

1660, and was dedicated to St. Anne. It was erected on the shore, so near the river's brink that the rising tide constantly flooded it, and rendered it almost useless. It was, therefore, removed, or rather rebuilt with the same stones, in 1676, by Monsieur Filion, then parish priest of St. Anne's, and still stands on a slight eminence rising from the north side of the road,—a quaint old stucco edifice, with the high-pointed roof and double bell-tower that mark the Canadian style of church architecture in those early days.\*

The venerable structure, long since too small to contain the crowds which flock to *la bonne Sainte Anne*, has been the scene of many wonderful and well-authenticated miracles. To it the converted Indians were in the habit of coming annually in great numbers. Towards the end of July the broad St. Lawrence would be black with their canoes, and the shore bristle with Indian tents. From distant deserts, from beautiful Gaspé, from Restigouche, from the shores of the great lakes, even from bleak Hudson's Bay, the red men came in hundreds to do homage to their good mother St. Anne, and to beg her intercession for her poor children of the forest. The wild Ojibbeway, the graceful Algonquin, the Huron, the Abenquais, the Milecite, and the Mic-Mac were all brothers in their love for her. They would make this pilgrimage with great faith and earnestness, approaching the Sacraments with reverence, and venerating the precious relic of her who has been so manifestly a protectress to the Indians. Many miracles are recorded among the Indians at this time, in especial a cure granted to an old Mic-Mac chief from Restigouche, who, as long as he lived, came every year from his New Brunswick home to thank and honour the good St. Anne.

The new church—a large stone edifice, built in 1870—is on the lower side of the road-way. It was begun in 1872; in 1876 it was solemnly blessed by the Archbishop of Quebec, and that same year a decree of his Holiness Pius IX., dated May 7, declared St. Anne the Patroness of Quebec, as, long since, St. Joseph had been proclaimed Patron of all Canada.

The church has eight altars, given by different Canadian dioceses. There are some fine stained-glass windows, and a profusion of old oil-paintings, most of them giving evidence of piety rather than genius. Nearly all represent scenes of peril or shipwreck in which St. Anne mercifully comes to the aid of the mariner. Above the high altar is a true work of art—a painting from the brush of Lebrun, representing St. Anne, her Immaculate Daughter, and two pilgrims. This fine old picture, on which may be seen the armorial bearings of the noble house of Tracy, was the votive offering of the Marquis de Tracy, Viceroy of New France, presented to the shrine on the occasion of his visit in August, 1666. Two pictures by the Franciscan monk Lefrançois, and a magnificent reliquary, are the gifts from the princely Bishop Laval de Montmorency. In 1706 the gallant Iberville, dying in far Havana, sent to the distant shrine on the shore of the blue St. Lawrence, a massive silver crucifix. A second relic of St. Anne was brought from Rome in 1877, by the Rev. M. Laliberté, at one time curé of the parish.

Perhaps the most magnificent of the treasures of this sanctuary is a chasuble wrought by the royal fingers of Anne of Austria, queen-mother of *le grand monarque*. Two hundred years have passed since the gorgeous fabric came as an earnest of the interest taken by the court of France in France's most Catholic colony of Canada; but the silver and gold have lost none of their splendour, and the work of the regent Queen is still shown with pardonable pride to pilgrims to the shrine of *la bonne Sainte Anne*.

To the last two curés of St. Anne's, the Rev. J. B. Blouin and the Rev. Antoine Gauvreaux, belongs the credit of having built the existing fine church and school.

In 1879, in accordance with an agreement between the Archbishop of Quebec and the Society of the Most Holy

\* This is the earliest church of Beauce, of which we have any authentic account, but it is generally believed that there was a simple structure built there in 1650 by those Breton sailors, who were the first pilgrims guided by the good St. Anne to her now famous shrine.

Redeemer in Belgium, the parish of St. Anne was ceded to the Redemptorist Fathers, four of whom arrived to take charge of it on the 21st of August of that year. Since then their number has more than doubled, and their work is ever on the increase. The number of organized pilgrimages to the shrine of the good St. Anne in 1882 was seventy-eight; in these 52,030 persons received the Holy Communion, and 2,540 Masses were celebrated. Since that time, however, the number *per annum* has greatly increased, many from the maritime provinces having been added to the record.—*A. M. Pope, in Ave Maria.*

#### THE COMEDY OF CONVOCATION.

THE REV. LAVENDER KIDDS rose in much excitement. He would boldly declare his opinion that the debate of that day was a disgrace to a Protestant House of Convocation. He trusted that convocation would deem it a solemn duty not to separate without, at least, renewing its protest against the iniquitous Church of Rome. He would presume to add that, by that step alone, it could repair much that was unscriptural and unsound in the discussion of that day. He was prepared, if necessary, to make a formal motion to the effect that "Convocation continues to regard with horror, the corruptions and superstitions of Popery."

ARCHDEACON JOLLY doubted whether the universal *nego* of Mr. Kidd and his friends could combat successfully the eternal *Credo* of two hundred millions of Catholics. However, he was quite willing to consider Mr. Kidds' proposition; but he must be excused if he did so from his own point of view. There was a large class of persons, continued the Archdeacon, who, having no definite religion of their own, and being slenderly endowed with common sense, were indebted to the Roman Catholic Church both for employment and maintenance. Let Mr. Kidds restrain his excitement; he would explain his meaning. He did not, of course, include Mr. Kidds among the class in question, though he believed that gentleman would willingly accept the statement of Sterne, who candidly confessed that "when he had little to say, or little to give his people, he had recourse to the abuse of Popery; hence he called it his 'Cheshire Cheese.' It had a twofold advantage; it cost him very little, and he found by experience that nothing satisfied so well the hungry appetite of his congregation. They always devoured it greedily." Perhaps Mr. Kidds was not aware that in his zeal to hasten the downfall of Popery, which even according to modern prospects, had still a few years to last, and which, judging by a recent tour he had made on the continent, presented anything but a morbid aspect—he was in violent opposition with many an active and devoted Protestant. The persons to whom he alluded were, at this moment, full of anxiety lest Popery should perish too soon. They could not afford to say farewell to their old friend at present, and desired only to keep him on his legs a little longer. Mr. Kidds was probably ignorant that a society had recently been formed in London in connection with the Protestant Reformation Society, to which it was designed to act as a timely and important auxiliary. The title of this new association was: "a Society for considering the best means of keeping alive the corruptions of popery in the interest of gospel truth." It was, of course, a strictly secret organization, but he had been favoured, he knew not why, with a copy of the prospectus, and as he had no intention of becoming a member, he would communicate it to the House. It appeared from this document that a deputation was sent last year to Rome to obtain a private interview with the Pope, in order to entreat his Holiness not to reform a single Papist corruption. He was assured that they had reason to believe, he did not know on what grounds, that the Pope was about to introduce extensive reform, beginning with the substitution of the Thirty-nine Articles for the Creed of Pope Pius, and a permanent Anglican Convocation in lieu of an occasional *Æcumenical Council*. A handsome present was entrusted to the deputation, and a liberal contribution to the Peter's Pence Fund. The motives set forth in the preamble of the address presented to his Holiness were, in substance, of