

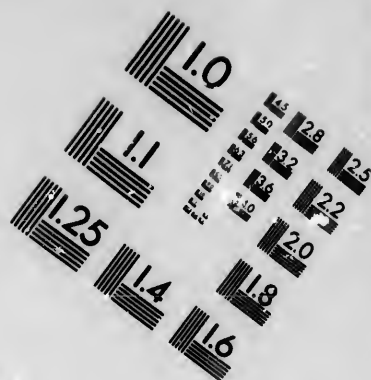
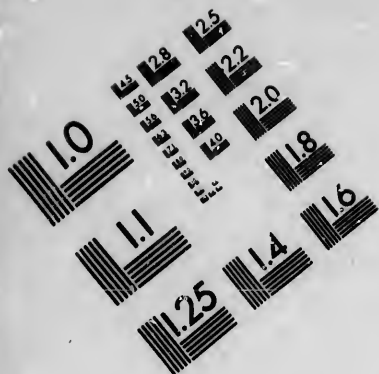
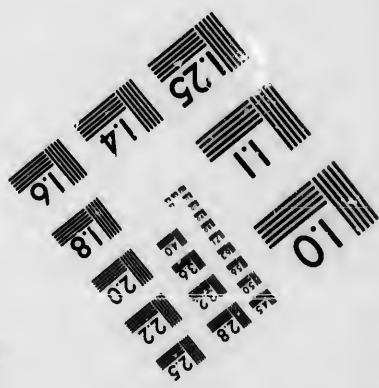
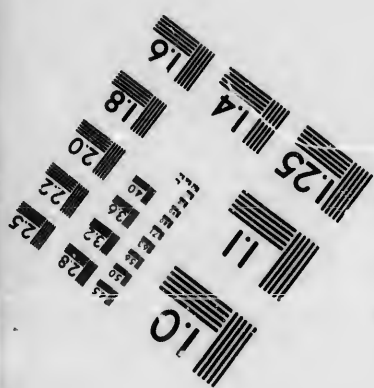
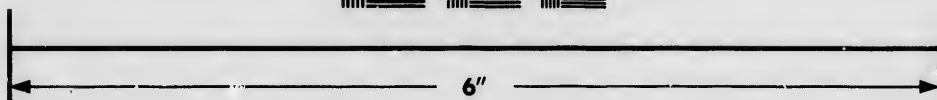
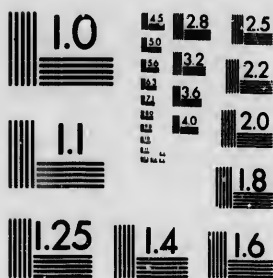


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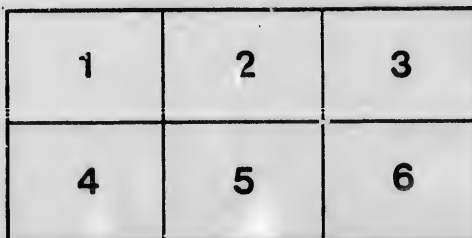
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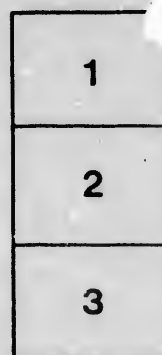
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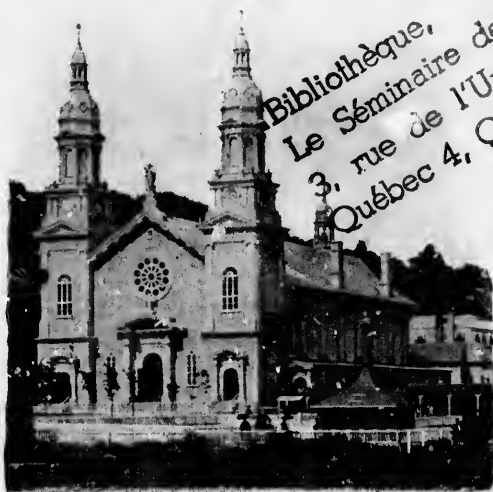


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THE Quebec terminus of this railway is within a block of the Canadian Pacific, Great Northern, and Quebec & Lake St. John railways, and is about ten minutes' walk from the ferries connecting with the Grand Trunk, Intercolonial, and Quebec Central railways, and passengers arriving by the latter three railways, can reach the St. Anne Railway by taking the electric car at the ferry, which runs directly past the station.

For pilgrimages, special arrangements are generally made, whereby pilgrims arriving by the trains of the first two mentioned railways are conveyed to St. Anne without changing cars, and in the case of the last three mentioned railways trains run alongside of the steamboat landing.

The trains are run principally for the accommodation of the pilgrims, and the various time-tables are arranged with this end in view, the hours of arrival and departure being so fixed that the pilgrim has ample time for the performance of the devotions to the good St. Anne, and return to the city in time to catch either train or boat for home. This saves carriage hire and hotel expenses.

For the accommodation of tourists and others, large and commodious electric cars run at frequent intervals between Quebec and all points on the railway. It is claimed that these electric cars run at a greater rate of speed than any other electric railway service.

It is difficult to describe in words the dainty beauty of the scenery along the route of the St. Anne Railway. It is one of the richest spots in natural picturesqueness in Canada, and has been the cradle of the Canadian people, besides being the scene of many historical events.

The route from Quebec to St. Anne may be compared to a splendid panorama. There are shady woodlands and green pastures, undulated hills and sparkling rivers, whose banks are lined with pretty villages, the tinned spires of the parish churches rising above the rest of the houses, sparkling in the sun. The falls of Montmorency river add a touch of grandeur to the scene. On one side of the river, to the left, we have La Canardière, Charlesbourg, Beauport, L'Ange Gardien, Château Richer, and finally St. Anne de Beaupré; while on the other are the city and harbor of Quebec, Lévis, St. Joseph and the Isle of Orleans.

After the train leaves the Quebec station it crosses the St. Charles river over a magnificent swing bridge. The first stop is at the little village of Hedleyville.

About a mile up the St. Charles stands the cross erected by the "Cercle catholique de Québec," in 1889, on the spot where Jacques Cartier and the crews of his three vessels,

"La Grande Hermine," "La Petite Hermine" and "L'Eme-rillon," spent the winter in 1539.

To the right of La Canardière is Maizerets, a large farm belonging to the Quebec Seminary, and where the students of this institution go to enjoy their weekly holiday. Maize-rets was established over two hundred years ago.

To the left is the immense establishment of the Beauport Lunatic Asylum, which can accommodate over a thousand patients. A little further on can be seen the iron temper-ance cross erected by the apostate priest, the Rev. Father Chiniquy, then curé of the parish of Beauport.

Beauport station is situated in the district called Côte des Pères, in memory of the Jesuit fathers, who formerly owned a large tract of land called St. Ignatius Farm, and which now belongs to the Quebec Seminary.

The large ruin at the side of the station is that of a distillery destroyed by fire many years ago.

At Beauport is to be seen the ruins of the old manor house where, in 1759, General Montcalm had his head-quarters. This manor seat was granted to Robert Giffard on December 31st, 1634, who, with Jean Guion and Zacharie Cloustier, came from Mortagne, in France, the year previous.

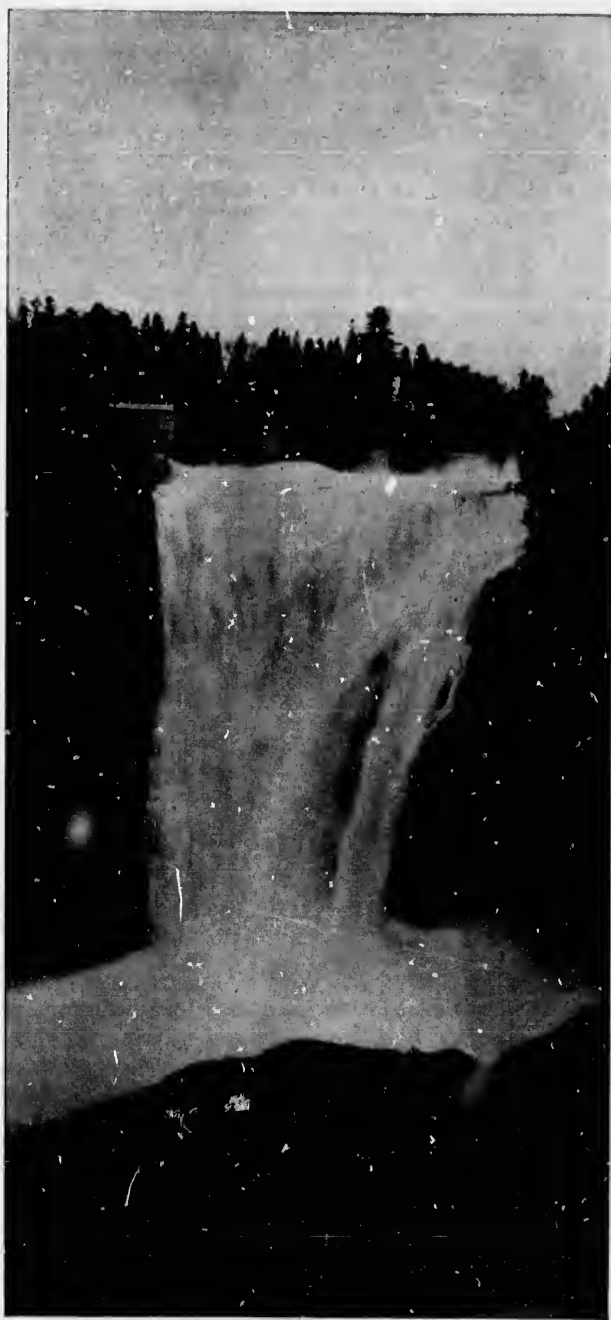
During the siege of Quebec, in 1759, the district between the Beauport river and the Montmorency was covered by a double line of forts and redoubts, and was defended by an army of nearly fourteen thousand men.

Some mounds that are still to be seen on the beach mark the position of some of the redoubts.

From the tower of the Beauport church, also, Vaudreuil saw, one dark night in June, the abortive attempt of his fire-ships against the English fleet anchored at the entrance of the North Channel. These fireships, which cost the French over a million, did no damage to the English, as the sailors, swarming out in their boats, recklessly took them in tow and stranded them on the Isle of Orleans, where they quietly burned away.

The village of Montmorency is the home of the Quebec Railway, Light & Power Company, the Montmorency Cotton Mills Company, and the Riverside Manufacturing Company. Here is constructed the power-house of the Quebec Railway, Light & Power Company, who, in addition to supplying power to the mills above mentioned, supply power to their railway system in the city of Quebec and suburbs, as well as light and power to private citizens in the city of Quebec and district. The power is developed from the Montmorency Falls, at one hundred and eighty-five feet of head, and it is claimed that the water-wheels developing this power are the most modern and most efficient wheels on the continent.

The Montmorency River separates the parishes of Beauport and L'Ange-Gardien, and is crossed by the railway within two hundred yards of the great falls, where the river, after fretting itself over a number of small cascades, makes a sheer plunge, a mass of snow foam, in mad, headlong rush,



Montmorency Falls.

down the precipice of two hundred and fifty feet. From the top of the dam, which can be seen, to the foot of the falls, is two hundred and seventy-four feet, or one hundred and fifty feet higher than Niagara.

On arriving at the Falls Station the tourist has only a step to take to reach the base of the elevator, which is two hundred and seventy-six feet high—a steel structure, and perfectly safe. The trip, which occupies about one and a half minutes in duration, affords, from the observation-car, a fine view of the Montmorency Falls and picturesque scenery, which no one should miss. The cost of the journey from Quebec to Montmorency and return, by the cars, including the elevator ride, is thirty cents.

On reaching the top, Kent House comes into full view. This large house, at the head of the falls, was originally built by General Haldimand about 1791, and afterwards became the residence, while in Quebec, of the Duke of Kent, father of the late Queen Victoria and commander-in-chief of the British forces in Canada. This building has now been converted into a first-class hotel, but, with the exception of modern sanitary arrangements, practically remains in the same condition as when occupied by His Royal Highness the Duke of Kent.

The outlook from the grounds surrounding and belonging to the hotel is very grand and imposing; the whole surrounding country, in full and commanding sight, appearing in panoramic order. It was on the heights and grounds surrounding this hotel, more especially to the east side of the river, that General Wolfe's invading army had their encampment during the siege of Quebec in 1759; General Montcalm and the French army being camped on the west or Kent House side of the river. Some of the remains of the various entrenchments thrown up can still be seen, and numerous relics of this memorable siege, in the shape of old guns, cannon balls, chained shot, etc., can be seen by visitors.

From the wide veranda that extends about the Kent House on three sides, an extended view, as far as the range of the White Mountains that mark their sharp and uneven outline along the sky, can be obtained. This view is not surpassed, if equalled, by any other in this country, and it is unequalled by any in Europe, with the possible exception of Naples from the bay, and Constantinople. The historic associations and the charming view, by day and by the light of the full moon at night, make the Kent House and grounds an ideal place, an inspiration for the student and an enchantment for the poet and the artist. No wonder thousands of tourists visit this place so famous in history and in beauty of situation.

The Kent House grounds, which are situated on the west side, have been greatly improved, and work is still going on to make them one of the finest breathing-spots in all Canada, if not in the world. From them a splendid view may be had

of the cataract. Here may be seen large moose, male and female, which are regarded as vigorous specimens—the best known to be held in captivity; they are so tame that they will eat spruce-boughs from the hands of the visitor. These are the property of the enterprising firm of furriers, Messrs. Holt, Renfrew & Co., of Quebec. The bears, which also form part of the menagerie, are very friendly, and will accept offerings of sugar and other dainties from the guests of the hotel. There are also the lynx, the fox and the beaver, and other animals peculiar to Canada, to be seen on these grounds. The Zoo is free to visitors.

THE BEAVER FAMILY

During the past year many new attractions have been added to the Duke of Kent grounds and the Holt-Renfrew collection of Canadian animals. The latest addition to the latter is a beaver family, which is given every opportunity to enjoy its freedom in an enclosed tract of land, with a pretty brook running through it. The latter enables the beavers to perform their wonderful work and pursue the natural evolutions for which they are noted. The Provincial Government has protected the beaver for the past several years, and will continue to do so until 1905. The result of this protection has been so successful that almost every lake in the Northern wilds, and especially in the National Park, is now overrun with these animals.

The beavers are very interesting to behold in their work of building huts and gathering food, in the form of poplar and cherry branches. A single beaver generally, if not always, cuts the tree, and when it comes down the whole family turn to and have a regular frolic with the bark and branches. This work may be seen going on at any time among the beaver family in their snug quarters on the Duke of Kent grounds. He is a very good, clean workman in masonry, but is far easier to trap than a fox or a fisher.

They are also very fond of their playground on land, and



The Beaver Family.

at times the older ones can be seen taking the young out on it to teach them how to gather wood and build huts. The beaver and all his ways may be studied for hours with the greatest of interest by visitors.

The vista is magnificent and soul-inspiring. The amusement loving public, being well looked after by the far-seeing management, will find near at hand well-kept cricket and polo grounds, as well as attractive playgrounds for the children, whose interests and enjoyment are never neglected. Good trout-fishing in season may be had, and daily trips for six miles are accessible to all visitors.

In addition to the above the Kent House proprietors have recently acquired from the local Government one of the most valuable hunting and fishing tracts in the centre of the National Park and adjoining both sides of the famous Snow Lake. It is the intention of the Company to form a fishing and hunting club to further protect these valuable limits, measuring over seventy-five square miles. An excellent



roadway will be built from the Kent House, going north, through the magnificent Laurentian mountains and along the banks of the Montmorency river, passing on the way many excellent fishing spots in the rivers and lakes. The distance between the Kent House and the limits will be about fifty miles, along which will be a number of camp-houses well equipped for the accommodation of sportsmen. Fishing

guides will always be on hand to take parties for a trip through the northern country. The limits obtained from the Government have been protected for the past five years and abound with caribou, deer and moose. The hunting season for this district opens in September and closes in February. The Kent House being open all the year round, affords sportsmen exceptional opportunities for fishing and hunting in summer or winter. The woods are well supplied with partridge, woodcock, and other such game.

About half a mile from Kent House are the famous Natural Steps and Fairy River, without seeing which the visit to this delightful spot must lose much of its romantic charm. Here picnics in summer are often held, and arrangements can easily be made for camping parties in and about the Natural Steps, and in such close proximity to the hotel that meals may be taken there at any hour in the day. The steps themselves must be seen to be fully appreciated. They are a succession of rocky ledges—almost a geological wonder—which seem to have been cut out of the solid rock ages and ages ago, between which the river sweeps along,

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"fringed," as Miss Agnes Maule Machar, of Kingston, says, "by a fragrant wood of low spruce and hemlock, soon to brawl and foam over the brown-gray rocks in tiny cascades, before its final plunge." It is an Au Sable Chasr, a Watkin's Glen, a mountain gorge or cañon, all in one. No traveller to Quebec should fail to visit this attractive place and take a canoe ride through this remarkable geological formation.

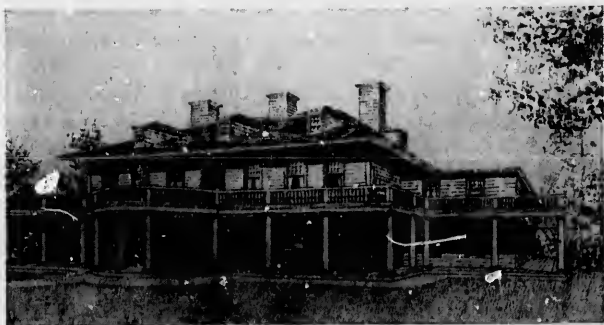
The Falls of Montmorency, which have so often inspired the pen of the poet and historian, as well as the pencil of the artist, are as grand in summer as they are in winter. In the latter season they attract visitors to Quebec, who make sliding and tobogganing parties a matter of frequent occurrence.



A cone is gradually formed by the freezing spray, until it attains a considerable height, and though the sport is often dangerous, very few accidents have happened. In the summer the falls achieve their grandest character, flowing as they do with a loud roar over two hundred and fifty feet of solid rock, foaming and fretting their way to the river beneath. The sight is an awe-inspiring one, and once seen can never be forgotten. Two massive stone pillars stand like sentinels on either bank at the head of the cataract, sad memorials of a dreadful tragedy which occurred over half a century and more ago. A suspension bridge, too lightly constructed, fell away from its moorings while a *habitant* and his wife were crossing it in their market-cart on the way to town. They were dashed over the falls, never to be seen again. The bridge was never rebuilt, but the piers were allowed to remain as silent monuments of the sad accident.

On the east side is situated the expansive Montmorency Park, rich in natural scenery and gorgeous in color at the different seasons of the year. In summer and in the fall the

foliage is particularly fine, and one gets a clear and uninterrupted view of the surrounding parishes, which brings to the eye all that is picturesque and beautiful in rugged nature. In this spacious park the visitor will find endless resources of amusement. A commodious dancing pavilion has been erected and prepared especially for the accommodation of societies and large or small parties of persons desiring a pleasant outing on a fine afternoon and evening. Playgrounds, swings and other means of recreation for picnickers and the general public have been put up. The grove of spruce and pine is one of the loveliest spots on earth—a delightful strolling-ground, a place of resort, the beauties of which cannot be over-praised or over-estimated. The walks,



Kent House, Montmorency Falls.

which are well laid out, add not a little to the attractiveness of the park.

The Kent House, Montmorency Falls, is a first-class hotel and with its spacious grounds and cottage accommodation adjoining, is run in connection with, and owned by, the railway company. Rates, \$2.00 to \$4.00 per day; \$12.00 to \$20.00 per week; lunch, 75 cents; dinner, \$1.00. Refreshments or light meals to order at all hours. J. W. Baker, manager. Telephone 2442.

The names of the five parishes of the Côte de Beaupré—L'Ange Gardien, Château Richer, St. Anne de Beaupré, St. Joachim and St. Féréol—tell you at once you are in a land with a religion, a history and a romance.

L'Ange Gardien lies just below the falls of Montmorency. The placid beauty of the place makes the "Guardian Angel" a most appropriate name. This spot has not always had such peaceful associations. Wolfe's troops ravaged this parish and Château Richer from one end to the other;



Moose and Caribou—in the grounds of the Kent House, owned by Messrs. Holt, Renfrew & Co., furriers, Quebec.

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destroyed all the crops and burned almost every house. There is little trace of the devastation now, except in the stories that old *habitants* have heard their elders tell.

Château Richer, which in natural beauty equals L'Ange Gardien, is the next parish to the eastward. It gets its name



Winter Sliding in the Grounds of Kent House.

from an old Indian trader whose château near the river is now but a small heap of ruins almost hid in the undergrowth.

Next, and most important to the pious pilgrim, comes the pretty village of St. Anne de Beaupré, containing the shrine of the mother of the Blessed Virgin, which is situated twenty-one miles below the ancient city of Quebec, on the banks of the noble St. Lawrence.

The shrine of St. Anne has been a point of pious pilgrimage ever since the first establishment of Canada, and the means of access at last proving insufficient for the number of pilgrims yearly making the journey, the railway was built expressly for the purpose of providing less tiresome, less expensive and more rapid means of visiting this sacred place.

The railway was built in 1889, with the approbation of His Eminence the late Cardinal Taschereau and the Bishops

of the Province of Quebec, and at its inauguration, August 15, 1889, was solemnly blessed by the prince of the Church, in the presence of attending clergy and a large concourse of people.

The railway company and its officials leave nothing undone to preserve and, if possible, increase this special character of the line.



Natural Steps, one half mile from Kent House.

The Shrine of St. Anne de Beaupré

ST. ANNE

Christian tradition has handed down to us but few details with regard to St. Anne. Both Nazareth and the little town of Sephoris, at the foot of Mount Carmel, claim the honor of having been her blessed dwelling-place. St. Anne's sisters were the mothers of several amongst the Apostles and of St. Elizabeth, the mother of St. John the Baptist. Anne espoused Jo-Achim or Eli-Achim. In the Gospel according to St. Luke, Joachim is mentioned, under the abbreviated name of Eli, as father-in-law of St. Joseph. The only but glorious offspring of this marriage was the Blessed Virgin Mary, the mother of Christ. St. Anne, after her holy death, was buried near Jerusalem; but later on her sacred remains were deposited in the church of the Sepulchre of Our Lady, in the valley of Jehosaphat. During the reign of the Roman Emperor Trajan, in the first century of Christendom, the venerable body of St. Anne, or rather the greater portion of it, was brought over to the town of Apt, in the diocese of Avignon, France, where it is still held in deep veneration.

Concerning the removal of these precious remains it is reported that one day a mysterious bark was seen to approach the shores of France. It had neither sail nor rudder, but God was its pilot. Never had the ocean borne a greater



Montmorency Falls in Winter.

treasure, for in this bark was St. Lazarus, with his two pious sisters, St. Mary Magdalene and St. Martha, together with several other saintly women. They were fleeing from Palestine, their country, carrying with them a number of precious relics, the most precious among them being the hallowed body of St. Anne. This treasure was placed in the hands of St. Auspicius, the first bishop of Apt.

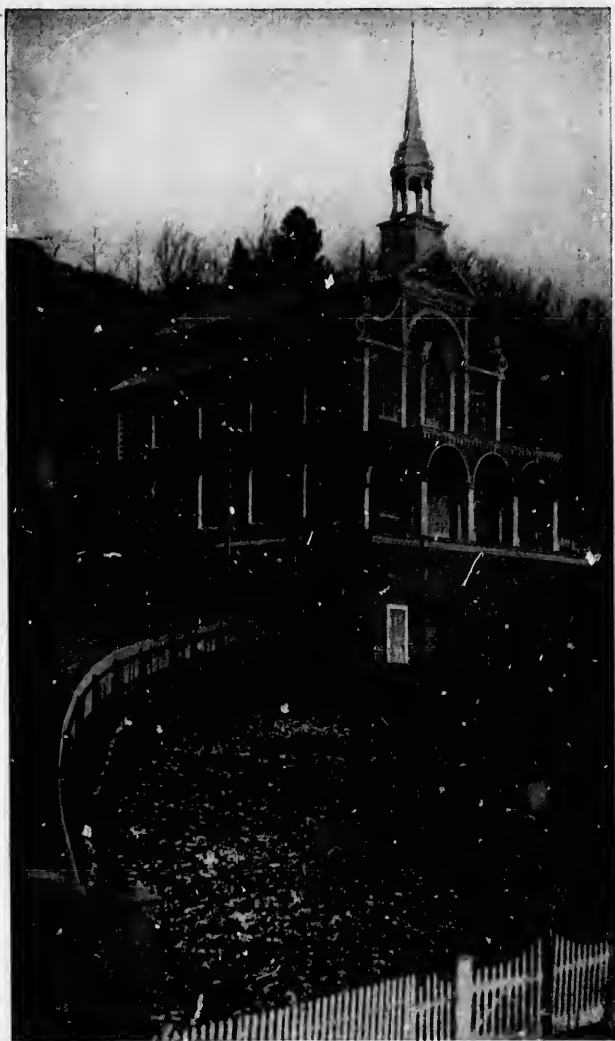
BEAUPRÉ

A popular tradition relates that some Breton mariners, whilst navigating the St. Lawrence, were overtaken by a violent storm. In their youth and manhood they had been accustomed to have recourse to the well-beloved patroness of their own beloved Brittany, and never had St. Anne remained deaf to their prayers. They solemnly vowed that if



Old Chapel of St. Anne de Beaupré.

the saint would save them from shipwreck and death they would build her a sanctuary on the very spot where they should happen to land. Their prayers were heard. When the morning dawned those brave men touched the shore on the north bank of the river, at a place seven leagues north-



La Scala Santa, St. Anne de Beaupré.

east of Quebec, at that time known as Petit Cap. True to their vow, they raised a little wooden chapel which was to become famous throughout America.

Even though the existence of this first chapel should not be an historical fact beyond dispute, as some contend, there are, nevertheless, documents, reliable and certain, that go to

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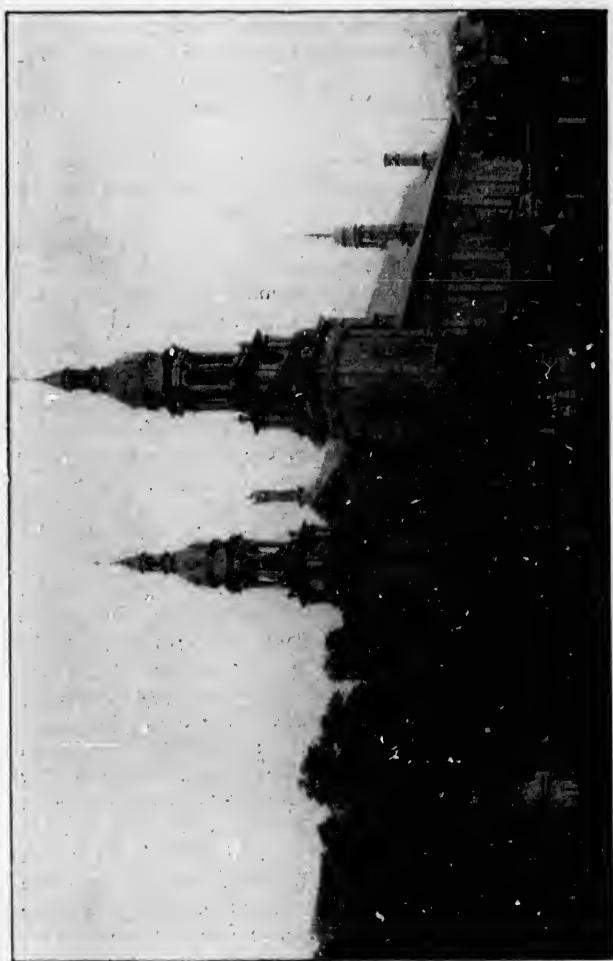
prove that the origin of Beaupré dates back almost to the earliest times of the colonization of Canada. In 1645 we meet with the first missionary priest in Petit Cap, M. de Saint-Sauveur, of Quebec. After him came the Jesuits; Father Vimont in 1646, and Father de Quen in 1647 and 1648. In 1650 were given by the Government the first grants of land to the colonists of Beaupré. Father Andrew Richard, a Jesuit, came on mission to the place in 1657, and on the 28th day of July there baptized Claude Pelletier, who afterwards became a Franciscan lay-brother under the name of Brother Didace. This holy friar, whose cause has been introduced at Rome, is the first Canadian who died in the odor of sanctity.

Up to this time the missionaries who visited Petit Cap had exercised the holy ministry either in the little chapel of the Breton sailors, if it existed, or else in private houses. But in March, 1658, M. de Queylus, a Sulpician, parish priest of Quebec, deputed M. Vignal to go and bless the foundation of a new church. He was accompanied by M. d'Ailleboust, the governor of New France, who had consented to lay the corner-stone. Canada on that day began her first sanctuary in honor of St. Anne.

At this period there were but ten churches in all Canada. Tadousac, the first settlement of the country, possessed a pretty little stone church, which the Jesuits had built for their Montagnais neophytes, who on returning from their hunting expeditions resorted thither in large numbers during the summer season, to receive the sacraments and listen to the word of God. There was no church at all on the Isle of Orleans, nor anywhere on the south shore of the St. Lawrence; but at Château Richer there was a church built of stone, at the edge of the river. At Montreal they had but a poor wooden chapel belonging to the Hôtel-Dieu. Three Rivers had its parish church, built of wood, which the Jesuits had just built and dedicated to the Immaculate Conception. In Quebec there was a church at Sillery, a church built by the Jesuits near their residence, and on the site now occupied by the parish of St. John the Baptist, on the St. Geneviève hill, there was a little wooden chapel which was for a very long time served by M. de Saint-Sauveur. In Quebec itself there were four churches, built of stone—the parish church and those of the Jesuits, the Ursulines and the Hôtel-Dieu. The chapel then commenced at "the good St. Anne" by M. de Queylus was the eleventh throughout the whole colony of Canada; but the village of Beaupré was the sixth establishment which had been founded since the discovery of the country. These establishments come in the following order: Tadousac, Quebec, Montréal, Three Rivers, Château Richer, St. Anne de Beaupré.

FIRST MIRACLES

"As God has ever selected for his wondrous works some churches among others, so He seems, in our day, to have



Basilica of St. Anne de Beaupré.

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chosen the church of St. Anne, as is clearly shown by the many miracles which have taken place there for the past years."

Thus it is said that M. Thomas Morel, missionary priest, begins his account of what occurred at Beaupré from 1661 to 1667; and he continues: "I do this" (*i.e.*, to relate to the first miracles) "all the more willingly that, having been an eye-witness, or else well informed, I can speak of them with certainty."

Mgr. de Laval, the then bishop, in approving of this account, was pleased to add: "All this is sincerely true, and we have made of these facts so careful an examination, that they may be made known to the whole world. 25th June, 1680. Francis, first bishop of Quebec." (See *Relations des Jésuites*.)

It was Louis Guimont, a farmer of Petit Cap, who first had the happiness to experience the merciful effects of the goodness and the powers of St. Anne. Afflicted with rheumatism, he went, through devotion, to place some stones in the foundation of the new church, the construction of which was just commencing, and he found himself suddenly cured.

In 1662 another and more striking cure took place. Marie Esther Ramage, wife of Elie Godin, also of Petit Cap, was stricken with an infirmity which for eighteen months kept the poor invalid so bent and doubled up as to render her unable to straighten herself in the least. She had given up all hope of being cured by human means, but remembering what her husband had related about the instantaneous cure of Louis Guimont, of which he had been an eye-witness, she began to invoke St. Anne in order to obtain the same favor. At this very moment she was able to stand erect and to walk as well as before her infirmity.

Again, in 1662, Nicholas Drouin, of Château Richer, was cured of epilepsy. On account of the frequent attacks of this dreadful malady, he was often in danger of death. He made a novena in honor of St. Anne, and was completely restored to health.

In 1667, cure of Jean Pradés, a French soldier of the garrison of Quebec. For six months one of his legs had been completely paralyzed. He repaired to St. Anne's, there to make a novena. On the fifth day he felt that he could walk as easily as if he had never had the least trouble, to the great admiration, says the account, of those who, knowing his condition, believed that it would be as easy to raise the dead to life as to effect this cure.

Mr. Morel concludes his pious manuscript with these beautiful words: "Still of more moment than all these cures, are the graces which God has given, and continues to give every day, through the intercession of good St. Anne, to many a sinner for conversion to better life. Having performed the pastoral functions in this church for five or six years, I have known many who have received this happiness. These favors however take place between God

and the soul, and can only be known in eternity. From such happy beginnings we foster the well-founded hope that the Almighty, through the intercession of St. Anne, will from this place bestow manifold blessings upon our country. May God grant that our sins never cause this heavenly source to stop."



Interior of the Church, St. Anne de Beaupré.

EARLY CELEBRITY

We have already cited the weighty testimony of M. Morel and Monseigneur de Laval, in support of the wonders that took place at Beaupré; let us further hear that of the Venerable Mary of the Incarnation, foundress of the Ursulines of Quebec. In 1665, in a letter to her son, she writes these words: "Seven leagues from here (Quebec), there is a church dedicated to St. Anne, in which Our Lord vouchsafes to work great prodigies at the intercession of the holy mother of the Blessed Virgin. There may be seen the paralytic made to walk, the blind receiving their sight, and

the sick, no matter what their malady may be, regaining their health." It is not then astounding that Petit Cap should have soon become celebrated.

The *Journal des Jésuites* relates that on the 30th of March, 1666, the viceroy of the colony, the Marquis de Tracy, went on a pilgrimage to Beaupré, in company with the Governor, where together they made their devotions. During the mass, a collection was taken up for the benefit of the church, and realized sixty-eight pounds.

On the 17th of August in the same year, the Marquis de Tracy again came thither with the bishop, to enrich the church with a pious *ex-voto*. Being in danger of perishing by shipwreck, this pious man made a vow, that if Ste. Anne would deliver him, he would make her some valuable offering. In fulfilment of his vow, he came that day to offer a painting by the celebrated artist Lebrun, representing St. Anne with the Blessed Virgin and two pilgrims in prayer.

The picture still exists, and can be seen behind the main altar in the church.

The first Sunday in Advent, in 1667, Monseigneur de Laval ordered a pastoral letter to be read, by which

he established the feast of St. Anne as a holiday of obligation throughout the extent of New France, because: "Christianity," he says, "has in these countries a particular need of powerful protectors in heaven, and because we witness a general recourse of the faithful to St. Anne in all their needs; and that it has pleased God for some years past to manifest, by a number of wondrous favors, that this devotion is pleasing to Him."

About the same time, the Queen of France, Anne of Austria, mother of Louis XIV., was pleased to give the church at Ste. Anne de Beaupré a souvenir of her piety and munificence. She sent thither a superb chasuble, embroidered by her own royal hands. Preserved with great care, this distinguished vestment is to this day brought forth for



Fragment of a bone of the arm of St. Anne.

Entered, according to Act of Parliament of Canada, in the year 1892, by J. E. LIVERNOIS, at the Department of Agriculture.

high ecclesiastical dignitaries who celebrate mass at St. Anne. This chasuble is worked in red, trimmed with gold and silver lace. Besides two paintings by Brother Luc Lefrançois, a Franciscan, and a reliquary of silver given by Monseigneur de Laval, we may also mention a crucifix of solid silver offered in 1706 by the gallant hero d'Iberville. This pious warrior wished thus to manifest his gratitude to St. Anne for the favors which he had received.

THE PRESENT CHURCH

In 1878, in spite of the great desire to preserve it, the old church which threatened to fall into ruin, was taken down and converted into a chapel on the same spot; constructed from the same material; ornamented with the same furniture, and surmounted with the old steeple and bell of 1694. This chapel contains, besides the main and side altars of the original church, the old pulpit curiously carved, and many ancient and curious paintings. There are also deposited in the main altar some relics of the martyrs of the first century.

By a collective letter of the 12th of May, 1872, His Grace the Archbishop and the bishops of the province of Quebec invited the faithful of all the diocese to contribute by their offerings to the erection of the new sanctuary. The sums received from one end of the country to the other were considerable. The church was solemnly blessed, and opened for public worship on the 17th of October, 1876. It was consecrated with imposing ceremonies on the 16th of May, 1889, by His Eminence Cardinal Taschereau, in the presence of ten bishops and a large number of the clergy. It has been in charge of the Redemptorist Fathers since 1878.

The edifice is of Corinthian architecture, and measures two hundred feet in length, with a height of fifty-six feet internally, by one hundred and five feet in breadth. The towers are one hundred and sixty-eight feet in height. In the facade there are three entrance doors flanked by fluted columns with pediments. Over each door is a slab on which are carved the three theological virtues: Faith, Hope and Charity. The whole is surmounted by a colossal statue of St. Anne, carved in wood and copper gilt. This statue is fourteen feet in height, and is of great beauty.

The pilgrim who enters for the first time into the church of St. Anne de Beaupré, is immediately impressed with the richness and grandeur of the edifice. To the majestic proportions and elegance of the Corinthian architecture, is added the striking effect of the most appropriate decorations. The ensemble of the decoration is grand and religious in its character.

The most striking object on entering the church, is the main altar, a magnificent piece of work in white marble, covered by a canopy also in marble and brass, supported by columns. The face of the altar has two exquisite carvings, one in particular, that of the "The Last Supper," being a master-piece.



Pyramid of Crutches in the Church of St. Anne de Beaupré.

The three carvings in the panels below the table are representations of the "Three Sacrifices." The chancel walls are handsomely carved, as is also the bishop's throne. The communion rail is in marble, magnificently carved, and is said to be more handsome and elaborate than anything of the kind even among the great churches in Europe.

The beautiful carved and decorated statue of St. Anne with the Virgin, that stands in the centre of the middle aisle, a few feet from the communion rail, on an elegant polished column of Mexican onyx, comes from Ghent, in Belgium.

According to an ancient custom of the Roman pontiffs, in the case of celebrated shrines, this statue was solemnly blessed by His Eminence Cardinal Taschereau, on the 14th of September, 1887. The floor of the church is of polished stones of different colors, laid in geometrical design. The large organ, in the rear of the church, is a splendid instrument, with sweet and powerful tone.

On each side of the entrance door, are large pyramids of crutches and various surgical appliances that have been left by those who have found relief from their sufferings and infirmities through the powerful intercession of good St. Anne.

On the 28th of January, 1887, His Holiness Pope Leo XIII. conferred on the church the title of basilica, with all the privileges appertaining thereto.

THE RELICS

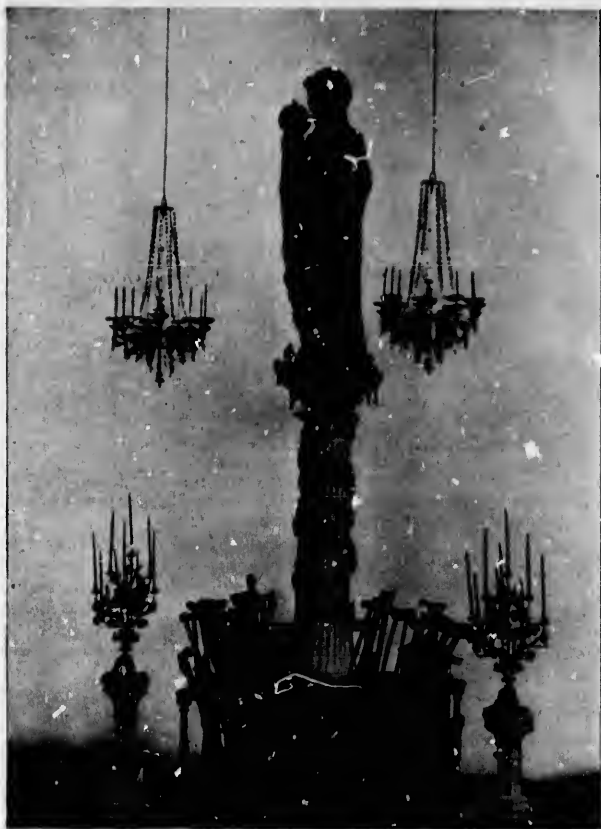
As we have already seen, wonderful cures have been wrought in the sanctuary of Beupré as early as 1662. Pilgrims of all classes went thither in great numbers; but as yet there was no souvenir of St. Anne to be offered to the veneration of the faithful. The zeal of Monseigneur de Laval supplied the want. Through his efforts, a precious relic was obtained from Carcassonne. It is a notable fragment of a finger bone of St. Anne. It was exposed for the first time on the 5th of March, 1670, and has not ceased since then to be an object of fervent devotion. The letters attesting its authenticity can be seen, hanging in frames, upon the walls of the sacristy.

A second relic has been presented to the church, in 1880, by Rev. Father Charmetant, procurator of the African missions. It is a fragment of rock, extracted from the room of St. Anne, in Jerusalem. This room, wherein took place the mysteries of the Immaculate Conception and the birth of the Blessed Virgin, is at present the crypt of the basilica of St. Anne, at Jerusalem.

A third relic has been given in January 1891, by the bishop of Carcassonne, France. Finally, a fourth relic was sent on the 26th of July, 1892, the feast of St. Anne, by His Holiness Leo XIII., to the famous sanctuary. This relic, a part of the wrist bones of St. Anne, has been exposed in New York.

THE FOUNTAIN OF ST. ANNE

We cannot close this sketch without saying a word about the fountain and water of St. Anne. This water comes from a spring at the foot of the hill, a few steps to the right of the old chapel. Although this spring has always been known to be there, it is only within the last thirty or thirty-five years that the pilgrims began to make a pious use of the water,



Statue of St. Anne and the Virgin, and Onyx Column,
in the Church of St. Anne de Beaupré.

believing that the Almighty, for the honor of St. Anne, had attached to it a marvellous efficacy. What particular occasion gave rise to this confidence, or when this practice first spread among the people, cannot be positively asserted. However it may be, it is undeniable that faith in the water from the fountain has become general; and the use of it, from motives of devotion, often produces effects of a marvellous nature.

The Reverend Fathers maintain a small store in which are sold, for the benefit of the church, articles of piety and souvenirs of the visit to St. Anne, and are at all times

pleased to show to visitors the various relics, vestments and interesting *ex-voto* offerings given to the church by grateful pilgrims. They also publish a monthly journal, entitled "The Annals of the Good St. Anne," the subscribers to which are entitled to the benefits of masses that are said in perpetuity. They also publish and sell at a small price a volume giving in detail all the information concerning the establishment and pilgrimages at the shrine. The receipts from these sales and the voluntary contributions from pilgrims and visitors, are the sole means they possess for maintaining and carrying on the work in which they are engaged, the preaching of missions and the development of the devotion to St. Anne.



Official Guide

I.—HISTORICAL SITES

The FIRST CHURCH of St. Anne de Beaupré was built on the *Place Publique*, in front of the Basilica.

This site, chosen by M. G. de Queylus, vicar general, in the fall of 1657, was blessed by his delegate, Father Vignai, on the 23rd of March, 1658.

M. Louis d'Ailleboust, acting governor, awaiting the arrival of the Vicomte d'Argenson, laid the corner stone of the chapel, and willing hands set to work. Louis Guimont, who lived near by, but who was unable to work on account of a great infirmity that took away his strength, used to make frequent visits to the place, wishing to show his good will for the success of the enterprise by his presence at least. One day, through devotion, he took three stones and put them in the foundation as best he could, and was instantly cured of his disease. This church, blessed as it was by celestial favors, was, however, never completed nor opened for worship.

Work was suspended on account of the difficulties of the times, and, in 1662, it was entirely demolished and the materials were utilized in the construction of a second church.

2. The SECOND CHURCH was built at the foot of the hill, with its side in line with the road; the *Column* in front of the present chapel, shows nearly the place where the northern extremity of the second church stood.

This church, like the first, was very modest in appearance. It was only forty feet long and was built partly of wood and partly of stone. This way of building was pretty general at that time in New France; the frame was first constructed, and then the interstices were filled in with masonry. Though finished only on the 26th of July, 1663, the church had been opened for worship in the previous year; and it was on this occasion that the statue of St. Anne, which is still preserved in the treasury, was deposited therein.



Statue of St. Anne and the Virgin,
in the body of the Church.

Entered, according to Act of Parliament of Canada, in the year 1889, by J. E. LIVERNOIS,
at the Department of Agriculture.

3. The THIRD CHURCH, whose site is plainly shown by the *Memorial Church*, which stands in the place once occupied by its transept, was built of stone, in 1676, by Father Fillon. It has been twice restored; once in 1694, and later on in 1787, and has been used for public worship until 1876.

During the British invasion in 1759, which ended in the cession of the country to Great Britain, a detachment of Wolfe's troops, under the command of Alexander Montgomery (brother to the general who was killed in the attempt to capture Quebec, and who fell under its walls on the night of December 31st, 1775), devastated the country, and the only building left standing in the village was the little church under the special protection of St. Anne. The foundations of this church, so dear to pious souls, and so precious in the eyes of Canadian history, within whose walls the faithful worshipped during two centuries, have no other covering than a thin layer of earth, awaiting the day of a complete restoration.

4. The FOURTH CHURCH is the present basilica, the building of which was undertaken in 1872, and which was blessed in 1876.

Owing to the ever-increasing number of pilgrims, this church was enlarged in 1886. His Holiness the Pope Leo XIII. raised it to the rank of Basilica Minor in 1887. It contains numerous altars which have all their own merit, but it is particularly the *bas-reliefs* of the communion rail and of the marble altars which deserve the visitor's attention; each of those *bas-reliefs* expresses admirably the chosen scene taken from Holy Scripture. The pedestal that supports the large statue of St. Anne and Child, is most imposing; cut out of an onyx block and highly polished, it is the center of admiration for all. Connoisseurs also admire the floor inlaid with Champlain marble, in which the Pompeian red, so scarce nowadays, is found in large quantities. The organ, placed in position in 1897, ranks among the finest in America. All those objects of art are the result of the generosity of pilgrims and visitors, and a hint to the kind reader to perpetuate the tradition.

5. The MEMORIAL CHURCH, also called the old church. It was rebuilt in 1878 on the site of the third church—which has already been spoken of.

The furniture and ornaments of this chapel date from the end of the seventeenth century or the beginning of the eighteenth; as such, they are antiquities seldom found on this continent, and deserve the attention of the visitor.

6. The HOLY SPRING, whose water has cured so many sick and infirm, has its source near the Memorial Church.

Its water runs summer and winter with enough abundance to satisfy the devotion of hundreds of thousands of pilgrims who draw as much as they wish. It is this spring that feeds all the fountains which are on the precincts of the church. It is kept covered to preserve the water from contamination, the doors being opened only to make the necessary repairs to its basin.

7. The **SCALA SANTA** is a religious structure unique of its kind in all America. It occupies the ancient site of the presbytery and priests' garden.

The large flight of steps inside the building, and which the worshippers ascend kneeling, contains relics from Holy Land, and was built in imitation of the steps that Our Saviour mounted, during His Sacred Passion, in the Palace of Pontius Pilate, which latter are preserved in Rome. All the frescoes of this monument are scenes from the Holy Land, and are due to the brush of a Redemptorist Brother who spent nearly two years in painting them. Each statue recalls some moving incident of the passion. Visitors will be well repaid by a visit to this chapel.

8. The **CEMETERY**, so modest in appearance, has nevertheless an interesting history.

Opened in 1670, it held the bodies of all who died in the parish since its foundation, and of several others who wished



Altar in honor of St. Anthony of Padua,
in the Basilica of St. Anne de Beaupré.

to repose near St. Anne's shrine. There have been buried in its precincts, up to last year, three thousand seven hundred and twenty-four bodies, of which seventy-one were those of Indians. This is astonishing, considering its very limited proportions; the number of persons buried therein is so considerable, that they could not find standing room together on the same piece of ground.

9. A site of great historical interest is certainly that of the **HABITATION OF THE HERO OF BEAUPRÉ**. The stairway leading to the Nuns' Convent and the house next to it, on the side of the Scala Santa, conceal the foundations of the house once inhabited by Pierre Carré, the hero of Beaupré.

During the siege of Quebec by Phipps, in 1690, this brave captain, at the head of his Canadian militia, forced the enemy to abandon its landing place at Beauport, leaving behind a flag and five heavy guns. Governor Frontenac and all high authorities acknowledge that Quebec was saved by

that valiant action. Two of the guns were sent to Quebec; two given to Beauport, and one to St. Joachim; but Carré received, as a trophy of his victory, the captured flag, which he presented to the church of St. Anne. The memorable day of October 18th, 1690, so glorious for the Canadian arms, did not pass however without throwing a gloom on the village: Pierre Maufile, a child of the parish and as yet a schoolboy, who had courageously taken up arms in defence of his country, was mortally wounded in the conflict, and died in the hospital a month afterwards from the effects of his glorious wounds.

10. **THE CONVENT OF THE FRANCISCAN SISTERS**, commonly called the White Nuns, seated on the hillside, was first built in 1837, by Father Ranvayzée, who made it his residence until his death, in 1843. This mansion, before



Sanctuary of St. Anne de Beauport.

being fitted for a convent, was flanked by four towers, and had cost, with its appurtenances, the sum of ninety thousand francs.

The view of the grand St. Lawrence and of the Island of Orleans from this beautiful spot, cannot be properly described; it must be seen to be appreciated. Seated as it were like a nest in a mass of foliage, it is a desirable place for ladies intending to spend a few days in St. Anne's. The Blessed Sacrament is exposed every day in the chapel, and one may attend all the public exercises where prayers are recited by the nuns in a manner recalling the old monastic times.

II.—HISTORICAL RELICS IN THE VESTRY

(The Treasury of Relics is open every day from 11 to 12 a.m.)

No. 1.—1662.—First Statue of St. Anne in Canada.

This wooden statue was brought from France by Bishop Laval, in 1661, and deposited in the church the following year. In 1676, it was put in the frontal of the new church,

where it remained for two centuries. Older historical relics are seldom found on this continent.

No. 2.—1663.—Collection Box.

Having been used for the first time on the day of the dedication of the second church, July 26th, 1663, it was returned with contents amounting to 12 fr. 3 s. 6 d., which was then considered a good collection, as at that time wages were only one franc a day. But its most glorious day, in those remote times, was on the occasion of the pilgrimage of the Viceroy de Tracy and staff, when the old sexton Bouchard saw 70 francs dropped into it one after the other.

No. 3.—1663.—Ivory Altar Crucifix.

Connoisseurs acknowledge in this remarkable piece of sculpture the work of a master of the art, and are even willing to attribute it to the famous Duquesnoy.

No. 4.—1665.—Mass Vestment made and given by Anne of Austria, mother of Louis XIV.

Its durability is explained by the fact that the orfrays are of pure silk, gold and silver. Queen Anne of Austria, after twenty years of marriage to Louis XIII., had not yet had the happiness of presenting a heir to the throne of France. But, fully confident in the powerful intercession of her Patron Saint, she ordered prayers and masses to be said daily to that intention. Her confidence was not deceived, and, as a consequence, France had the glory of having Louis XIV., as king. In thanksgiving for the event, Queen Anne ordered some *ex-voto* to be sent to all the churches dedicated to St. Anne in the kingdom; that of Canada was made with her own hands.

No. 5.—1666.—Ciborium.

Though used for over two hundred years to hold and distribute Holy Communion to hundreds of thousands of pilgrims, this sacred vase of solid silver is still as solid as a new one. It is only lately that it has been deposited in the Treasury, and it well deserves it.

No. 6.—1667.—Silver-gilt Ostensorium used for the Exposition and the Procession of the Blessed Sacrament.

Having been sent lately to Paris for repairs, this fine piece of art of the seventeenth century has attracted much attention from the public. Though twenty years older, it is in every respect similar to the one presented in 1686 by Nicolas Perrot to the Jesuit mission at Depere, Wisconsin. The mission house, having been destroyed by fire, and the priests compelled to fly before death, in 1687, the latter ostensorium remained buried for years; in 1802, it was ploughed up, and is now in the possession of the Catholic Bishop of Green Bay.

No. 7.—1670.—St. Anne's first Reliquary.

The object is both a religious and historical relic. It was in it that was brought in Canada by Venerable Bishop Laval, the first relic of St. Anne, which is still preserved. It consists of a fragment of her bones. But, as this reliquary is rather unhandy for performing the ceremony of private veneration, the relic has been removed and sealed in another one.

No. 8.—1670.—Silver Chalice.

This chalice and the ciborium No. 5 have been daily used at the altar for over two hundred years. Now, if we take into consideration the fact that the priest has to wipe off carefully every drop of wine or water that may be left after using it, we must admit that the silverware of the seventeenth century was fully equal, in quality and durability, to that of our age.

No. 9.—1700.—Sick-calls Ciborium.

Each dying individual in St. Anne's parish, for several generations, has seen this ciborium with the Holy Viaticum carried into his house for his consolation and help, whenever the nature of his sickness allowed sufficient time to do so. In St. Anne's, this ceremony is always performed in a very solemn manner. The priest, vested with the surplice and stole, and preceded by a torch light, hastens to the sick person's home, while the tolling of a bell warns people that one of theirs is dying. All the inmates of the house in front of which the priest passes, come out; they kneel on the veranda, and say a short prayer for the spiritual welfare of the patient.

No. 10.—1706.—Massive Silver Altar Crucifix.

Given by the illustrious Pierre Le Moyne d'Iberville, the conqueror of Hudson's Bay (1697), the discoverer of the



**Miraculous Fainting in the Basilica of St. Anne de Beaupré.
Given by the Marquise de Tracy, August, 1666.**

mouth of the Mississippi (1699), the founder and first governor of Louisiana (1700). He presented this crucifix the very year of his death (1706).

No. 11.—1722.—Wax Candle Mould.

12.—1723.—Altar Bread Irons.

13.—1758.—Books of Anthems.

14.—1774.—Ablution Cup.

Such a cup is constantly kept on the altar for the convenience of the priest who distributes Holy Communion outside of mass.

No. 15.—1788.—Pax.

This instrument is now used only when a Bishop assists at High Mass on his throne; but until late years, when the parishoners were still in the habit of presenting some bread to be blessed and distributed among those present at the church, it was used on every Sunday and festival day. After the blessing of the bread, it was presented to the giver, with the words: "Peace be unto you." Whence its name.

No. 16.—1795.—Cross of the Church-warden's Seat.

17.—1800.—Holy Water Pot and Sprinkler.

18.—1803.—Sanctuary Lamp.

19.—1814.—ProceSSIONAL Cross.

20.—1889.—Crowns of St. Anne and Child.

Those beautiful and rich crowns were specially ordered for the coronation of St. Anne and Child, in the name of His Holiness Pope Pius IX. They are made with the metal and precious stones obtained from all kinds of jewelry presented by the pilgrims, such as bracelets, ear-rings, finger-rings, brooches, badges, chains, locketts, etc., etc. As a rule, when there is a sufficient quantity of these objects to make any liturgical vessel, they are melted together and modeled into a fine ostensorium, chalice, or ciborium, such as are Nos. 22, 23 and 25.

No. 21.—1890.—*Ex-voto* of the Comte de Paris.

This chiselled and embossed silver portrait has been presented to the church by the Comte de Paris as an *ex-voto* of his pilgrimage to St. Anne de Beaupré. He is represented under the figure of St. Louis, king of France, putting himself under the protection of St. Anne. This picture, with its silver-gilt frame, is of a great intrinsic and artistic value.

No. 22.—1890.—Gothic Ostensorium.

23.—1890.—Gothic Ciborium.

24.—1890.—Facsimile of an old Roman Bell.

25.—1890.—Pyx.

The pyx is also a sacred vase used for sick-calls, but it comes into requisition only when the season or the weather do not allow of things being done as indicated in No. 9. This pyx has been made after the manner referred to in No. 20.

III.—OLD PAINTINGS IN THE MEMORIAL CHURCH

1. Votive offering from the Marquis de Tracy, viceroy of Canada, 1666.

This painting, from the brush of the famous Lebrun, was given to the church in 1666, by the Viceroy, in fulfilment of a solemn promise made by him when in peril on the sea during his voyage to Canada. The subject is mostly copied from Ruben's "Education of the Virgin," which is to be seen in the Antwerp museum. According to the custom of the time, the Marquis and Marquise de Tracy are represented on the same canvas, dressed as pilgrims, paying their homage to the saint.

2. St. Anne and the Blessed Virgin, towards 1677.

This picture, as also the following one, was painted by François Luc, a Franciscan deacon, and given to the church by M^{re} de Laval to serve as companions to Lebrun's painting.

3. St. Joachim and the Blessed Virgin, 1677.
4. Votive offering from M^{lle} de Bécancour, 1689.

Some days before her entry into the Ursuline Convent in Quebec, M^{lle} de Bécancour, daughter of the Baron de Portneuf, came on a pilgrimage to St. Anne's to implore the assistance of her holy patron in the accomplishment of her pious resolve. It was then that she offered this picture, which represents herself kneeling before St. Anne and the Blessed Virgin.

5. Votive offering from Jean Jung, 1696.

Jean Jung, a Quebec merchant, who with his father, Guillaume Jung, a merchant of Bordeaux, France, did a large exchange business, was pursued by three Dutch warships. His vessel was on the point of being captured, when a thick fog settled on the river, hiding him from the enemy, so that he was enabled to escape by running his ship into the mouth of the Saguenay. This painting was retouched, in 1826, by Ant. Plamondon, of Quebec.

6. Votive offering from M^{me} Riverin, 1703.

Denis Riverin wished to establish on the banks of the Magdalen River, at the foot of Mount Notre-Dame, a mixed colony; that is, one whose inhabitants might spend part of their time in tilling the soil and the rest of the time in fishing. The attempt failed, however, and M^{me} Riverin, taking her husband's troubles to heart, placed herself and her children under the protection of St. Anne, offering at the same time this picture, in which she is represented with her little family.

7. Votive offering from Louis Prat, 1706.

Louis Prat, merchant, shipowner and port-warden, was in Quebec as early as 1703. From the year 1706 to 1721 he was the trader who had the most frequent relations with the Fabrique. His brigantine was the "Joybert." The inscription on the painting reads: "Ex-voto. LUDOVIC PRAT, 1706."

8. Votive offering, ship "Sainte-Anne," 1609.

Three persons are seen on this dismasted ship. On the bow, a layman, very probably the commander Edouin. He is kneeling with joined hands and praying fervently. Amidships is seen a Franciscan with his hands raised towards heaven. Near the stern a priest is seated, saying the breviary. This last must be Father Gaulin himself, who was sent by de Subercase to carry the information relative to the invasion of Canada by the British from Boston and New York, and who realizes the peril surrounding the bark. The painting bears the inscription in French: "Vow made by the crew of the 'Sainte-Anne,' commanded by M. Edouin, 1709."

9. The "King's Hero," 1711.

Votive offering presented by the crew of this vessel in thanksgiving for the protection given by St. Anne during the British invasion, when eighty-four ships sailed into the



Section view of the \$30 000 Oil Painting of the Crucifixion on exhibition at Ste. Anne de Beaupré. (See page 32).

St. Lawrence, under the command of Captain Walker. The whole fleet was destroyed on the beach of Eggs Island, and the invaders abandoned their project.

10. Votive offering from Gabriel Roger, 1717.

Gabriel Roger, a Quebec Merchant, with whom the Fabrique of St. Anne had business relations, had promised this painting on the 6th of February the previous year.

11. Votive offering from three survivors of a shipwreck, 1754.

On the 17th of June, 1754, at two o'clock in the morning, a small boat was upset by a wave between Point Levis and Beauport. The five occupants were thrown out and thought that their end was near. Three escaped, however; they were J. B Auclair, Louis Boursier and Martha Feuilleteau. Seeing that their escape from death was due to the intercession of St. Anne, to whom they offered fervent prayers in their danger, they wished to hand down the history of their accident and safe delivery by this offering.

12. St. Louis, King of France.

This picture was bought from the Ursulines of Quebec, in 1765, for the sum of £200.

13. Wreck of the "Saint-Esprit," of Quebec.

Father Pierre and the crew make a vow to St. Anne, and they escape a watery grave.

**GENERAL INFORMATION**

Visitors to St. Anne de Beaupré should on no account miss paying a visit to the Cyclorama of Jerusalem and the Crucifixion. The general effect at first sight is pleasing and the series of views will bear close study. A large amount of money has been expended on the work, and it has been a source of great pleasure to an immense number of people. The details have been carefully studied, and money has not been stinted in producing the result.



Regina Hotel, St. Anne de Beaupré.

It is situated quite close to the railway station and also to the church of St. Anne de Beaupré.

A great variety of souvenir goods can be found at the Cyclorama store, which is under the same management.

Tourists wishing to make a stay at St. Anne de Beaupré will find the Regina Hotel most satisfactory in every respect. It commands a full view of the River St. Lawrence and surroundings, and is near to the wharf, the depot and the Basilica. Mr. François Simard, the manager, is always on the *qui vive* to make his guests comfortable, and his table is first-class in every detail. A large addition has recently been built and the hotel improved in every respect.

The hotel accommodation of Quebec is excellent. The Château Frontenac is one of the finest on the continent, the location cannot very well be excelled, and everything is of a high order.

This hotel is owned and operated by the Canadian Pacific Railway and, as are all their hotels, is admirably managed.



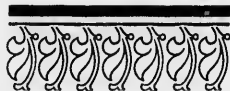
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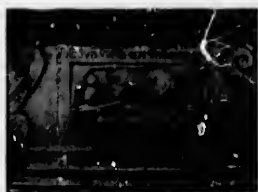
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