



VOL. LXI., NO. 40.

THE TRUE WITNESS AND CATHOLIC CHRONICLE, APRIL 29, 1891.

PRICE 5 CENTS.

## ST. ANNE DE BEAUPRE.

AN OLD, BUT ALWAYS NEW, TALE.

Description of a Pilgrimage to the Famous Shrine.—An Historic Resume.

ANNA T. SABLIER.

More than two centuries ago, Monsignor de Laval, the illustrious Bishop of Quebec, gave this remarkable testimony as to the devotion towards St. Anne, then existing among the people of New France. "We confess," he says, "that nothing has more effectually assisted us in bearing the burden involved in the pastoral care of this infant diocese, than the special devotion manifested by the inhabitants of these countries towards the good St. Anne, a devotion which we are confidently assured distinguishes them amongst all other people."

This devotion has increased proportionately with the growth of that infant colony. In 1665, the Venerable Marie de l'Incarnation, who as follows from Quebec: "Seven leagues from here," she wrote, "is a village called Petit-Cap, where is a church of St. Anne; our Lord has wrought great wonders there in favor of the mother of the most Blessed Virgin. The paralytics walk, the blind recover their sight, the infirm, whatever their infirmity, are restored to health." So wrote the saintly religious in the latter part of the seventeenth century. So it may be written now near the close of the nineteenth. Somewhere, about 1648, the parish of St. Anne may be said to have had its origin, when the Fathers of the Society of Jesus said Mass and administered sacraments in improvised chapels. They were, indeed, its first pastors. There is a tradition, tolerably well authenticated by the finding of certain remains, that many years subsequently to this date a chapel had existed. The tradition further asserts that at a remote period some Breton seamen, in fulfillment of a vow made when in peril of shipwreck, had constructed at Petit-Cap, some distance from the present Basilica, a rude frame building as a shrine to St. Anne. In 1558 a pious inhabitant, in gratitude for some favor received, gave the ground for the building of a church, the corner stone of which was laid by M. d'Alleboust, Governor of New France, and the site of the church solemnly blessed by the Vicar-General of Quebec, M. Vignal. It was begun by M. Thomas Morel, at that time cure, and completed by M. Filon. Care is recorded from the very beginning, the first being that of a laborer, Louis Guimont, who, suffering from a malady, went in a spirit of faith to place three stones in the foundation of the new church. He was instantly cured. These and many other authenticated prodigies are related in a pamphlet, "The Miracles of Anne," published some ten years after the

### FOUNDATION OF THE CHURCH

by the cure, Thomas Morel. In 1665, Father Henri Nouvel, a Jesuit missionary, received from the Cathedral Chapter of Caracas-ome, in France, a relic of St. Anne, a portion of a finger-bone. Scarcely was the church erected when pilgrims began to flock thither. The savages were no less numerous nor no less devout than their French-Canadian brethren. The pious traditions of the spot were borne to them in their distant settlements by Jesuit Recollets; and they came from the far extremities of the Gulf of St. Lawrence, and from the shores of the great Lakes. On these occasions multitudes of canoes covered the surface of the water, in the neighborhood of Beauport, and such was the fervor, we are told, of the children of the forest, that they were known to drag themselves on their knees from the landing-place to the church, no inconsiderable distance. In 1787, the church was almost entirely rebuilt, pilgrimages became more numerous than ever, and for nearly a hundred years cures and prodigies of various kinds were multiplied. A few years ago, it became necessary to rebuild once more. This time the bishops of the province called upon the faithful of their respective dioceses to assist in their work. The result is the truly magnificent temple, which has replaced the rude frame building of the Breton Mariners. In 1876 His Eminence Cardinal Taschereau, amid a great concourse of priests and people, solemnly transferred the relics from the old church to the new, the church warden carrying a copy of crimson and gold over his head, while the elders of the parish bore the picture, which so long had hung above the main altar, and others disputed for the privilege of carrying one of the crucifixes or other ex-vote. The hearts, which had been presented by the bishops of the several dioceses, were also transferred, to hang before the new shrine of the Saint, as they had done before the old. In this year of 1876, on the 7th of May Our Holy Father declared St. Anne to be the special Patroness of the Province of Quebec, without detriment to the title of St. Joseph as Patron of all Canada. It was the good fortune of the writer to visit St. Anne's on two occasions, the first being that of a public pilgrimage, which is well worthy of description, the second privately, when there was more opportunity for detailed observation. One bright and warm July morning we boarded the steamer, which was waiting at the wharf, in Montreal, to convey the swarm of human beings to their pious destination. With those then on board, and many who joined us at various points along the route, I learned that every form of human misery was there represented. The St. Lawrence was gloriously blue and bright as we set sail

OVER ITS BROAD BOSOM.

The vivid sunlight of a typical summer day lay on the wharves, the custom house on the ancient church of Notre Dame de Bon Secours, which was the first stone edifice erected in Montreal, with the figure of Mary looking out over the waters. Villemarie was a city worthy of its name, that morning, with the towers of Notre Dame rising boldly into rivalry with the verdure-clad Mt. Royal.

Between four and five we reached Quebec and a market boat soon carried us off, and in less than two hours, landed us at St. Anne's. We went straight to the convent, where the feminine portion of our party were hospitably received. The convent is under the charge of the gray nuns, as these daughters of St. Vincent de Paul are familiarly called in Canada. It stands upon an eminence difficult of ascent to man and beast, but affording a magnificent river view. In the bright moonlight of that night at St. Anne's, I looked out from the upper gallery of the convent upon the vast expanse of the St. Lawrence, the low-lying shores opposite, misty with distance, and the hills of the Laurentian chain extending southward as far as the eye could reach, and there was nothing to be desired in beauty of prospect. The village of St. Anne proper consists of but a single street, extending along the river bank, and on the slope of the mountain, the people numbering some one hundred and fifty families, give a total of eight hundred communicants. These simple inhabitants know little or nothing of the great world. They keep the primitive customs of earlier days, and poverty, drunkenness, and crime, are almost unknown amongst them. The church, recently created a Basilica of our Holy Father, is the centre of life in that little village of Beauport, and many of the houses bear some outward sign that they are prepared to offer hospitality at very moderate prices to pilgrims. The church, the presbytery, and the sacristy, occupy a conspicuous portion of the village street. In the rear of the latter is a species of sloop, where pious objects and mementoes of the spot are sold. On the opposite side of the street is the chapel of processions which stands upon the site of the former church. It is constructed out of the pictures, more quaint than beautiful, usually representing escapes from shipwreck, or the like. One, consisting of a group of miniature portraits of the queen of France and her children kneeling before St. Anne, is probably of

### SOME ARTISTIC VALUE.

The altar is extremely ancient. The chapel itself being on a height, bears some resemblance to the Scala Sancta of St. Anne d'Auray. The presbytery is a handsome cut-stone building, erected by the Redemptorist Fathers, who have been the guardians of the Shrine since 1878, and to the zeal and courtesy of whom pilgrims are so much indebted. The Basilica is 200 feet in length by 100 in breadth and gives the impression of being much larger. The interior decorations are rich and in a somewhat florid style. The lateral chapels, that is to say, the decorations, as well as the altar and statue in each, are owing to the generosity of individuals, or of communities. That of St. Francis Xavier is the work of the Oblate Fathers, another of the St. Vincent de Paul Society, another of the diocese of Three Rivers. The Stations of the Cross, each one a fine basso-relievo, are given by families or individuals. In the sacristy, among other objects of interest, is an engraving presented by the celebrated French Canadian writer, the Abbe Casgrain, to the Redemptorist Fathers who are in charge of the parish of St. Anne's. It is a very ancient engraving, and as the quaint device inscribed upon it declares it the true portrait of Friar Digne Pelletier, a lay brother among the Recollets, who died in odor of sanctity in the mission of New France, in 1669, and whom God has honored by various miracles. Over the high altar hangs the well-known picture of St. Anne, attributed to Le Brun. It represents the Eternal Father, with St. Anne and the Blessed Virgin, having two pilgrims at their feet. Below are the arms of the donor, the Marquis de Tracy, at that time Viceroy of New France. The picture was given in gratitude for a narrow escape from shipwreck. A silver narrow escape from shipwreck. A silver picture, which also dates back to those primitive days, was presented by M. de la Chenaille another of the worthies of the French regime in North America, and a silver reliquary, by Monsignor de Laval. A crucifix of massive silver remains in eternal remembrance of the Cal of New France, the Sieur d'Iberville, the most distinguished of a family of heroes, who won their laurels both by sea and land. In the sacristy is still shown the chasuble worked by the royal hands of Anne of Austria for this sanctuary d'outre-mer. It is richly wrought in gold and silver, red being the groundwork. The vanda hand of time has touched it but lightly, although the brilliant court, within whose circle it was fashioned, has faded almost into a myth. This, with two pictures painted by Luc Lefrancois Recollet, who died in 1655, and presented to the church by the Bishop of Petra, are

### THE CHIEF MEMORIALS

which bear date in the seventeenth or eighteenth centuries. Amongst the more modern ones, besides those already noted, is a gorgeous banner, used on state occasions, and presented on St. Anne's Day, 1875, in the name of himself and a Day, 1875, in the name of himself and a number a subscribers, by Six richly gilt non Caron, of Quebec. Six richly gilt hearts hanging around the shrine contain the names of the chief benefactors of the church in the respective dioceses of Canada. Three of the principal fam-

lies of the parish are represented by gorgeous stained windows in the chancel. Thus the old and the new are ever blended at St. Anne's, and names and memories remain interwoven with it which are also imperishably connected with the history of Canada; for, amid the hosts of pilgrims that have worshipped there, came Laval, the Baron-bishop of the proud line of the Montmorencys, who sacrificed the splendors of a luxurious life at court to evangelize the children of the forests; came de Tracy and de Fontenac, d'Iberville and d'Alleboust, with the devout chieftains of the Huron or Algonquin, as well as the Jesuit heroes, who have made the very name of New France immortal, and the Recollets, who, so brief their stay, though so hard and perilous their lives, have seemed to guide, shadow-like, through early Canadian annals. The Basilica contains two sacred relics of St. Anne, the first, a portion of the finger-bone already mentioned, which is declared to be neither of wool nor linen, but of a tissue between the two, and enclosed in a rich reliquary, guarded by angels in gilt, and adorned with real precious stones. The second relic was brought from Rome by Rev. M. Laliberte, Cure of St. Michel de Bellechasse. In the central nave stands the statue of St. Anne, of great height, and placed upon a pedestal, so as to be seen distinctly from all quarters of the church. Around it are displayed a bewildering number of offerings made to the shrine, each one in gratitude for some favor received, jewelry and other valuable ornaments, hearts of gold and silver, spectacles, stails and crutches. Of the latter there are four pyramids constructed of the same height as the great pillars of the church. One rarely enters the Basilica at any hour of the day without finding in prayer at the base of the statue some of the afflicted, and by their earnestness of mien, and the fervent clasp of their uplifted hands, unconsciously that faith is there. Never did that calm, majestic figure of St. Anne appear more impressive than in the dusk of an August evening, when we answered the summons to night prayer, usually recited aloud at half-past seven. The church was dim, except for the light of the sanctuary lamps, and the faint reflection of a dying sunset, playing in ghostly fashion through the naves. It was still; only the subdued voice of the religions, in the pulpit repeating the night prayers

### BROKE THE SILENCE.

The worshippers were few, compared to the multitude who thronged the edifice at morning; but they seemed intensely earnest. I took away with me that evening my most distinct and most solemn recollection of St. Anne's.

I have said nothing, as yet of fountains, one in the square outside the church, of cut stone, surmounted by the statue of the saint; the other, more primitive, in front of the ancient chapel. These fountains have been truly a stream of living water. Numberless beings, stricken with varied infirmities to which humanity is subject have come thither to be made whole. Thousands of pilgrims visit the shrine every week of summer, or as long as navigation lasts. They come from busy centres of American commercial life, where one might suppose the nineteenth century and its material spirit entirely prevailed, and the hard hands of toil are clasped at the feet of the Mother of Mary. They come from brilliant scenes, where life wears its holiday garb, and hands that have only touched the roses of existence, are uplifted, in supplication. Miracles are seen on the occasion of every pilgrimage. They have become so frequent and so numerous as scarcely to create a surprise. The account of authentic cures are published every month in the Annals of the good St. Anne. Deaf mutes recover speech and hearing, the lame walk, and the blind see. Nowhere has the power of God been more abundantly manifested. Truly, "God is wonderful in His saints," and as if to confound the unbeliever, with his favorite objections of faith cures and nerves and imagination, children in arms, toddling little ones are constantly the object of the good saint's protection. In September, 1887, the crown of gold, the gift of Leo XIII., was solemnly placed upon the statue by His Eminence, the Cardinal, in the presence of a great multitude. The faith of the people seemed at that moment recompensed. Two hundred odd years of devotion to this glorious patroness, in which the Dominion of Canada has outstripped la nouvelle France, was then sealed with the approbation of the highest authority upon earth.

During the last ten years there have been at this Shrine 984 organized pilgrimages; 777,694 pilgrims; 675,445 Communions, and 25,014 Masses.

The number of pilgrims during 1890 was 105,672, and of these 20,000 were from the United States. In the same year there were 108,575 Communions and 3,696 Masses.

Most of the pilgrimages take place in June, July, August and September. Over 60,000 pilgrims visited the shrine in last July and August.

### Movement of Remains.

The translation of remains of the three Jesuit fathers, Jean de Queen, Francois Du Perron and Jean Liegeois from Beaudouin cemetery to the Ursuline chapel will take place about the middle of May with great ceremony. The bishops of the ecclesiastical provinces of Quebec, Montreal and Ottawa will be present.

### Personal.

Rev. Father Martinez, assistant general of the Oblate order, is in Montreal on a visit of inspection of the houses of the order. After leaving Montreal he will inspect all the Oblate houses in America.

## PARNELL'S DELEGATION.

### AN EPISCOPAL CONDEMNATION.

A Pastoral from the Archbishop—Father Dowd's Address on the Subject.

On Sunday last at High Mass, in all the Irish Catholic churches, a brief pastoral from His Grace Archbishop Fabre was read, exhorting the faithful to abstain from attending the proposed meeting in favor of the Parnell movement on the 8th of May next. His Grace instructed the pastors of the churches to make the necessary comments, so that his meaning might be perfectly understood. The reading of the document in St. Patrick's called forth the following remarks from the Rev. Father Dowd, P.P., the venerable pastor of that church. He said: My brethren, I hope what I have to say will not give pain to a single member of the congregation. In any case I only discharge a duty that I owe first to my Archbishop, and in the next place to you. Our Archbishop forbids certain meetings announced by the journals, and commands me to make you, my parishioners, to well understand why you should take no part in them, and why you should not encourage by your contributions a movement strongly condemned by all the bishops of Ireland. In trying to obey my Archbishop I believe sincerely I will be rendering an important service to you, whose happiness is as dear to me as my own life. I wish you first to understand that this letter of our Archbishop is read to day in all the Irish parish churches of the city as well as here. Now I invite you to give your special attention to the remarks and explanations I have to place before you.—Since some time there has been a movement in Montreal on the part of a few persons of little influence to introduce the delegates of Mr. Parnell into the city. Some days ago the individuals concerned in this project took a step in advance by fixing the 8th of May next for the holding of a public meeting, at which several delegates of Mr. Parnell are to appear in order to explain and advance the object of their mission. It is well known that the object of the mission to America of those delegates is to collect funds in order to carry on, with success, the warfare commenced by Mr. Parnell in Ireland against

### THE GREAT MAJORITY

of the representatives of the country in Parliament; against the great majority of the population of the country at large; against the immense majority of the priests of Ireland; and against the unanimous decision of the bishops and archbishops of faithful Ireland. This is the warfare intended to be strengthened and propagated by the meeting of the 8th of May. The object of this meeting is, therefore, bad and wicked, and must be condemned, as well as every similar meeting by sincere Irish Catholics just as it has been condemned by our Archbishop. The fact is plain; the delegates of Mr. Parnell come here as the agents of a faction, composed of a small minority of the Irish people. What is the object of their coming? It is to ask you to give them your money in order to maintain and extend the spirit of faction amongst the minority they represent. They ask your money to enable them to keep the wounds of poor Ireland open and bleeding as long as possible. Coming to us for so wicked a purpose, we cannot and will not receive them. Let dear old Ireland send us a message of her wants, let her message be carried to us in one voice, coming from her tried and trusted sons without division; then her message will be received and her wants relieved now, as often before, though to relieve them it should cost the one half of the last shilling her children possessed. The advice of your Archbishop is generally sustained by that of the most enlightened and patriotic of the friends of Ireland in Canada, even in the United States. Therefore, my dear brethren, I exhort you in the name of the Archbishop to abstain from attending the meeting in question, and to refuse to encourage in any way the unpatriotic and irreligious mission of the Parnellite delegates. I am unwilling to enter into any of the details of the miserable case of Mr. Parnell; but, so unguarded and so wicked are the expressions used, in reference to the

### ACTION OF THE BISHOPS

in the matter, and by persons the least qualified to judge, that I must say one word about it. It is true that all the bishops of Ireland, without a single exception, condemned Mr. Parnell. What was the reason of this condemnation? The reason of it was, the repeated commission of a crime of the blackest dye, made public in a court of justice, admitted by the silence of the culprit himself, and followed by not one word of regret or repentance. For this crime the bishops, as the organs of the church of Ireland and the official protectors of its morality, declared Parnell to be unfit to hold the place of honor as a leader over a Catholic, a chaste, and a religious people. Could they do less? Could they condone, even by their silence, such a crime without insulting the brave sons and wounding the pure hearts of the daughters of Ireland? Will it be said that the bishops exceeded their jurisdiction in condemning this odious crime? Are they not by their sacred office the guardians of the Ten Commandments, one of which proclaims: Thou shall not commit adultery. No, they did not step beyond their authority; but they did stand firm in the position God placed them in, and they grandly executed their sacred trust for the honor of the Church of God and for the protection of the morality of their flocks. Now, my dearest brethren, I will conclude my

remarks by again charging you to abstain from attending the projected meeting and from taking part in any other proceedings that would place you in opposition to the judgment of the bishops of Ireland. You are now happy; you are united together in the bonds of holy peace and harmony. Watch over those blessings and keep far from the limits of your city that accursed rancour and division which this Parnellite mission wishes to transplant from poor afflicted Ireland into your midst. Pray for the bishops of Ireland that God may always guide with wisdom, and pray for our brethren at home that like our ancestors they may always reverence and obey their bishops, who have to account for their souls.

### A NOTABLE CONVERSION

To the Catholic Church.—Mr. and Mrs. Parsons Lathrop Received.

Mr. George Parsons Lathrop and his talented wife, Mrs. Rose Hawthorne Lathrop, have joined the Roman Catholic Church having been baptized in New York on March 19, by Rev. Alfred Young, C.S.P., and confirmed two days later by Archbishop Corrigan. Mr. Lathrop is well known in literary circles in Boston, where he resided for a number of years. His wife is a daughter of Nathaniel Hawthorne, one of Concord's most brilliant literary stars. In a letter to Mr. James Jeffrey Roche of this city, Mr. Lathrop reviews briefly the reasons for his change of faith, and these doubtless, operated to influence his wife. After asserting that no suggestions had ever been made to him in the matter, he says: "The attempt to inform myself about the Church began with the same candor and receptiveness that I should use towards any other subject upon which I honestly desired to form a just conclusion. Notwithstanding that education had surrounded me with prejudice, my mind was convinced as to the truth, the validity and supremacy of the Roman Catholic Church, by the clear and comprehensive reasoning on which it is based. And, while the reasoning of other religious organizations continually shifts and wavers, leaving their adherents—as we now see almost every day—to fall into rationalism and agnostic denial, the reasoning of the Church, I found, led directly into sublime and inspiring faith. This union of solid reasoning and luminous faith I cannot discover elsewhere. In carefully examining the matter I observed that expositions of doctrine were presented by the Catholic Church

### IN A POSITIVE MANNER

with a confident appeal to the intellect; and her replies to attacks made by adversaries impressed me as remarkably calm, thorough, free from malice or abuse, and imbued with a profound spirituality; strongly contrasting, as I hardly need remind you, with the prevailing tone of those who resist or disparage her divine claims."

In closing, Mr. Lathrop said: "The Church revealed itself to me as broadly liberal and gentle towards all mankind; thus worthily justifying, in my estimation, those titles of Catholic and of mother church by which she has always been known. Moreover, the present active and incessant spirituality of the Church does not stop short with this life, or end in that pagan acceptance of death as an impassable barrier, which one meets in Protestant denominations. It links together religious souls of all periods, whether now on earth or in the world beyond, by a communion which is constant and transcends time. Those with whom our mundane lives have been joined in bonds of personal affection, or by the higher interests of the spirit—those whose visible presence God has taken from us for a time—do not cease, in the Catholic Church, to be still one with us, in heart and soul. Neither, in this communion, are the saints forgotten merely because their human careers were ended long before our day. The Church retains all, living or dead, in a great company which connects earth with heaven at every moment. This is what one might naturally expect, if Christianity and the spiritual are supreme."

### A Distinguished Convert.

Sir Andrew Stewart, ex-chief justice of the Superior Court for the province of Quebec, was confirmed yesterday by Cardinal Taschereau in the chapel attached to the palace. His Eminence was attended by Monsignor Paquet and Rev. Abbe C. Arsenault.

### An Anniversary.

A Pontifical mass will be sung at the Roman Catholic cathedral on Friday next, the 18th anniversary of the consecration of Archbishop Fabre. The ceremony will be preceded by the installation of the new canons of the cathedral.

### C.M.B.A.

Branch 153 of the above association was organized at St. Vincent de Paul, P.Q., last week by District Deputy A. H. Spedding, assisted by Bros. Lamarche and Fitzgibbon. The following is a list of the officers: Rev. director, Rev. A. H. Couture, P.P.; president, G. B. Lamarche; first vice-president, Edward Kenny; second vice-president, Calixte Dorais; recording secretary, F. X. Crevier; financial secretary, Cyrille Bisson; treasurer, J. B. Lefrivre; marshal, Ulrich Bisson; guard, Martin Plouffe; trustees, N. Ouhonneau, John D. Fitzgibbon, George Bertrand, J. E. Gauthier and Edward Kenny.

### Irish Famine Fund.

The Hon. Edward Murphy, treasurer, acknowledges with thanks the receipt of five dollars (\$5.00) from Mr. Patrick Reynolds of this city, in aid of the Irish Famine Fund.

## SUNDAY OBSERVANCE

### ARCHBISHOP FABRE'S MANDATE

Some Serious Words on the Lack of Attention to Sunday Duties.

A pastoral letter on the better observance of the Sabbath from Archbishop Fabre was read and commented upon at all the Roman Catholic churches on Sunday morning at Grand Mass. The letter produced a great deal of effect, and forming the subject of conversation in all Catholic families. No special places of amusements on Sunday are expressly and formally forbidden. The letter is a very lengthy one and is replete with copious extracts from the Bible on the observance of the day. His Grace says: "One of the duties which our pastoral charge imposes upon us, and one of the most rigorous, is that of watching over and preserving intact the faith and the faithful observance of the rules of Christian morals amongst the flock confided to us. If, for vain motives, we neglected to raise the voice to point out the dangers which may threaten the faithful under this double aspect, we would be responsible before God for all the harm which might result to the souls; we would incur justly the wrath which the Lord threatens the mute and pusillanimous guardians, who leave an entire liberty to the enemy. It is that we may not deserve such a terrible reproach, and also for your spiritual welfare, that we come to-day, our dear brethren, and point out certain abuses, and even certain disorders against which we cannot speak too strongly, because they tend to nothing else than to destroy in your souls the reign of the Catholic faith, and in society itself religious habits, which are the safe-guard of public morality, which have been transmitted to you by the profoundly Christian spirit of your fathers. In the first place our dear brethren, we must remind you in a solemn manner to-day of the Third Commandment of God, explained by the Second Commandment of the Church, and which orders you to sanctify the Lord's Day. Though, by natural right, man, who owes to God all that he is and all that he has, is held to consecrate exclusively to His worship a certain portion of the time which is granted him on earth, a positive Divine law from the beginning fixed the day of the week which should in a special manner belong to the Lord. This was the seventh day, in memory of that having created the world in six days, the Lord rested on the seventh. This day is called the Sabbath, that is to say, rest, and God gave it as an authentic sign of the alliance which He contracted with men for their sanctification." Then follow Biblical extracts, and His Grace says

### THAT CHRIST REMOVED

much of the severity which existed under the law of Moses regarding the observance of the Sabbath. Christians are obliged to leave off all mercenary work on Sunday and to attend Mass, and spend the day in religious observance. "What is specially forbidden on that day is all that is opposed to the holiness of the day and to the respect due it; to spend it in profane and dangerous amusements; to change a day of prayer into a day of sin and scandal; this is what most offends the Lord, and the disorder which most excites His wrath against men." After an extract from St. Antonia His Grace proceeds: "Will Sunday then be reserved for all the bad which could not be done during the week? Must the Lord's day be converted into those of Satan; must the solemnities, the exterior practices of piety, be soiled and confounded with public amusements filled with danger, judged and condemned in themselves as being the cause of the spiritual ruin of a great number? No, our dear brethren, and your religion revolts against this idea; you wish, we are sure, to conserve for you and your country a reputation for piety and morality so justly acquired, and we may count on the generous support of all to remove from amongst us all the deplorable abuses which in these latter times have sought to obtain a footing here. We, therefore, again denounce and condemn absolutely on Sunday the clandestine trade in intoxicating liquors, frequenting saloons and reunions more or less numerous, in which young men and fathers of families, victims of the plays of chance, pass long hours in forgetting their duties, their souls, their God, and exposing themselves to the loss of their conscience and their honor. We prohibit equally on Sunday those pious, pleasure excursions, organized for the public, with a view to speculation, and which, like experience proves, are mostly always occasions of licentiousness, drunkenness, rows and other guilty acts. We particularly deplore that kind of amusement lately introduced in Montreal, and which, by the advertising of innocent concerts and promenades, the growing invited, at great cost of advertising, to public places, there to witness dangerous and perilous exploits, and acts, contrary to morals, in a word all that is seen in modern dishonesty, circuses, and these spectacles are not only given without scruple on Sundays and holidays, but again an hour fixed for religious exercises, to turn the people from church amusements to them."

### LOVE ALL FIRST

It is time to oppose to these modern formal defenses, based on the honor of Sunday and the obligation of attending Mass, we are to watch over and preserve the