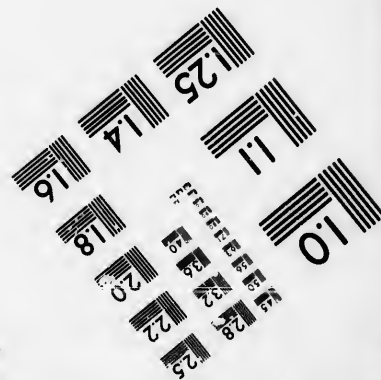
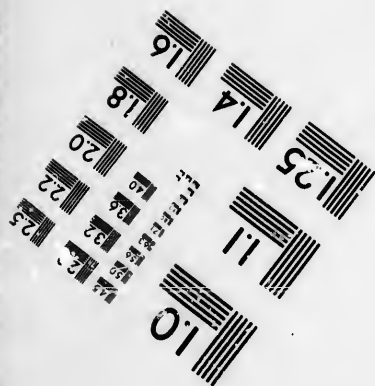
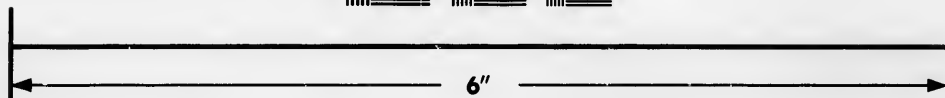
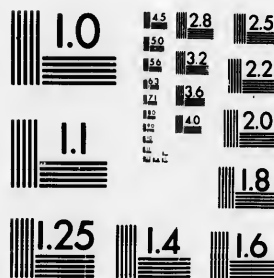


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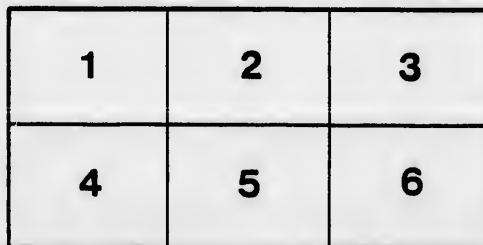
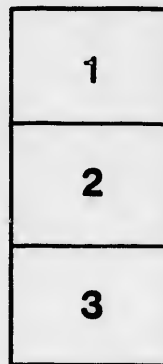
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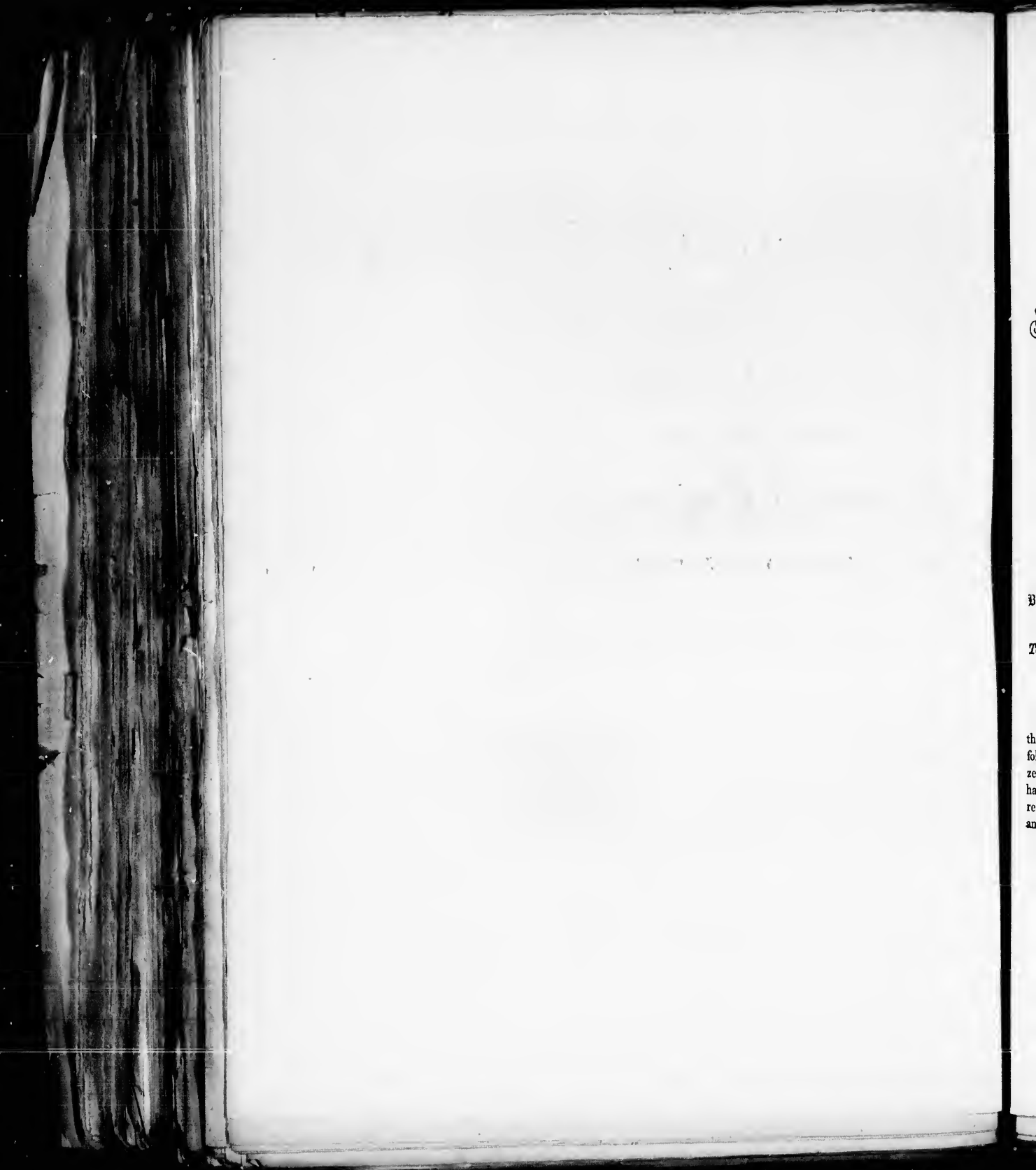
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1854

PASTORAL LETTER
TO
REVIVE THE ZEAL
OF THE
Friends of Temperance.

QUEBEC, APRIL 2, 1854.



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PASTORAL LETTER

OF

His Grace the Archbishop of Quebec,

TO

REVIVE THE ZEAL OF THE FRIENDS OF TEMPERANCE.



PIERRE FLAVIEN TURGEON,

*By the mercy of God and the favor of the Holy Apostolic See, Archbishop
of Quebec, &c., &c.*

*To the secular and regular Clergy and to all the Faithful of our diocese,—Greeting
and Blessing in our Lord.*

~~~~~

How honorable for you, D. B. B., and how consoling for your pastors was the spectacle which the diocese of Quebec offered, during the first years which followed the establishment of the Temperance Societies. At the voice of your zealous missionaries, prostrating yourselves before the Cross of Christ, you have resolved on renouncing the use of intoxicating liquors, and you have offered that sacrifice to God in order to draw down divine grace upon yourselves and your families. We rejoice to have to say that the great number of the



faithful of our diocese have steadfastly observed that resolution. Taverns have become less numerous, and even have entirely disappeared from some Counties,—the hideous vice of intemperance has ceased to show itself openly, and with it have fallen the excesses which generally follow in its train. Therefore God who is always generous has liberally rewarded the efforts which you have made to extend his Kingdom, and his blessings have abundantly been bestowed on all the parts of our diocese. Sinners, for a long time absent from the sacraments, have been recalled to the practice of their religious duties; many scandals have been destroyed; peace and union have been established in families which had been long in disunion.

Temperance has conferred upon you not only spiritual graces, but also many temporal advantages. Diminishing useless expences, it has obtained for you the means of liquidating the debts which you had contracted in unfortunate circumstances,—of establishing your children in a proper manner, of laying by some of your earnings for old age, and of taking part in works of charity.

In consequence, our population was every day extending and prospering to a high degree; a disastrous emigration of our youth to the United States was considerably diminishing; township lands were every day receiving large and active portions of our population; thus, every thing announced that our country was entering on a new era of progress and happiness, as well spiritual as temporal.

After having thus contemplated the precious fruits of Temperance, we have been sadly grieved at learning, that in a certain number of parishes, the demon of intemperance was beginning to appear, and to make proselytes. We are informed that taverns have been established in these parishes; that in many houses intoxicating liquors are sold without licence, and in violation of the law; that, in others, advantage is taken of the licences which are granted to merchants, for the purpose of distributing spirituous liquors to all those who wish to obtain them. Wherefore, the fatal consequences of intemperance have not failed to produce quarrels, blasphemy; sudden deaths have been multiplied in the most astounding manner; men who, after having become temperate had acquired the respect and confidence of their fellow-citizens, return to their old habits, and are not ashamed to appear publicly, wallowing in the mire of ebriety. Already many families have become alarmed at the sight of the evils with which the ancient enemy of their peace threatens them. Mothers are afflicted at witnessing the scandal which the father presents to his children, when he should show them good example; children reared in a christian manner are ashamed of the degradation of their father; parents tremble while seeing the dangers and corruption to which their children are incessantly exposed; and hence, peace is banished from the midst of families, which for many years previously had lived

happy. The holy name of God is blasphemed; and the curses of an offended God will not fail to fall on the head of the blasphemer, according to the word of the Lord: The man that curseth his God shall bear his sin. *Qui maledixerit Deo suo portabit peccatum suum (Levit. XXIV. 15).*

Undoubtedly the greatest number of parishes have been preserved from those evils; but it is very important that all should be watchful, for the unclean spirit driven out from his house, will employ all possible means to return into it.

Alas! the harvest of the good man of the house promised fruits so abundant, that the enemy was roused, and in the midst of darkness, while men were asleep, he came and oversowed cockle among the wheat: *Cum dormirent homines... venit inimicus... et superseminavit zizanium in medio tritici (Matth. XIII. 25).* Let then the servants of the good man of the house watch constantly, to discover the devices of the enemy, and to oppose them; let them study carefully the means employed by the spirit of evil to retard the progress of the kingdom of God.

Many causes have contributed to favor the efforts of the devil against the beautiful association of the Cross; the sordid love of gain, with some; the weakness or bad inclinations of others; and, shall we say it, in many cases, the want of vigilance amongst the friends of temperance.

Frequently are to be found covetous men, who take a pleasure in speculating on the sufferings, on the life, even on the soul of those whom they hypocritically call brethren. Enraged at having lost their prey by the establishment of the society of temperance, they have worked with a deplorable perseverance to bring back the reign of drunkenness. They are constantly going about, seeking whom they may more easily devour: *adversarius vester... tanquam leo rugiens, circuit querens quem devoret (I. Pet., V. 8).* Unfortunately, they have so well succeeded in some parts of our diocese. As tavernkeepers, they have been able to obtain licences, with unaccountable facility, frequently notwithstanding the energetic opposition of the entire parish where they wanted to establish their demoralizing trade. As venders of liquors without licence, they have succeeded in deceiving the authorities, and causing trouble and desolation to exist in hitherto peaceable families. Finally, sometimes provided with merchant licences (and to these are to be attributed the greatest part of the evil which we deplore), they have abundantly distributed, and without fear of being molested by law, their poisonous drugs, equally injurious to soul and body.

Thus it is not surprising, D. B. B., that, exposed to the temptations which they every where meet, men who had formerly a propensity for drunkenness have allowed themselves to fall again into their old habits. We cannot, certainly, excuse those Christians devoid of courage; but we consider as being much

more guilty, those who have been the cause of their falling into intemperance, by presenting to them the poisoned cup.

A third source of the evil is the neglect of many friends of the good cause, who have not always showed sufficient courage to oppose the establishment of taverns, or other houses dealing in intoxicating liquors, in those places in which there was no need thereof. They behold with consternation the progress of intemperance; they fear the return of execrating scenes which have afflicted formerly so many families disgraced by drunkenness. They acknowledge the inefficacy of the present laws for the protection of society. They confess that frequently the interests of a whole parish are sacrificed to the clamours and the intrigues of a small number of those who patronize taverns; and, notwithstanding their conviction that these evils might be repressed by the firmness and union of good citizens, they content themselves with complaining in secret, without daring to raise their hand against the encroachments of intemperance.

Remember, D. B. B., that we need the energy and the unanimity of all good citizens, to raise a barrier strong enough to resist the violence of the torrent of intemperance. If apathy and division arise in your ranks, the triumph of our enemy is certain. You have already experienced the power of prayers and of good examples, in recalling to their duty those who have had the misfortune to be led astray; whilst the followers of Satan exhibit such courage and such perseverance in their master's service, by alluring towards him all those whom they may corrupt, would you have the weakness to desert the standard of your chief, and to abandon to your enemy the field of battle, on which you have so nobly fought for the glory of Jesus crucified? Be united for the good things of the Lord, and by your prayers, by your exhortations, by your examples, endeavour to support your brethren amidst the dangers to which they are exposed. Put you on the armour of God that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood: but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. Therefore take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect: *Induite vos armaturam Dei, ut possitis stare adversus insidias diaboli. Quoniam non est nobis collectatio adversus carnem et sanguinem, sed adversus principes et potestates, adversus mundi rectores tenebrarum harum, contra spiritualia nequitie in celestibus. Propterea accipite armaturam Dei, ut possitis resistere in die malo et in omnibus perfecte stare. (Ephes. VI. 11. 12. 13).*

And you, D. B. B., who, forgetting your good resolutions and your promises, have allowed your hearts to be borne down by debauchery and intemperance,

reflect on the deplorable condition to which you have been reduced. "Awake, ye that are drunk and weep, and mourn all ye that take delight in drinking sweet wine: for it is cut off from your mouth: *Expergiscimini, ebrii, et flete, et ululate, omnes qui bibitis vinum in dulcedine, quoniam perit ab ore vestro (Joël. I. 5)*. Rise thou that sleepest, and arise from the dead: and Christ shall enlighten thee: *Surge qui dormis et exurge à mortuis et illuminabit te Christus (Ephes. V. 14)*. Let us cast off the works of darkness, and put on the armour of light. Let us walk honestly as in the day: not in rioting and drunkenness. *Abjiciamus ergo opera tenebrarum et induamur arma lucis. Sicut in die honestè ambulemus, non in comessationibus et ebrietatibus (Rom. XIII. 12, 13.)*

In the name of your families which you expose to dishonor, in the name of your brethren, who grieve at seeing you falling into degradation and running towards your ruin, in the name of your precious soul, which you give over to Satan, whilst you indulge in the excesses of intemperance, awake, divest yourselves of your torpor, shake off the fetters that retain you in the bondage of Satan. Listen to the charitable voices of your true friends, who warn you to stop before you fall into the precipice.

Behold the burning abyss of hell, over which you walk with so little concern and into which the hand of God may at every moment cast you for ever. With sentiments of repentance, return to the habits of sobriety; and acknowledging your weakness, be vigilant in order to avoid dangerous occasions. *Sobrii estote et vigilate (1 Pet. v. 8)*. Fly from those places in which you might be tempted to forget your good resolutions; shun the company of those false brethren who have caused you to commit so many deplorable faults. Have recourse to prayer and approach frequently the sacraments. You will therein find the help which you may need, to struggle with success against your disorderly inclinations and against the attacks of the spirit of darkness.

As to those whose principal employment consists in selling to the devil the souls of their brethren, by furnishing them with the means of falling into intemperance, we will address no reflections of our own, for we fear that our words would be useless to them and would only serve to heap coals of fire upon their heads. How would they consent to listen to our counsels and to our entreaties, they who have rejected the advice of their brethren, who have turned a deaf ear to the expostulations and reproaches of families reduced to beggary in consequence of intemperance, who have hardened their hearts against the remorses of their conscience? We shall at least address to them the terrible words of our Saviour: Wo to the world because of scandals . . . wo to that man by whom the scandal cometh: *Vae mundo à scandalis.....vae homini illi per quem scandalum venit (Matth. XVIII. 7)*.

In you, faithful disciples of the Cross, do we repose our confidence; rally around the sacred standard of temperance. Be not discouraged at witnessing the defections which have taken place in your ranks; remain united, constant, courageous in the battle which you have to fight against the ancient enemy of mankind. Jesus your master, who has triumphed over death and hell on the day of his resurrection, will lead you to victory, and will reward the efforts which you shall have made for the glory of his holy name and the salvation of your brethren, by admitting you to the felicity of his eternal kingdom. *Estote fortes in bello cum antiquo serpente, et accipietis regnum aeternum.*

Shall our pastoral letter be read and published from the pulpit, in all the churches where divine service is performed, on the first Sunday after its reception.

Given at Quebec, under our signature, the seal of our arms, and the countersign of our secretary, on Passion Sunday, the 2nd day of April, in the year of Our Lord one thousand eight hundred and fifty-four.



+ P. F. ARCHB. OF QUEBEC.

By His Grace's command,

EDMOND LANGEVIN, PST.

*Secretary.*

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*Secretary.*

