours, and Parish Priests are invited to preach thereat.

3rd. On the day of the solemnity the *Te Deum* shall be sung either after mass, or after the Benediction of the Blessed Sacrament.

4th. At all the services of the *Triduum* and of the

Sunday, a collection shall be taken up, to complete the church of Sainte Anne de Beaupré. The proceeds of these collections shall be sent as soon as possible to the secretary of the Diocese, unless the parishioners should soon perform a pilgrimage to that church and bring themselves their offering.

By an Apostolic indult of the 25th March 1877, Our Holy Father the Pope grants a plenary indulgence to such persons as, having confessed and communicated on one of the days of the *Triduum*, or on the day of the solemnity, shall pray according to the intention of the Sovereign Pontiff, in the parochial church of the place in which they then happen to be. Religious and their pupils, or the sick, and servants, can gain this indulgence by praying in their chapel or oratory. This indulgence may be applied to the dead. We also grant an indulgence of forty days each time that any one shall assist at one of the services of the *Triduum*, or at the singing of the *Te Deum* above ordained.

Shall the present Pastoral Letter be read and published at the front of all Parochial Churches and Chapels, and of Missions where public service is performed, and, in Chapter, in all religious communities, on the first Sunday after its reception.

Given under our signatures, the seal of the Archdiocese, and the counter-signature of the secretary of the Archdiocese, the first of June one thousand eight hundred and seventy seven.

† E. A., ARCH. OF QUEBEC,  
 † L. F., BISH. OF THREE RIVERS,  
 † JOHN, BISH. OF ST. G. DE RIMOUSK,  
 † EDWARD CHS, BISH. OF MONTREAL,  
 † ANTHONY, BISH. OF SHERBROOKE,  
 † J. THOMAS, BISH. OF OTTAWA,  
 † L. Z., BISH. OF ST. HYACINTHE.

By their Lordships' command,

G. A. COLLET, Pst.  
 Secretary.

## A BRAVE RESCUE.

SAINT-ANNE SUCCESSFULLY INVOKED.

A correspondent of Pointe-aux-Trembles (Aspen Point), county of Portneuf, writes as follows.

On Monday evening, the last day of the old year, the inmates of the houses grouped around the church of our parish, generally so peaceful and quiet, were suddenly startled by the hurried arrival of a neighbor informing them that cries of distress were distinctly heard coming from the river.

It was only too true. The ebbing tide brought closer the cries of several persons shouting for help. Besides that, a moving light which shone in the same direction, already pointed out the spot where the unfortunate men were exposed.

The alarm had hardly been given, when several young men ran to the shore, and with axes, shovels and pickaxes, succeeded, although with difficulty, in extricating from the ice two small punts or flat boats which were launched into the water, mounted by four vigorous rowers, Messrs. G. Bertrand, N. Delisle, P. Beland and U. Chayer.

The ebbing tide had begun to leave bare the heads of the enormous rocks which line the shore of Pointe-aux-Trembles. It, therefore, required great skill and care to steer during the night such frail boats through shoals on which the ice borne along by a violent current was constantly breaking with a thundering noise.

But soon the cries of distress have ceased to be heard, and the boats return struggling against ice and tide. They bear the rescued parties whom they soon will deposit safely aground.

It was then about nine o'clock. After a few more minutes of courageous efforts, our brave life-boat-men bring to shore, where hundreds of their friends are anxiously waiting for them, five persons more dead than alive. One of them is Mr F. Belleau, Mayor of the

parish. They had been occupied in fishing for *tommy-cods* in a small hut, when the ice on which it stood was suddenly detached from the shore. They were already a hundred feet away from land when they perceived that they were drifting away.

From that moment realizing their dreadful situation, at a distance of more than two miles from any dwelling, they had only one chance of being saved: it was that the ice should not float too far out in the river to prevent their cries from being heard when they should drift past the church. They fell on their knees and prayed to St. Anne, who soon heard their prayer. A quarter of an hour after they had been rescued, the ice fell through and was broken into pieces.

All praise is due to our brave canoe-men, who at the risk of their lives, during a dark night, have so daringly rescued their friends. The remembrance of their charitable deed will not be easily effaced. Those whom they have saved have vowed everlasting gratitude to them and also to good St. Anne.

(From *Le Courrier du Canada*).

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#### THE SENTENCE OF DEATH AGAINST OUR LORD.

A correspondent of *Notes and Queries* extracts from the *Kölnische Zeitung* what is called "a correct transcript of the sentence of death pronounced against Jesus Christ." The following is a copy of the most memorable judicial sentence which has ever been pronounced in the annals of the world, namely, that of death against the Saviour, with the remarks that the journal *Le Droit* has collected, the knowledge of which must be interesting in the highest degree to every Christian. Until now we are not aware that it has ever been made public in the German papers. The sentence is word for word as follows: "Sentence

pronounced by Pontius Pilate, Intendant of the Province of Lower Galilee, that Jesus of Nazareth shall suffer death by the cross. In the 17th year of the reign of the Emperor Tiberius and on the 25th of the month of March, in the most holy city of Jerusalem, during the Pontificate of Annas and Caïphas, Pontius Pilate, Intendant of the Province of Lower Galilee, sitting in judgment in the presidential Seat of the Prætors, sentences Jesus Christ of Nazareth to death on a cross between two robbers, as the numerous and notorious testimonials of the people prove: 1. Jesus is a misleader. 2. He has excited the people to sedition. 3. He is an enemy to the laws. 4. He calls himself the Son of God. 5. He calls himself falsely the King of Israel. 6. He went into the Temple followed by a multitude carrying palms in their hands. Orders: The first centurion, Quintus Cornelius, to bring him to the place of execution, forbids all persons, rich or poor, to prevent the execution of Jesus. The witnesses who have signed the execution against Jesus are: 1. Daniel Robani, Pharisee; 2. John Zorobabel; 3. Raphael Robani; 4. Capet. Jesus to be taken out of Jerusalem through the gate of Tournea." The sentence is engraved on a plate of brass in the Hebrew language, and on its sides are the following words: "A similar plate has been sent to each tribe." It was discovered in the year 1280 in the city of Aquill (Aquila?), in the Kingdom of Naples, by a search made for the discovery of Roman antiquities, and remained there until it was found by the Commissaries of Art in the French Army of Italy. Up to the time of the campaign in Southern Italy it was preserved in the sacristy of the Carthusians, near Naples, where it was kept in a box of ebony. Since then the relic has been kept in the Chapel of Caserta. The Carthusians obtained by their petitions that the plate might be kept by them, which was an acknowledgment of the sacrifices which they made for the French Army. The French translation was made literally by members of

the Commission of Arts. Denon had a facsimile of the plate engraved, which was bought by Lord Howard on the sale of his cabinet for 2,890 francs. There seems to be no historical doubt as to the authenticity of this. The reasons of the sentence correspond exactly with those of the Gospels.



## THE WORSHIP AND PATRONAGE OF SAINT ANNE.

(Continued.)

WHAT THE HOLY GHOST SAYS OF THE VALIANT WOMAN  
MAY BE APPLIED TO ST. ANNE

“She hath girded her loins with strength and hath strengthened her arm.”

She hath lived chastely and strengthened her soul against all lust. She hath hoped in the Lord against all hope, and she hath chosen the virtue of Grace in exchange for the strength of Nature. Her angelic purity was worthy of the Queen of Angels.

“She hath tasted and seen that her traffic is good ; her lamp shall not be put out in the night.”

The commerce of a pure and generous soul, is that communication, that continual interchanging of itself with God ; to fill itself with God it empties itself of every creature. Alas ! very few souls have the courage to make themselves poor ; but those only that strip themselves, taste by experience the secrets of such holy traffic, and nothing more can stop them in their flight ; their lamps burn day and night, they advance from virtue to virtue. It was thus that St. Anne tasted and saw the sweetness of the Lord ; it is thus, that without allowing herself any rest, she surpassed with giant strides the most holy souls.

“She hath put out her hand to strong things, and her fingers have taken hold of the spindle.”

According to St. Augustine, that robust hand-work and the spindle between the fingers of the valiant woman signify the acts of virtue, immolation of self and perseverance. For what indeed is above the capacity of a soul which lives not for self and obeys faithfully the divine inspiration? To what kind of good works was St. Anne a stranger?

"She hath opened her hand to the needy and stretched out her hands to the poor."

The kindness and compassion of St. Anne are matchless; she works and gathers; the fruit of her savings and privations goes to the relief of the needy. She carried love for the poor, according to the old chronicles, as far as she did the external worship of God. In the needy she discerned Jesus, her God; she preferred serving Him in His living image, in His lowliest members, rather than in His marble sanctuary. The third part of her revenue was, indeed, devoted to the Temple; but her acts of tenderness, her amiability and caresses were for the poor.

"She shall not fear for her house in the cold of snow: for all her domestics are clothed with double garments."

This verse, as the preceding ones, must not be understood literally; the varied interpretations of the Fathers find in it a number of meanings both consoling and proper to keep up the confidence of the servants of St. Anne. By "the cold of snow", are meant the perils and seductions of life, torpor in God's service, and especially sin which produces in souls the icy coldness of spiritual death. The "double garment" signifies faith, with the grace to follow its light, it is hope, with courage; it is love conquering every obstacle, charity embracing all at once God and man. That the servants of Saint Anne are abundantly provided with all these goods, and that they safely steer through the shoals of life, eighteen centuries are there to attest it.

"She hath made for herself clothing of tapestry, fine linen and purple is her covering."

The assemblage of her virtues is compared to the colors and workmanship of the most precious tissues, and the two most remarkable among them form as it were, her garment: it is chastity, symbolized by linen of dazzling whiteness; and charity, signified by the purple.

"Her husband is honorable in the gates, when he sitteth among the senators of the land."

On the last day, her husband, whose glory she is, will act as assessor to the Supreme Judge, he will sit at the head of the Patriarchs. St. Joachim was worthy of St. Anne, and both, with a noble emulation, helped each other in seeking all that is most perfect in the spiritual life. That is the reason why the splendor of one falls on the other.

"She made a veil of fine linen, and sold it, and delivered a girdle to the Canaanite."

According to St. Gregory, the veil signifies zeal for the edification of others, either by word, or by the examples of virtue and especially of submissiveness; whilst the girdle signifies mortification and penance. St. Anne, the model of wives by her conjugal and domestic virtues, and by her ardor to communicate them, made for herself that rich veil, and in its folds she shelters those who have recourse to her. By her penance, tears and fasting, she has made unto herself that strong girdle which she does not refuse to those whose noble desire is to become rich out of her fulness.

"Strength and beauty are her clothing, and she shall laugh in the latter day."

What might Anne fear whose name is *Grace*, arrayed in the strength and perfection of her soul? And what have to dread they whom she will assist at the last moment, she who is so devoted and so faithful to her clients? For wisdom has spoken by her mouth; by her clemency has given forth its oracle.

She will know how to direct her servants with so much wisdom, and intercede for them so efficaciously, that they will not be lost.



"She hath looked well to the paths of her house, and hath not eaten her bread idle."

None in the house can escape her maternal-eye; far from contenting herself with tasting in quiet the sweetness of her God, from giving herself up to the joys of heavenly contemplation, she seeks to convey her happiness to others, and she anticipates the least wants of those who are dear to her.

"Her children rose up and called her blessed; her husband, and he praised her."

It is the universal cry of gratefulness that arises on all sides around her and resounds in heaven; on earth and even amidst the cleansing flames: *Every creature is obliged to you*, says St. John Damascene.

"Many daughters have gathered together riches: thou hast surpassed them all."

In virtue, in merits and in bounties, thou art second to none but Mary, Mary the reward of thy admirable holiness; and that divine Mother, it was thou that hast obtained and merited her for us. O Holy Anne, who can acquit our debt towards thee? May all thy works be unto thee a praise, a blessing! Rejoice in the fruit of thy womb, live and reign forever glorious in the Sacred Hearts of Jesus and Mary!

(From the French of Father Mermilloz, S. J.)

(To be continued!)

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ST. JOACHIM

SPOUSE OF ST. ANNE

(Concluded)

"Therefore leave the mountains and returning home to thy wife, do thou, with her, return God thanks for His goodness."

Bending low before the heavenly messenger Joachim replied: "If thy servant has found grace in thine eyes, come with me into my tent and bless me, thy servant." The angel replied to him: "Call not thyself my servant, for we are all servants of the same master. I can not partake of the food thou dost offer me, for my food is invisible to men and my drink may not be known to them. Ask me not, then, to accept the hospitality of thy tent, but offer the repast thou wouldst serve to me as a holocaust to God."

Having obeyed the angel and offered to God the sacrifice commanded, Joachim returned to his own home, where he was received by his wife with transports of joy.

It was in this happy and holy home (St-Joachim's house hard by the pool of Bethesda, at Jerusalem), that the child promised by God, the Blessed Immaculate Virgin, first saw the light. Her saintly parents bestowed on her the name of Mary, and who can express their happiness when gazing on that child, so miraculously born to them and concerning whose future destiny such wonderful things had been prophesied to them! In the words of the Breviary\* (July 26). "O blessed couple, Joachim and Ann, unto you is all creation laid under debt, since through you creation hath offered to the Creator this noblest of gifts, namely, that chaste mother, who alone was worthy of the Creator."

We are told that hardly had St. Anne received her ardently desired child than she offered that child to God's service, and herself inspired that lovely infant with the wish to leave all, and, entering the Temple, devote herself to her Creator. Nor was St-Joachim behind his holy spouse in vowing his loved child to God.

\* The Roman Breviary, translated into English by John, Marquess of Bute.

Of all the acts of virtue performed by the holy spouses, none is more striking than the sacrifice they made in separating themselves from their only and beloved Daughter. However, they had vowed her to God and had only looked on her as a sacred deposit, and the harder was the sacrifice, the more did they rejoice in thus honoring the Lord by offering to Him what was dearer to them than their own lives.

The long looked for day arrived. Joachim chose from his flock the spotless victims which he wished to offer in thanksgiving for the precious gifts which had been bestowed on him by God, and, in company with Anne and their blessed child, set out for Jerusalem, a three days' journey from Nazareth, where they were then dwelling. On arriving at the Temple, the little Mary ran eagerly up the steps leading to the entrance, but on entering turned to her parents and knelt to receive their blessing, and Joachim, stretching out his trembling hands over her head, called down on her the benediction which from generation to generation had come down to him from Abraham.

Then Mary entered the Temple gate, and her holy parents, after having offered to God the victims they had brought, and after having prayed loud for their beloved child, took the road back to Nazareth sorrowfully and silently.

We hear but little of St. Joachim after this sublime act of sacrifice, but it is believed that his death foiled very soon afterwards. The closing scene is thus related by the Bollandists. "Joachim, who was not an artisan like St. Joseph, appears to have cultivated the ground left him by his ancestors and to have enjoyed a certain ease." Age and work wore out his strength. Mary's well-beloved father fell seriously ill, and having asked for his daughter, she came from the Temple to his bedside. Just as the old man was blessing her with out-stretched hands, a revelation was made to him of the glorious destiny that awaited his daughter. The joy of the elect lighted up his venerable features and,

letting his arms fall, he bowed his head and gave up his spirit, in the arms of Mary and of Anne. The Breviary says of St. Joachim: "Let us praise a man famous in his generation, with whom the Lord did establish the blessing of all nations, and on whose head He made His covenant to rest".

This great patriarch was spouse of St. Anne, father of Mary, father-in-law of St. Joseph, and our Saviour's only grandfather; has he not every title to our love and worship? And was it not his eminent holiness even more than his relationship to them, that made Jesus and Mary hold him in such great honor? Here on earth he neither sought for riches nor honors; his only ambition was to do God's will and serve Him; and have not his virtues gained him so glorious a crown in heaven and such wonderful power with God, that but very few of God's saints, can approach him?

And is it not specially opportune, that all Catholics should place themselves under the protection of the great Saint whose name was given at the baptismal font to our great and glorious Pontiff Leo XIII, whose Jubilee we lately commemorated, and who is the head of that divine family, the Church of God, even as St. Joachim was the head of the family whence sprang our Lord and Saviour the Founder of the Church?

We will conclude in the words of a Father of the Church:

"Rejoice, O Joachim, because a child is born to thee from thy Daughter, and through her a Son is given unto thee. He shall be called the Angel or great Counsel, the Saviour of the world, the God of strength. It is to thee, then, and to thy holy spouse, that we owe the Author of our joy, the Pledge of our future happiness."

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The tomb of St. Joachim is still to be seen in the Holy Land, within the Church of the Holy Sepulchre

of our Lady, in the valley of Josaphat, on the right hand side of the high altar, near to the tomb of his holy spouse St. Anne and that of St. Joseph. His body was eventually taken to Jerusalem and a portion of his head is carefully preserved in Cologne, at the Church of the Machabees. St. Joachim is sometimes represented as offering a *lamb*, sometimes *turtle-doves*. Again, he is represented sometimes with the Angel appearing to him, sometimes as pasturing his flocks. The celebrated artist Rabens has painted St. Joachim holding the Blessed Virgin as an infant in arms. At Ste. Anne de Beaupré he is represented leaning on a staff or shepherd's crook.

G. M. WARD. (MDE PENNÉE).

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### TO THE HOLY FACE

“BY MY DIVINE FACE YOU WILL WORK WONDERS”

Magnet of souls! O Holy Face!  
 Draw us to Thee by thy sweet grace,  
 That all we think, and do, and say,  
 May be for Thee alone to-day;  
 And thro' Thy boundless power and grace  
 Work wonders, O most Holy Face!

Thine be the glory! Thine the praise!  
 Now, and through never-ending days,  
 From earth below, and Heaven above,  
 O everlasting Light and Love!  
 While we as dust-notes of Thy grace,  
 Hide in thy splendors, Holy Face!

—EX-VOTO.

M. A. F.

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## ELEVENTH ANNIVERSARY OF THE ELECTION OF LEO XIII.

On the 20th of this month, the Church will commemorate with joy and thanksgiving the election of Our Holy Father the Pope to the chair of Peter. Last year she celebrated the golden jubilee of the Vicar of Christ. It was a glorious event in the Annals of the Papacy and of the Church.

In critical ages, in dangerous times, Providence raises up to govern the Church, men endowed with a wonderful strength of soul. Their feeble frame may totter under the "care of all the churches", the weight of the triple crown may bend and even wound their forehead bowed down by old age and tribulations, the "gates of hell" may open to let loose against them the powers of darkness: the Popes always stand firm. They are made of the "rock" on which Christ "has built his Church".

St. Peter, the first Pope, was already old when he began to govern the Church; he was worn out by the fatigue and hardships of his fisherman's life. He was to become still more so by the labors of his apostleship. His life, as Head of the Church, was a long chain of persecutions, of suffering and captivity, and yet, none of his successors has ever lived through such a long pontifical career as he did. In our days, a Sovereign Pontiff, of sweet and sacred memory, Pius IX, stricken during his youth by a terrible disease, reigns through his pontificate the most agitated as well as the most glorious. By turns a fugitive and a prisoner, filled with outrages from those whom he had assisted and loved, he realizes in his person the type prophesied of him by St. Malachy. He truly becomes the "cross of the cross," *crux de cruce*. And yet, alone among the 259 Popes he "has seen the years of Peter" and occupied the Holy See more than 25 years.

An old man succeeds him on the throne which is never empty, an heir to that dynasty that never dies, a link is added to that uninterrupted chain which unites to St. Peter the Pontiff who to-day governs the Church of Jesus Christ. When Leo XIII is called to the awful dignity of Vicar of Christ, his health is already exhausted by labor and age. But the breath of the Holy Spirit animates and strengthens him. The trials of the Church, the humiliations which are showered upon the heavenly spouse, find in him a champion armed for her defence.

Every thing revives and waxes more perfect under the influence of his heaven-inspired genius. The higher studies meet in him with a patron and a model; foreign missions extend, thanks to his encouragement, the field of their beneficence; devotion towards the Mother of God and the Seraphic Francis owe to him an increase of fervor and splendor; and the errors of the day are unmasked, denounced and condemned by his unerring voice.

Of this aged prisoner, nations separate from the Fold, ask the arbitrage of difficult questions. The most formidable empire of the world, to avoid the horrors of war, has recourse to this "Prince of Peace." Never did prince seem so reduced to weakness, and still never did man exert a deeper and more efficacious influence over the politics of his age. One might think realized the wish of the great philosopher Leibnitz, who should have been a Catholic; one is tempted to believe that the golden days of the Middle Ages have come back again, when the monarchs of Europe had the same faith, when the common Father of the faithful, be they kings or subjects, interposed his paternal voice to quell discord and turn aside the plague of war.

Leo XIII is advanced in years, his figure is bent, his face pale as alabaster. Were it not for the trembling of his venerable hands, you might sometimes take

him for one of the statues that surmount the tombs of his predecessors. But let his voice be heard in one of those immortal allocutions to which the whole world listens, and you will feel that the Holy Ghost speaks through his lips. More than two hundred millions of Catholics, in all countries of the globe, "of every tribe, of every tongue, of every nation," kneel down and repeat from the bottom of their souls the *Credo* of child like submission and enlightened faith.

Is it then astonishing, that, last year, during the glorious anniversary of the ordination of "that patriarch greater than Abraham, of that priest greater than Melchisedech, of that Moses in authority, of that Samuel in jurisdiction," all the world was astir with emotion." That crowned heads, without any distinction of race or creed, sent him, with the homage of their veneration, the gifts of their munificent liberality? That pastors and faithful, rich and poor, the learned and the ignorant, addressed unto him their presents and their vows? That France, eldest daughter of the Church, claimed the privilege of placing the triple crown on his august brow; that England, once the "isle of Saints," as an homage to the learned Pontiff, sent him the rich trophy of Catholic works written for the defence of faith during the fifty years, period of his sacerdotal life?

But what part shall we take in the concert of praise that, this year again, on the glorious anniversary of his election, all Catholic nations will address to their Father? Holy Scripture tells us that when St. Peter was in prison, the prayers of the faithful continually went up to the throne of God in his behalf. Prayer then, will be our offering to our Pontiff. We shall say to almighty God, with the intercession of St. Anne: *Dominus conservet eum et vivificet eum.*; "May the Lord preserve him and make him live, our beloved Pontiff, may He render him happy upon earth, and deliver him not into the hands of his enemies."



And God will preserve Our Pontiff and Father, and make him reign long for His glory and our consolation. We will then understand the full sense of the words which the Church chants at the consecration of Pontiffs, and that we must all repeat on this great anniversary : *Ad multos annos !*

M. N. D.

(For the *Annals*).

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### SUBSCRIPTION

FOR THE ALTAR OF THE BLESSED VIRGIN HONORED UNDER THE  
TITLE OF OUR LADY OF PERPETUAL HELP.

We are convinced that persons devoted to St. Anne would be happy to contribute to the erection of this monument to the glory of the Immaculate Daughter of the Protectress of Canada.

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N. B.—Offerings may be sent either to the Church of Ste Anne de Beaupré or to the editor of the *Annals*.

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