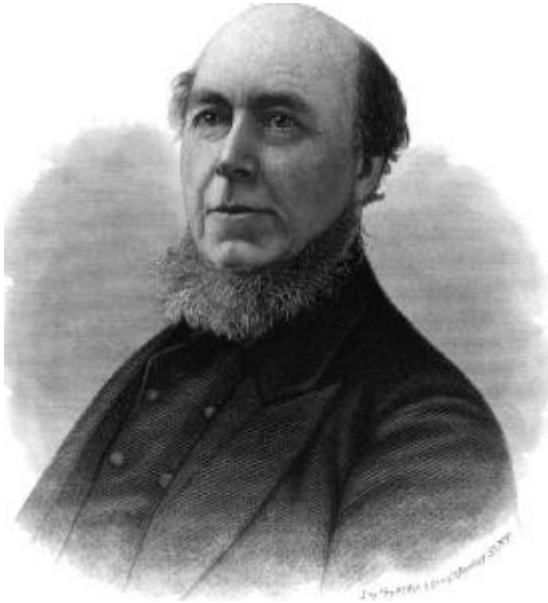


# Young Catholic priest Charles Chiniquy stands up to the Bishop for his convictions against drinking alcohol



Charles Chiniquy

This is one of my favorite stories from [Charles Chiniquy's book, "Fifty Years in the Church of Rome"](#) taken from chapter 35. I think Chiniquy had an amazing amount of courage and conviction to not compromise his stand against drinking considering the crowd of people he was with which included the Archbishop!

Charles P. Chiniquy (30 July 1809 – 16 January 1899) was a Canadian Catholic priest who was twice suspended from his priestly ministry (because he stood up from his convictions based on the Bible) and finally excommunicated as a schismatic. He then became a Presbyterian pastor and led his entire flock (a thousand families) of St. Anne Illinois away from the darkness of Romanism into the glorious light of the Gospel of Jesus Christ! He is known for his lurid accusations against the Roman Catholic Church. In the period between 1885 and 1899 he was the focus of a great deal of discussion in the United States of America. During the 1880s his conspiracy theories included his claim to have **exposed the Jesuits as the assassins of President Abraham Lincoln**, and that, **if unchecked, the Jesuits could eventually politically rule the United States!** (Edited from the Wikipedia article about him.)

If you or anybody you know has a problem with alcohol, I recommend reading "The Easy Way to Stop Drinking" by Allen Carr. It gives great insights can save an alcoholic to the point he will stop drinking and won't need further support from anybody.

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Some days later, the Bishop of Nancy was in Quebec, the guest of the

Seminary, and a grand dinner was given in his honour, to which more than one hundred priests were invited, with the Archbishop of Quebec, his coadjutor, N. G. Turgeon, and the Bishop of Montreal, M.Q.R. Bourget.

As one of the youngest curates, I had taken the last seat, which was just opposite the four bishops, from whom I was separated only by the breadth of the table. When the rich and rare viands had been well disposed of, and the more delicate fruits had replaced them, bottles of the choicest wines were brought on the table in incredible numbers. Then the superior of the college, the Rev. Mr. Demars, knocked on the table to command silence, and rising on his feet, he said, at the top of his voice, "Please, my lord bishops, and all of you, reverend gentlemen, let us drink to the health of my Lord Count de Forbin Janson, Primate of Lorraine and Bishop of Nancy.

The bottles passing around were briskly emptied into the large glasses put before everyone of the guests. But when the wine was handed to me I passed it to my neighbour without taking a drop, and filled my glass with water. My hope was that nobody had paid any attention to what I had done; but I was mistaken. The eyes of my bishop, my Lord Signaie, were upon me. With a stern voice, he said: "Mr. Chiniquy, what are you doing there? Put wine in your glass, to drink with us the health of Mgr. de Nancy."

These unexpected words fell upon me as a thunderbolt, and really paralyzed me with terror. I felt the approach of the most terrible tempest I had ever experienced. My blood ran cold in my veins; I could not utter a word. For what could I say there, without compromising myself for ever. To openly resist my bishop, in the presence of such an august assembly, seemed impossible; but to obey him was also impossible; for I had promised God and my country never to drink any wine. I thought, at first, that I could disarm my superior by my modesty and my humble silence. However, I felt that all eyes were upon me. A real chill of terror and unspeakable anxiety was running through my whole frame. My heart began to beat so violently that I could not breathe. I wished then I had followed my first impression, which was not to come to that dinner. I think I would have suffocated had not a few tears rolled down from my eyes, and help the circulation of my blood. The Rev. Mr. Lafrance, who was by me, nudged me, and said, "Do you not hear the order of my Lord Signaie? Why do you not answer by doing what you are requested to do?" I still remained mute, just as if nobody had spoken to me. My eyes were cast down; I wished then I were dead. The silence of death reigning around the tables told me that everyone was waiting for my answer; but my lips were sealed. After a minute of that silence, which seemed as long as a whole year, the bishop, with a loud and angry voice, which filled the large room, repeated: "Why do you not put wine in your glass, and drink to the health of my Lord Forbin Janson, as the rest of us are doing?"

I felt I could not be silent any longer. "My lord," I said, with a subdued and trembling voice, "I have put in my glass what I want to drink. I have promised God and my country that I would never drink any more wine."

The bishop, forgetting the respect he owed to himself and to those around him, answered me in the most insulting manner: "You are nothing but a fanatic, and you want to reform us."

These words struck me as the shock of a galvanic battery, and transformed me into a new man. It seemed as if they had added ten feet to my stature and a thousand pounds to my weight. I forgot that I was the subject of that bishop, and remembered that I was a man, in the presence of another man. I raised my head and opened my eyes, and as quick as lightning I rose to my feet, and addressing the Grand Vicar Demars, superior of the seminary, I said, with calmness, "Sir, was it that I might be insulted at your table that you have invited me here? Is it not your duty to defend my honour when I am here, your guest? But, as you seem to forget what you owe to your guests, I will make my own defense against my unjust aggressor." Then, turning towards the Bishop de Nancy, I said: "My Lord de Nancy, I appeal to your lordship from the unjust sentence of my own bishop. In the name of God, and of His Son, Jesus Christ, I request you tell us here if a priest cannot, for His Saviour's sake, and for the good of his fellow-men, as well as for his own self-denial, give up for ever the use of wine and other intoxicating drinks, without being abused, slandered, and insulted, as I am here, in your presence?"

It was evident that my words had made a deep impression on the whole company. A solemn silence followed for a few seconds, which was interrupted by my bishop, who said to the Bishop de Nancy, "Yes, yes, my lord; give us your sentence."

No words can give an idea of the excitement of everyone in that multitude of priests, who, accustomed from their infancy abjectly to submit to their bishop, were, for the first time, in the presence of such a hand-to-hand conflict between a powerless, humble, unprotected, young curate, and his all-powerful, proud, and haughty archbishop.

The Bishop of Nancy at first refused to grant my request. He felt the difficulty of his position; but after Bishop Signaie had united his voice to mine, to press him to give his verdict, he rose and said:

"My Lord Archbishop of Quebec, and you, Mr. Chiniquy, please withdraw your request. Do not press me to give my views on such a new, but important subject. It is only a few days since I came in your midst. It will not do that I should so soon become your judge. The responsibility of a judgment in such a momentous matter is too great. I cannot accept it."

But when the same pressing request was repeated by nine-tenths of that vast assembly of priests, and that the archbishop pressed him more and more to pronounce his sentence, he raised his eyes and hands to heaven, and made a silent but ardent prayer to God. His countenance took an air of dignity, which I might call majesty, which gave him more the appearance of an old prophet than of a man of our day. Then casting his eyes upon his audience, he remained a considerable time meditating. All eyes were upon him, anxiously waiting for the sentence. There was an air of grandeur in him at that moment, which seemed to tell us that the priest blood of the great kings of France was flowing in his veins. At last, he opened his lips, but it was again pressingly to request me to settle the difficulty with the archbishop among ourselves, and to discharge him of that responsibility. But we both refused again to grant him his request, and pressed him to give his judgment. All this time I was standing, having publicly said that I would never sit again

at that table unless that insult was wiped away.

Then he said with unspeakable dignity: "My Lord of Quebec! Here, before us, is our young priest, Mr. Chiniquy, who, once on his knees, in the presence of God and his angels, for the love of Jesus Christ, the good of his own soul and the good of his country, has promised never to drink! We are the witnesses that he is faithful to his promise, though he has been pressed to break it by your lordship. And because he keeps his pledge with such heroism, your lordship has called him a fanatic! Now, I am requested by everyone here to pronounce my verdict on that painful occurrence. Here it is. Mr. Chiniquy drinks no wine! But, if I look through the past ages, when God Himself was ruling His own people, through His prophets, I see Samson, who, by the special order of God, never drank wine or any other intoxicating drink. If from the Old Testament I pass to the New, I see John the Baptist, the precursor of our Saviour, Jesus Christ, who, to obey the command of God, never drank any wine! When I look at Mr. Chiniquy, and see Samson at his right hand to protect him, and John the Baptist at his left to bless him, I find his position so strong and impregnable, that I would not dare attack or condemn him!" These words were pronounced in the most eloquent and dignified manner, and were listened to with a most respectful and breathless attention.

Bishop de Nancy, keeping his gravity, sat down, emptied his wine glass into a tumbler, filled it with water and drank to my health.

The poor archbishop was so completely confounded and humiliated that everyone felt for him. The few minutes spent at the table, after this extraordinary act of justice, seemed oppressive to everyone. Scarcely anyone dared look at his neighbour, or speak, except in a low and subdued tone, as when a great calamity has just occurred. Nobody thought of drinking his wine; and the health of the Bishop de Nancy was left undrunk. But a good number of priests filled their glasses with water, and giving me a silent sign of approbation, drank to my health. The society of temperance had been dragged by her enemies to the battle-field, to be destroyed; but she bravely fought, and gained the victory. Now, she was called to begin her triumphant march through Canada.

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## [History of the Papacy By Rev. J.A. Wylie, LL.D](#)



Rev. J.A. Wylie, LL.D.

I got this from <http://www.biblebelievers.com/wylie/papacy/index.html> which is already in HTML text. I'm posting only the preface and first chapter on my blog so I can find it easier.

**The following quote on J.A. Wylie is taken from a Publisher's Preface by Mourn Missionary Press:** "The Rev. James Aitken Wylie was for many years a leading Protestant spokesman. Born in Scotland in 1808, he was educated at Marischal College, Aberdeen and at St. Andrews; he entered the Original Seccession Divinity Hall, Edinburgh in 1827, and was ordained in 1831. Dr. Wylie became sub-editor of the Edinburgh Witness in 1846, and, after joining the Free Church of Scotland in 1852, edited the Free Church Record from 1852 until 1860. In 1860 he was appointed Lecturer on Popery at the Protestant Institute, a position he held until the year of his death. Aberdeen University awarded him the LL.D. in 1856.

"Dr. Wylie was a prolific writer on Protestant themes. In 1851 the Evangelical Alliance awarded him first prize for his writing **The Papacy**, which he submitted as his entry for a competition for the best essay on Popery. "The writing for which Wylie is best known is his History of Protestantism which extends to nearly 2,000 pages and was first published in 1878."

### **Preface to People's Edition**

The compilation of a *Synopsis* and classified *Index*, has made it necessary for the author to re-read his work after an interval of thirty years. The perusal has fully satisfied him that the book is every whit as adapted to the present position of the popish controversy, the whole extent of which it covers, as it was when first published. Since then, it is true, two important dogmas have been promulgated from the papal chair; the Immaculate Conception of Mary (1854), and the Infallibility of the Pope (1870) ; but these decrees are rather the official ratification of what had been for centuries the teaching of Popes and popish doctors, than the importation of new elements into the question calling for a readjustment of the argument.

The loss of the temporal sovereignty, which has also befallen the Papacy since the first publication of this volume, is an event of graver consequence. But let it be borne in mind that it is the *temporal sovereignty*, not the *temporal power*, which the Papacy has lost; it is its paltry Italian kingship of which it has been stripped; not the temporal and spiritual supremacy of Christendom. Temporal power is a root-prerogative of the Papacy. With or without his crown, the Pope, so long as he exists, will be a Great Temporal Power. What signifies it that a small branch of this tree has been lopped off, while the trunk still stands erect, nay, is even stronger than before? Freed as it now is from the scandals, political and moral, which were attendant on its government of the Papal States, the Papacy is now in a better position for prosecuting its cherished aim, which is to be the supreme arbiter in all international disputes. It seeks, in short, to become President of a great European Council, in which kings and nations shall await its decisions, and be pledged to carry out its behests, peaceably if possible, by arms if necessary. From being the moral dictator of Christendom, it is but a little step to being, as the Papacy was once before, its armed ruler and head.

Will the reader pardon a word about the history of the book, and its Continental experiences? When the German translation appeared (Elberfeld,

1853), the Romanists of the Continent welcomed it with a chorus of anathemas. *L'Univers* of Paris cursed it energetically. The journalists of the Rhine were equally wroth. Without naming either the book or its author, they made their readers aware that a crime of fearful atrocity had been committed, which called loudly for punishment by the sword. We give a specimen: –

- "A very shameful book has lately been printed and published in Elberfeld by William Hassell, consisting of thirty-six sheets, and in which Popery and the Catholic religion are exposed as a work of Satan and a restoration of old heathenish idolatry, and a cunning delusive invention of the Pope and the Catholic priesthood as the mother of revolutions and communism. >From beginning to end, with the same cool deliberation, it consists of lies, injuries, and abuses, which have from time to time been brought against the Pope and the Catholic religion, heaped together, and made into one compact whole. The most unheard-of violence offered; and the holiest of the Catholics scorned and derided. The rulers of the country are exhorted throughout to observe how the Catholic religion causes the destruction of every State, and how the Catholic priesthood are even now endeavouring to exercise unbearable tyranny and cruelty over princes and people. . . . The Catholic Church in Prussia is a lawful safeguard against such calumnies, and the abuse of the Catholic religion is provided for in its penal laws." *Rheimsches Kirchenblatt*, Cologne.

In an article on the above in the *Witness* of Nov. 20, 1853, we find Hugh Miller saying: –

- "The editor of this paper gave expression long ago in its columns to his admiration of Mr. Wylie's masterly work on the Papacy –a work which has since been extensively spread over Protestant Europe. . . . Still, however, his decision was that of a personal friend of the author, and the various favourable critiques which bore out his estimate of its merits were at least Protestant critiques. Our present testimony respecting it must be recognised as above suspicion; it comes from Popery itself, and we find that Popery regards it as a dangerous work, suited to do the Catholic religion great injury, and that penal laws furnish the only effectual instruments for dealing with and answering it."

Dr. Graham, in his volume, *The Jordan and the Rhine*, says: –

- "This work has at last made its appearance in the German language. . . . The Papists are up on all sides, not to reply but to denounce, not to reason and answer, but to invoke the civil power. They never name the book lest an inquiring Papist should be inclined to purchase it. In Cologne no bookseller would take charge of it –Papist or Protestant. The argument is very sharp and severe, but the reason is led captive, and the infinite superstition dissected with a master's hand. It will confirm the wavering and strengthen the weak. May the Lord grant His blessing to it as a means of counteracting the idolatries and idolatrous tendencies of the age."

## **Enormous recent Papal Advances.**

Since the first publication of this work the Papacy has made enormous strides to temporal dominion and spiritual supremacy in our country.

1. The public administration of the empire, which up till 1850 was almost purely Protestant, has since been largely Romanized.
2. The Papal Hierarchy has been established in both England and Scotland, and the ordinary machinery of Rome's government is in full operation over the whole kingdom.
3. The empire has been divided into dioceses, with the ordinary equipment of chapters and provincial synods in each, for bringing canon law to the door of every Romanist, and governing him in his social relations, his political acts, and his religious duties.
4. The staff of the Romish Church has been trebled.
5. In Scotland alone there has been an increase of 216 priests, 250 chapels, 15 monasteries, and 34 convents.
6. The priests of Rome have been introduced into our army and navy, into our prisons and poor-houses, reformatories and hospitals, thus converting these departments of the State into a ministration of Romanism.
7. The annual sum paid as salaries, etc., to the Popish priesthood approaches a million and a half, making Popery one of the endowed faiths of the nation.
8. Considerable progress has been made in the work of breaking down the national system of education, and replacing the board schools with denominational schools in which the teaching shall be Romish.
9. The annual grants to such schools in England and Scotland have now risen to £200,000. Thousands of Protestant children attend them, and are being instructed in the tenets of Popery, and familiarized with Romish rites.
10. Two-thirds of the youth of Ireland are being educated by monks and nuns, at a cost to the country of £700,000 yearly.
11. Ritualism has grown into a power in England. In many of the national churches the ceremonial of the Mass is openly celebrated, crucifixes and Madonnas are frequent, auricular confession is practised, the dead are supplicated, and new-constructed cathedrals are arranged on the foregone conclusion that Popery is to be the future religion of Great Britain.
12. All the great offices of State (the English wool-sack and the throne excepted), closed against Romanists in the Catholic Emancipation Act, have been opened to them.
13. The oath of the Royal Supremacy has been abolished.
14. The words "*being Protestant*" have been dropped from the oath of

allegiance.

15. The most brilliant post under the Crown, the viceroyalty of India, has been held by a Papist, and may be so again.

16. An avowed Romanist sits in the Cabinet, with more, it may be, to follow.

17. Cardinal Manning has had precedence given him next to the Royal family, a step towards the like precedence being given to Popish over Anglican Protestant bishops.

18. A special Envoy has been sent with congratulations to the Pope on occasion of his jubilee, and a nuncio has in return been received at Court from Leo XIII.

19. There is a serious talk of re-establishing diplomatic relations with the Vatican;

20. And, *mirabile dictu!* the project has been broached of restoring the Pope's temporal sovereignty: and the idea is being agitated, although it must be plain to all that it cannot be carried out without overthrowing the kingdom of Italy and plunging the nations of Europe into war.

These are great strides towards grasping the government of the British empire. And all this has been done despite the warning testimony of the nations around us which Popery has destroyed, and in disregard of the unanswered demonstration of a modern statesman –

That to become a subject of the Pope is to surrender one's "moral and mental freedom;"

And incapacitate one's self for yielding "loyalty" to the Queen, and "civil duty" to the State.

If the end of this policy shall be good, HISTORY is a senile babbler, and PROPHECY is but the Sibyl, with her books, over again.

Continue to [chapter I Origin of the Papacy](#)

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## [Move from Linux Mint 16 to Fedora 20](#)





## Fedora 20 with Mate DE and Mint Menu

For those of you who have been following my Linux posts, you know that I have been a Fedora user since February of 2005 with Fedora Core 3. I tried Ubuntu from time to time but always had problems. However in the middle of last year 2013 I moved to Ubuntu based Linux Mint 15 preferring it over Fedora 19. For some reason I couldn't figure out the Fedora 19 installer correctly. When it did install Fedora 19, my files on my user account were inaccessible. I didn't get the home partition correct. I tried Linux Mint 15 instead and it installed without a hitch.

Linux Mint 15 worked very well for me. But after I upgraded to version 16, suddenly I had problems. I couldn't install any 32 bit apps on my 64 bit system! They worked fine on Linux 15! Specifically those apps were Wine and Skype. Without Wine I cannot run two Windows programs I need that have no Linux counterpart. I could live without Skype on my PC because I can use it on my Google Android tablet, but I wanted Wine back. The Linux Mint application installer (apt-get) kept giving me error messages of unmet dependencies. None of the advice on the Linux Mint forum about how to fix the problem worked. And I couldn't even get Acrobat Reader on Linux Mint 16! It aborted in a error message

The Fedora Linux 20 installer worked well, and all my favorite applications are now back including Acrobat Reader! Fedora always seemed more complete, more polished, and more stable.

I tried to use the Mate DE in Fedora 18, but it was buggy. This version of Mate works well now and I could even install the useful Mint Menu in it as you can see from the photograph. I had to use a camera to take the screenshot showing the Mint Menu because the screenshot application does not work with the menu open.

## Move to Gnome 3 from Mate!

**Update on Feb. 2, 2014:** The Mate desktop environment GUI stopped loading for some reason. I logged into the standard Gnome 3, began to use it and started to like it! When Gnome 3 first came out I absolutely hated it. Either the

Gnome developers improved it, or perhaps because I've been also using a Google Android tablet for the past half year, I now understand better the reasoning behind the now Gnome interface. I think its simpler and cleaner looking than Mate having no Desktop icons or complicated menus. And I can switch between open windows faster than I could before. I feel comfortable with it and can actually do some real work using it.

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## [On the Babylonish Captivity of the Church – By Martin Luther](#)



"I now know and am sure that the Papacy is the kingdom of Babylon, and the power of Nimrod the mighty hunter." – Quote from Martin Luther

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## [How the NSA has hacked YOUR PC](#)

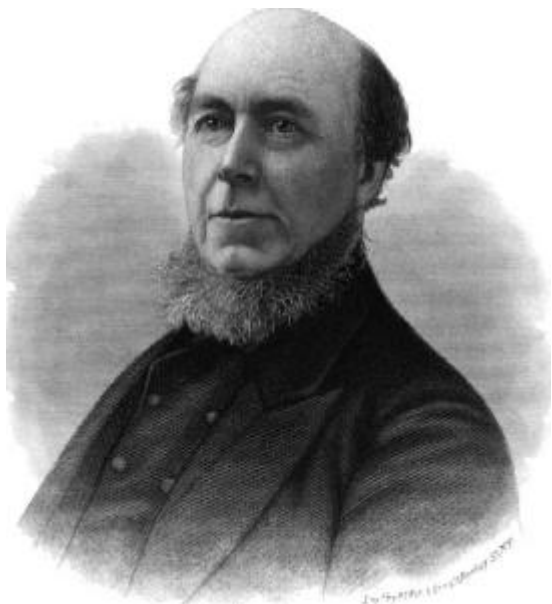


In spite of the fact there are a lot of tips on the Internet about how to protect your PC privacy and security, after you watch this terrific presentation from tech researcher and journalist Jacob Appelbaum, you might want to change your policy to either not care who knows anything about what you do, or not touching a PC, cell phone, or *ANY kind of electronic means of communication* again! Don't even use the postal system. Just stick to passing paper and ink messages only to trusted friends and family.

At December's Chaos Computer Congress in Hamburg, Mr. Appelbaum presented the latest documented revelations about how deep the NSA spying rabbit hole really goes. How do you know that the NSA has not hacked the BIOS of your motherboard? Or hacked the firmware of your hard-disk? You don't. There is no way you can even find out.

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## [Charles Chiniquy Leads an Entire Town Away from Alcohol](#)



Charles Chiniquy

If you have a drinking problem and are seeking aid, this story may just inspire you to stop drinking completely!

It's a slightly condensed version of chapters 33 & 34 of Charles Chiniquy's book, "[Fifty Years in the Church of Rome](#)". I find it an exciting account of how one man with the Power of God turned an entire town away from alcoholism!!

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The 21st of September, 1833, was a day of desolation to me. On that day I received the letter of my bishop appointing me curate of Beauport. Many times, I had said to the other priests, when talking about our choice of the different parishes, that I would never consent to be curate of Beauport. That parish, which is a kind of suburb of Quebec, was too justly considered **the very nest of the drunkards of Canada**. With a soil of unsurpassed fertility, inexhaustible lime quarries, gardens covered with most precious vegetables and fruits, forests near at hand, to furnish wood to the city of Quebec, at their doors, the people of Beauport, were, nevertheless, **classed among the poorest, most ragged and wretched people of Canada. For almost every cent they were getting at the market went into the hands of the saloon-keepers**. Hundreds of times I had seen the streets which led from St. Roch to the upper town of Quebec almost impassable, when the drunkards of Beauport were leaving the market to go home. How many times I heard them fill the air with their cries and blasphemies; and saw the streets reddened with their blood when fighting with one another, like mad dogs!

After weeping to my heart's content at the reading of the letter from my bishop, which had come to me as a thunderbolt, my first thought was that my misfortune, though very great, was not irretrievable. I knew that there were many priests who were as anxious to become curates of Beauport as I was opposed to it. My hope was that the bishop would be touched by my tears, if not convinced by my arguments, and that he would not persist in putting on my

shoulders a burden which they could not carry. I immediately went to the palace, and did all in my power to persuade his lordship to select another priest for Beauport. He listened to my arguments with a great deal of patience and kindness, and answered:

"My dear Mr. Chiniquy, you forget too often, that 'implicit and perfect obedience to his superiors is the virtue of a good priest. You have given me a great deal of trouble and disappointment by refusing to relieve the good bishop Provencher of his too heavy burden. It was at my suggestion, you know very well, that he had selected you to be his coworker along the coasts of the Pacific, by consenting to become the first Bishop of Oregon. Your obstinate resistance to your superiors in that circumstance, and in several other cases, is one of your weak points. If you continue to follow your own mind rather than obey those whom God has chosen to guide you, I really fear for your future. I have already too often yielded to your rebellious character. Through respect to myself, and for your own good, today I must force you to obey me. You have spoken of the drunkenness of the people of Beauport, as one of the reasons why I should not put you at the head of that parish; but this is just one of the reasons why I have chosen you. You are the only priest I know, in my diocese, able to struggle against the long-rotted and detestable evil, with a hope of success.

Though far from being reconciled to my new position, I saw there was no help; I had to obey, as my predecessor, Mr. Begin, was to sell all his house furniture, before taking charge of his far distant parish, La Riviere Ouelle, he kindly invited me to go and buy, on long credit, what I wished for my own use, which I did. The whole parish was on the spot long before me, partly to show their friendly sympathy for their last pastor, and partly to see their new curate. I was not long in the crowd without seeing that my small stature and my leanness were making a very bad impression on the people, who were accustomed to pay their respects to a comparatively tall man, whose large and square shoulders were putting me in the shade. Many jovial remarks, though made in half-suppressed tones, came to my ears, to tell me that I was cutting a poor figure by the side of my jolly predecessor.

"He is hardly bigger than my tobacco box," said one not far from me: "I think I could put him in my vest pocket."

"Has he not the appearance of a salted sardine!" whispered a woman to her neighbour, with a hearty laugh.

Had I been a little wiser, I could have redeemed myself by some amiable or funny words, which would have sounded pleasantly in the ears of my new parishioners. But, unfortunately for me, that wisdom is not among the gifts I received. After a couple of hours of auction, a large cloth was suddenly removed from a long table, and presented to our sight an incredible number of wine and beer glasses, of empty decanters and bottles, of all sizes and quality. This brought a burst of laughter and clapping of hands from almost every one. All eyes were turned towards me, and I heard from hundreds of lips: "This is for you, Mr. Chiniquy." Without weighing my words, I instantly answered: "I do not come to Beauport to buy wine glasses and bottles, but to *break them.*"

These words fell upon their ears as a spark of fire on a train of powder. Nine-tenths of that multitude, without being very drunk, had emptied from four to ten glasses of beer or rum, which Rev. Mr. Begin himself was offering them in a corner of the parsonage. A real deluge of insults and cursings overwhelmed me; and I soon saw that the best thing I could do was to leave the place without noise, and by the shortest way.

I immediately went to the bishop's place, to try again to persuade his lordship to put another curate at the head of such a people. "You see, my lord," I said, "that by my indiscreet and rash answer I have for ever lost the respect and confidence of that people. They already hate me; their brutal cursings have fallen upon me like balls of fire. I prefer to be carried to my grave next Sabbath, than have to address such a degraded people. I feel that I have neither the moral nor the physical power to do any good there."

"I differ from you," replied the bishop. "Evidently the people wanted to try your mettle, by inviting you to buy those glasses, and you would have lost yourself by yielding to their desire. Now they have seen that you are brave and fearless. It is just what the people of Beauport want; I have known them for a long time. It is true that they are drunkards; but, apart from that vice, there is not a nobler people under heaven. They have, literally, no education, but they possess marvelous common sense, and have many noble and redeeming qualities, which you will soon find out.

Next Sunday was a splendid day, and the church of Beauport was filled to its utmost capacity by the people, eager to see and hear, for the first time, their new pastor. I had spent the last three days in prayers and fastings. God knows that never a priest, nor any minister of the Gospel, ascended the pulpit with more exalted views of his sublime functions than I did that day, and never a messenger of the Gospel had been more terrified than I was, when in that pulpit, by the consciousness of his own demerits, inability and incompetency, in the face of the tremendous responsibilities of his position.

After the sermon, I told them: "I have a favour to ask of you. As it is the first, I hope you will not rebuke me. I have just now given you some of the duties of your poor young curate towards you; I want you to come again this afternoon at half-past two o'clock, that I may give you some of your duties towards your pastor." At the appointed hour the church was still more crowded than in the morning, and it seemed to me that my merciful God blessed still more that second address than the first.

The text was: "When he (the shepherd) putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice" (Jno. x. 4).

Those two sermons on the Sabbath were a startling innovation in the Roman Catholic Church of Canada, which brought upon me, at once, many bitter remarks from the bishop and surrounding curates. Their unanimous verdict was that I wanted to become a little reformer. They had not the least doubt that in my pride I wanted to show the people "that I was the most zealous priest of the country." This was not only whispered from ear to ear among the clergy, but several times it was thrown into my face in the most insulting manner. However, my God knew that my only motives were, first, to keep my

people away from the taverns, by having them before their altars during the greatest part of the Sabbath day; second, to impress more on their minds the great saving and regenerating truths I preached, by presenting them twice in the same day under different aspects. I found such benefits from those two sermons, that I continued the practice during the four years I remained in Beauport, though I had to suffer and hear, in silence, many humiliating and cutting remarks from many co-priests.

I had not been more than three months at the head of that parish, when I determined to organize a temperance society on the same principles as Father Mathew, in Ireland. I opened my mind, at first, on that subject to the bishop, with the hope that he would throw the influence of his position in favour of the new association, but, to my great dismay and surprise, not only did he turn my project into ridicule, but absolutely forbade me to think any more of such an innovation. **"These temperance societies are a Protestant scheme,"** he said. "Preach against drunkenness, but let the respectable people who are not drunkards alone. St. Paul advised his disciple Timothy to drink wine. Do not try to be more zealous than they were in those apostolic days."

I left the bishop much disappointed, but did not give up my plan. It seemed to me if I could gain the neighbouring priests to join with me in my crusade I wanted to preach against the usage of intoxicating drinks, we might bring about a glorious reform in Canada, as Father Mathew was doing in Ireland. But the priests, without a single exception, laughed at me, turned my plans into ridicule, and requested me, in the name of common sense, never to speak any more to them of giving up their social glass of wine. I shall never be able to give any idea of my sadness, when I saw that I was to be opposed by my bishop and the whole clergy in the reform which I considered then, more and more every day, the only plank of salvation, not only of my dear people of Beauport, but of all Canada. God only knows the tears I shed, the long sleepless nights I have passed in studying, praying, meditating on that great work of Beauport. I had recourse to all the saints of heaven for more strength and light; for I was determined, at any cost, to try and form a temperance society. But every time I wanted to begin, I was frightened by the idea, not only of the wrath of the whole clergy, which would hunt me down, but still more of the ridicule of the whole country, which would overwhelm me in case of a failure. In these perplexities, I thought I would do well to write to Father Mathew and ask him his advice and the help of his prayers. That noble apostle of temperance of Ireland answered me in an eloquent letter, and pressed me to begin the work in Canada as he had done in Ireland, relying on God, without paying any attention to the opposition of man.

The wise and Christian words of that great and worthy Irish priest, came to me as the voice of God; and I determined to begin the work at once, though the whole world should be against me. I felt that if God was in my favour, I would succeed in reforming my parish and my country in spite of all the priests and bishops of the world, and I was right. Before putting the plough into the ground, I had not only prayed to God and all His saints, almost day and night, during many months, but I had studied all the best books written in England, France and the United States, on the evils wrought by the use of intoxicating drinks. I had taken a pretty good course of anatomy in the

Marine Hospital under the learned Dr. Douglas.

I was then well posted on the great subject I was to bring before my country. I knew the enemy I was to attack. And the weapons which would give him the death blow were in my hands. I only wanted my God to strengthen my hands and direct my blows. I prayed to Him, and in His great mercy He heard me.

This was on a Saturday night, March 20, 1839. The next morning was the first Sabbath of Lent. I said to the people after the sermon:

"I have told you, many times, that I sincerely believe it is my mission from God to put an end to the unspeakable miseries and crimes engendered every day, here in our whole country, by the use of intoxicating drink. Alcohol is the great enemy of your souls and your bodies. It is the most implacable enemy of your wives, your husbands, and your children. It is the most formidable enemy of our dear country and our holy religion. I must destroy that enemy. But I cannot fight alone. I must form an army and raise a banner in your midst, around which all the soldiers of the Gospel will rally. Jesus Christ Himself will be our general. He will bless and sanctify us He will lead us to victory. The next three days will be consecrated by you and by me in preparing to raise that army. Let all those who wish to fill its ranks, come and pass these three days with me in prayer and meditation before our sacred altars. Let even those who do not want to be soldiers of Christ, or to fight the great and glorious battles which are to be fought, come through curiosity, to see a most marvelous spectacle. I invite every one of you, in the name of our Saviour, Jesus Christ, whom alcohol nails anew to the cross every day. I invite you in the name of the holy Virgin Mary, and of all the saints and angels of God, who are weeping in heaven for the crimes committed every day by the use of intoxicating drinks. I invite you in the names of the wives whom I see here in your midst, weeping because they have drunken husbands. I invite you to come in the names of the fathers whose hearts are broken by drunken children. I invite you to come in the name of so many children who are starving, naked, and made desolate by their drunken parents. I invite you to come in the name of your immortal souls, which are to be eternally damned if the giant destroyer, Alcohol, be not driven from our midst."

The next morning, at eight o'clock, my church was crammed by the people. My first address was at half-past eight o'clock, the second at 10:30 a.m., the third at 2.0 p.m., and the fourth at five. The intervals between the addresses were filled by beautiful hymns selected for the occasion. Many times during my discourse the sobs and the cries of the people were such that I had to stop speaking, to mix my sobs and my tears with those of my people. That first day seventy-five men, from among the most desperate drunkards, enrolled themselves under the banner of temperance. The second day I gave again four addresses, the effects of which were still more blessed in their result. Two hundred of my dear parishioners were enrolled in the grand army which was to fight against their implacable enemy. But it would require the hand of an angel to write the history of the third day, at the end of which, in the midst of tears, sobs, and cries of joy, three hundred more of that noble people swore, in the presence of their God, never to touch, taste, or handle the cursed drinks with which Satan inundates the earth with



desolation, and fills hell with eternal cries of despair. During these three days more than two-thirds of my people had publicly taken the pledge of temperance, and had solemnly said in the presence of God, before their altars, "For the love of Jesus Christ, and by the grace of God, I promise that I will never take any intoxicating drink, except as a medicine. I also pledge myself to do all in my power, by my words and example, to persuade others to make the same sacrifice." The majority of my people, among whom we counted the most degraded drunkards, were changed and reformed, not by me, surely, but by the visible, direct work of the great and merciful God, who alone can change the heart of man.

As a great number of people from the surrounding parishes, and even from Quebec, had come to hear me the third day through curiosity, the news of that marvelous work spread very quickly throughout the whole country. The press, both French and English, were unanimous in their praises and felicitations. But when the Protestants of Quebec were blessing God for that reform, the French Canadians, at the example of their priests denounced me as a fool and heretic.

The second day of our revival I had sent messages to four of the neighbouring curates, respectfully requesting them to come and see what the Lord was doing, and help me to bless Him. But they refused. They answered my note with their contemptuous silence. One only, the Rev. Mr. Roy, curate of Charlesbourg, deigned to write me a few words, which I copy here:

.  
Rev. Mr. Chiniquy, Curate of Beauport.

My dear Confrere: Please forgive me if I cannot forget the respect I owe to myself, enough to go and see your fooleries.

Truly yours,

Pierre Roy.  
Charlesbourg, March 5th, 1839.

The indignation of the bishop knew no bounds. A few days after, he ordered me to go to his palace and give an account of what he called my "strange conduct." When alone with me he said: "Is it possible, Mr. Chiniquy, that you have so soon forgotten my prohibition not to establish that ridiculous temperance society in your parish? Had you compromised yourself alone by that Protestant comedy for it is nothing but that I would remain silent, in my pity for you. But you have compromised our holy religion by introducing a society whose origin is clearly heretical. Last evening, the venerable Grand Vicar Demars told me that you would sooner or later become a Protestant, and that this was your first step. Do you not see that the Protestants only praise you? Do you not blush to be praised only by heretics? Without suspecting it, you are just entering a road which leads to your ruin. You have publicly covered yourself with such ridicule that I fear your usefulness is at an end, not only in Beauport, but in all my diocese. I do not conceal it from you: my first thought, when an eye-witness told me yesterday what you had done, was to interdict you. I have been prevented from taking that step

only by the hope that you will undo what you have done. I hope that you will yourself dissolve that anti-Catholic association, and promise to put an end to those novelties, which have too strong a smell of heresy to be tolerated by your bishop."

I answered: "My lord, your lordship has not forgotten that it was absolutely against my own will that I was appointed curate of Beauport; and God knows that you have only to say a word, and, without a murmur, I will give you my resignation, that you may put a better priest at the head of that people, which I consider, and which is really, today the noblest and the most sober people of Canada. But I will put a condition to the resignation of my position. It is, that I will be allowed to publish before the world that the Rev. Mr. Begin, my predecessor, has never been troubled by his bishop for having allowed his people, during twenty-three years, to swim in the mire of drunkenness; and that I have been disgraced by my bishop, and turned out from that same parish, for having been the instrument, by the mercy of God, in making them the most sober people in Canada."

The poor bishop felt, at once, that he could not stand on the ground he had taken with me. He was a few moments without knowing what to say. He saw also that his threats had no influence over me, and that I was not ready to undo what I had done. After a painful silence of a minute or two, he said: "Do you not see that the solemn promises you have extorted from those poor drunkards are rash and unwise; they will break them at the first opportunity? Their future state of degradation, after such an excitement, will be worse than the first."

I answered: "I would partake of your fears if that change were my work; but as it is the Lord's work, we have nothing to fear. The works of men are weak, and of short duration, but the works of God are solid and permanent. About the prophecy of the venerable Mr. Demars, that I have taken my first step towards Protestantism by turning a drunken into a sober people, I have only to say that if that prophecy be true, it would show that Protestantism is more apt than our holy religion to work for the glory of God and the good of the people. I hope that your lordship is not ready to accept that conclusion, and that you will not then trouble yourself with the premises. The venerable grand Vicar, with many other priests, would do better to come and see what the Lord is doing in Beauport, than to slander me and turn false prophets against its curate and people. My only answer to the remarks of your lordship, that the Protestants alone praise me, when the Roman Catholic priests and people condemn me, proves only one thing, viz., that Protestants, on this question, understand the Word of God, and have more respect for it than we Roman Catholics. It would prove also that they understand the interests of humanity better than we do, and that they have more generosity than we have, to sacrifice their selfish propensities to the good of all. I take the liberty of saying to your lordship, that in this, as in many other things, it is high time that we should open our eyes to our false position.

"Instead of remaining at the lowest step of the ladder of one of the most Christian virtues, temperance, we must raise ourselves to the top, where Protestants are reaping so many precious fruits. Besides, would your lordship be kind enough to tell me why I am denounced and abused here, and by my

fellow-priests and my bishop, for forming a temperance society in my parish, when Father Mathew, who wrote me lately to encourage and direct me in that work, is publicly praised by his bishops and blessed by the Pope for covering Ireland with temperance societies? Is your lordship ready to prove to me that Samson was a heretic in the camp of Israel when he fulfilled the promise made by his parents that he would never drink any wine, or beer; and John the Baptist, was not he a heretic and a Protestant as I am, when, to obey the voice of God, he did what I do today, with my dear people of Beauport?"

At that very moment, the sub-secretary entered to tell the bishop that a gentleman wanted to see him immediately on pressing business, and the bishop abruptly dismissed me, to my great comfort; and my impression was that he was as glad to get rid of me as I was to get rid of him.

With the exception of the Secretary, Mr. Cazeault, all the priests I met that day and the next month, either gave me the cold shoulder or overwhelmed me with their sarcasms. One of them who had friends in Beauport, was bold enough to try to go through the whole parish to turn me into ridicule by saying that I was half crazy, and the best thing the people could do was to drink moderately to my health when they went to town. But at the third house he met a woman, who, after listening to the bad advice he was giving to her husband, said to him: "I do not know if our pastor is a fool in making people sober, but I know you are a messenger of the devil, when you advise my husband to drink again. You know that he was one of the most desperate drunkards of Beauport. You personally know also what blows I have received from him when he was drunk; how poor and miserable we were; how many children had to run on the streets, half naked, and beg in order not to starve with me! Now that my husband has taken the pledge of temperance, we have every comfort; my dear children are well fed and clothed, and I find myself as in a little paradise. If you do not go out of this house at once, I will turn you out with my broomstick." And she would have fulfilled her promise, had not the priest had the good sense to disappear at the "double quick."

The next four months after the foundation of the society in Beauport, my position when with the other priests was very painful and humiliating. I consequently avoided their company as much as possible. And, as for my bishop, I took the resolution never to go and see him, except he should order me into his presence. But my merciful God indemnified me by the unspeakable joy I had in seeing the marvelous change wrought by Him among my dear people. Their fidelity in keeping the pledge was really wonderful, and soon became the object of admiration of the whole city of Quebec, and of the surrounding country. The change was sudden, so complete and so permanent, that the scoffing bishop and priests, with their friends, had, at last, to blush and be silent.

The public aspect of the parish was soon changed, the houses were repaired, the debts paid, the children well clad. But what spoke most eloquently about the marvelous reform was that the seven thriving saloons of Beauport were soon closed, and their owners forced to take other occupations. Peace, happiness, abundance, and industry, everywhere took the place of the riots, fighting, blasphemies and the squalid misery which prevailed before. The gratitude and respect of that noble people for their young curate knew no

bounds; as my love and admiration for them cannot be told by human words.

However, though the great majority of that good people had taken the pledge, and kept it honourably, there was a small minority, composed of the few who never had been drunkards, who had not yet enrolled themselves under our blessed banners. Though they were glad of the reform, it was very difficult to persuade them to give up their social glass! I thought it was my duty to show them in a tangible way, what I had so often proved with my words only, that the drinking of the social glass of wine, or of beer, is an act of folly, if not a crime. I asked my kind and learned friend, Dr. Douglas, to analyze, before the people, the very wine and beer used by them, to show that it was nothing else but a disgusting and deadly poison. He granted my favour. During four days that noble philanthropist extracted the alcohol, which is not only in the most common, but in the most costly and renowned wines, beer, brandy and whisky. He gave that alcohol to several cats and dogs, which died in a few minutes in the presence of the whole people.

These learned and most interesting experiments, coupled with his eloquent and scientific remarks, made a most profound impression. It was the corner-stone of the holy edifice which our merciful God built with His own hands in Beauport. The few recalcitrants joined with the rest of their dear friends.

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## What famous men had to say about the Jesuit Order

"My history of the **Jesuits** is not eloquently written, but it is supported by unquestionable authorities, [and] is very particular and very horrible. Their [the **Jesuit Order**' s] restoration [in 1814 by Pope Pius VII] is indeed a step toward darkness, cruelty, despotism, [and] death. ... I do not like the appearance of the **Jesuits**. If ever there was a body of men who merited eternal damnation on earth and in hell, it is this **Society of [Ignatius de] Loyola**."

John Adams (1735-1826; 2nd President of the United States)



John Adams



From my research and materials people have been sending me, I have been thinking more and more that all roads indeed do lead to Rome, and specifically to the *Vatican*! Can you think of any State that has had such sway of the minds of so many for such a long history as the Holy Roman Empire had, and continues to have to this day? Their temporal power only *appears* to be broken. This is merely my opinion, of course, but I think the quotes below speak for themselves. Did these men really say them? If they did, I think they carry some weight. If they *didn't* say them, prove it to me and I shall

remove them from my blog.

I found these quotes on

<http://letsrollforums.com/jesuit-quotes-citations-t14412.html> and <http://v666.wordpress.com/2007/02/21/quotes-concerning-jesuits-which-all-should-read/> And from <http://calltodecision.com/qct.htm> I took only the ones of whom I consider to be authoritative figures from history.



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"Between 1555 and 1931 the Society of Jesus [i.e., the Jesuit Order] was expelled from at least 83 countries, city states and cities, for engaging in political intrigue and subversion plots against the welfare of the State, according to the records of a Jesuit priest of repute [Thomas J. Campbell]. ...Practically every instance of expulsion was for political intrigue, political infiltration, political subversion, and inciting to political insurrection." (1987)

J.E.C. Shepherd (Canadian historian)



Abraham Lincoln

This [American Civil] war [of 1861-1865] would never have been possible without the sinister influence of the Jesuits. We owe it to popery that we now see our land reddened with the blood of her noblest sons. Though there were great differences of opinion between the South and the North on the question of slavery, neither Jeff Davis [President of the Confederacy] nor anyone of the leading men of the Confederacy would have dared to attack the North, had they not relied on the promises of the Jesuits, that under the mask of Democracy, the money and arms of the Roman Catholic, even the arms of France, were at their disposal if they would attack us. I pity the priests, the bishops and monks of Rome in the United States, when the people realize that they are, in great part,

responsible for the tears and the blood shed in this war. I conceal what I know on that subject from the knowledge of the nation, for if the people knew the whole truth, this war would turn into a religious war, and it would at once take a tenfold more savage and bloody character. It would become merciless as all religious wars are. It would become a war of extermination on both sides."

– *Abraham Lincoln (1809-1865; 16th President of the United States)*

"The Jesuits...are a secret society – a sort of Masonic order – with superadded features of revolting odiousness, and a thousand times more dangerous."

– *Samuel Morse (1791-1872; American inventor of the telegraph; author of the book [Foreign Conspiracy Against the Liberties of the United States](#))*

**"The Jesuits are a MILITARY organization, not a religious order. Their chief is a general of an army, not the mere father abbot of a monastery. And the aim of this organization is power – power in its most despotic exercise – absolute power, universal power, power to control the world by the volition of a single man [i.e., the Black Pope, the Superior General of the Jesuits]. Jesuitism is the most absolute of despotisms [sic] – and at the same time the greatest and most enormous of abuses."**–**Napoleon Bonaparte; 1769-1821**

The Jesuits...are simply the Romish army for the earthly sovereignty of the world in the future, with the Pontiff of Rome for emperor...that's their ideal. ...It is simple lust of power, of filthy earthly gain, of domination – something like a universal serfdom with them [i.e., the Jesuits] as masters – that's all they stand for. They don't even believe in God perhaps."

–*Fyodor Dostoyevsky (1821-1881; Russian novelist)*

The organization of the [Roman Catholic] Hierarchy is a complete military despotism, of which the Pope is the ostensible [i.e., apparent; seeming] head; but of which, the Black Pope [Ed. Note: The Superior General of the Jesuits], is the real head. The Black Pope is the head of the order of the Jesuits, and is called a General [i.e., the Superior General]. He not only has command of his own order, but [also] directs and controls the general policy of the [Roman Catholic] Church. He [the Black Pope] is the power behind the throne, and is the real potential head of the Hierarchy. The whole machine is under the strictest rules of military discipline. The whole thought and will of this machine, to plan, propose and execute, is found in its head. There is no independence of thought, or of action, in its subordinate parts. Implicit and

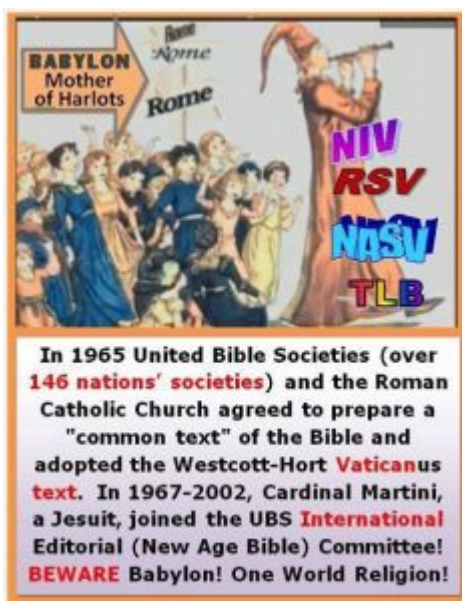
unquestioning obedience to the orders of superiors in authority, is the sworn duty of the priesthood of every grade..."

– *Brigadier General* [Thomas M. Harris](#) He wrote the book, "Rome's responsibility for the assassination of Abraham Lincoln" – which exposes the work of the Jesuits

"The presence of the Jesuits in any country, Romanist [i.e., Catholic] or Protestant, is likely to breed social disturbance."--  
*Lord Palmerston, a British statesman who served twice as Prime Minister of the United Kingdom in the mid-19th century.*

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