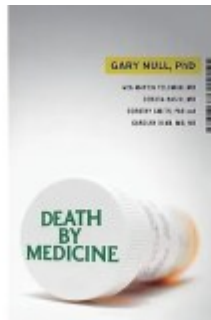


Death by Medicine – Truth About Pharma Drugs, by Gary Null



I first posted this article about drugs and medicine in 2015, but when I came across it the other day, I saw the video was no longer available. I found another copy of the video on YouTube and so I'm re-posting it today.

If the video is not visible on your phone, you can open it [by clicking on this link](#).

Transcription.

(Each paragraph is a different person talking.)

What do we need? Health care! When do we need it? Now!

We are really in a dire situation. Republican or Democrat, it steams along. This government is dominated by the pharmaceutical industry. And if it wants a drug approved, it will get it, regardless of the consequences to the American people.

When 50% of America has a chronic disease, something's wrong. It means we've failed at our health care system. It means we have a disease care system.

I don't think the public has begun to grasp the stranglehold of the pharmaceutical industry and the health insurance industry and the for-profit hospital industry and the nursing homes.

Drugs that have been said to be too unsafe to approve by the FDA's own medical reviewers have been approved over their objections and entered into the market, causing the very harms they predicted.

The FDA, in my opinion, has probably killed more Americans in this country than all the wars that the U.S. has ever fought combined.

The drugs themselves cause death, disability, further symptoms, which typically are further treated with other drugs.

As an ethical issue, they never think, gee, this is going to kill people, I shouldn't do it.

The pharmaceutical companies have one objective. That is not the health and safety of the individuals in this country, but the almighty dollar, the bottom line, making a buck.

They're going to become chronically ill. They're going to become chronically depressed. That's the expected end, and that's why they will need to be on these drugs for life. We're not killing them quickly, but we're taking their lives away.

The FDA approves unsafe medical devices, unsafe prescription drugs that harm Americans, and they spend any extra energy they have after approving drugs to go after natural product manufacturers to make sure that there is no competition to their client, the pharmaceutical industry.

One of the oldest activities in the world is eliminating economic competitors. Food, clean, safe, natural food, and high-potency nutrients are the economic competitors to expensive, dangerous, patentable drugs. It's a war being fought in your body.

We need to have a constitutional amendment. We need health freedom. We should have the right to choose the kind of care that we want.

It's a corporate zeitgeist. It's much more profitable to fix things than to prevent things. It's much more profitable to chalk up hospital stays than to help people stay out at night.

Unfortunately, our Congress has not supported We the People. It's really looking at trying to support corporate America.

We have to rethink our entire philosophical underpinnings. Actually, in a way, it means going back to the basic democratic principles that were set up when we started this experiment as a nation.

We have a government at present that every member of which has sworn to uphold the Constitution. We are in deep crisis, not just for our poor health care, but for our democracy itself.

We have to have a system of medicine where our patients are not being killed by the treatments. And unfortunately, today, they are being killed in such huge numbers that modern medicine, as practiced in America today, is a crime against humanity.

How can you possibly, as a human being, be willing to sacrifice others' lives, particularly the lives of youth, in order to placate financial interests?

We have a system of medicine that's broken that by itself is killing at least 700,000 people a year. Some people are dying since they don't have health insurance, but what about the number of people who are dying because of the current system?

All the industrialized democratic countries have found a way to have universal health care sponsored and guaranteed by the government. \$2.3

trillion, one-sixth of our whole gross domestic product, \$7,200 for every person in this country, and twice as much as the next three countries in the world, Switzerland, France, Germany. We spend \$7,200 per capita. They spend \$3,200. All the measurements that we use to define good or bad in a health system, we are never near the top. Sometimes we're remarkably close to third-world nations.

This is not a privilege. It is a right that every human being as a human being has, and the health care system has to be organized in such a way that that is the guiding premise and not the transformation of health care into a commodity to be sold and a profit to be made on it.

Like many people, I would love to see some form of universal health care that's focused on health and care, that's focused on real prevention, but we're not getting that. Because of the poisons that are being injected into people, even though they're called therapies, because of the disinformation that is given to patients by our drug companies and our misinformed physicians, the number of people dying from that dwarfs the numbers of Americans who, sadly, are dying from lack of care.

Now, my daughter went to medical school 30 years ago and was taught as an incoming medical student that 50% of hospital admissions are due to iatrogenic diseases, doctor-caused diseases. In other words, the health care system was admitting, in training new doctors, that half the health care problems that they were going to be facing were going to be caused by themselves.

Our culture is replete with chronic disease. Every chronic disease is a massive profit producer for the people who produce drugs, every single one of them. These things exist not so much because they were allowed to exist as because they were created. You can call it ADD, you can call it obesity, whatever it is, when you have people who go from the age of, let's say, 15 to the age of 65 in a chronic, depressed health situation. Massive amounts of profit are made off each one of those individuals.

About 100 years ago, things were really beginning to change in the United States. We were changing from an agrarian economy to an industrial economy, and these titans of industry really wanted to be able to control not only the United States, but the world financial system as a whole. When the Rockefellers took over the allopathic medicine, the Rockefellers were also in charge of the oil industry and the chemical industry, and they also made an alliance with a huge German concern called IG Pharma, which was a big chemical industry in Germany. So there is an interplay between what was called the money power from the early part of the 20th century, who held board positions in many of these corporations.

When the Rockefellers took over the medical schools, there were many types of medical education in the United States. There were homeopathic doctors, and there were naturopathic doctors who were using natural medicines to heal, and they were having very good outcomes. Once the Rockefellers took over the system, they closed down those other schools, and they only promoted the sale of their drugs, they promoted surgery, and they promoted radiation.

Well, there's a kind of sociological theory about paradigm shift, and it goes something like this. You have, let us say, the medical community. All the doctors in the United States, they are a community, and they have a kind of mythology, which is supported by everybody believing the same thing. When you go to medical school, you're indoctrinated with this kind of religious dogma. So if the pharmaceutical industry profits by selling medicine, but the industry profits by selling more and more of them, then the industry pays doctors to prescribe them and so on. We see a mafia-like monster has afflicted this community. So the Hippocratic Oath, the ordinary altruism of people in a community, is subverted by this capitalistic pressure.

This is the problem with not only the medicine people, but in all spheres of science. There is real vested interest in keeping the imperfect science because too much has been invested, and large systems have developed, just like this \$2.7 trillion part of the economy that health care costs represent in this country. So this investment makes it the most difficult to change anything, especially to change the basic metaphysics. Because if we did that, then it would turn out that the emperor is largely naked, and we don't really need this expansive system.

Medicine's invaluable. You'd never throw it away. I have the highest respect for the technologies, for the drugs when they're used appropriately, and for the doctors themselves to want to do the right thing. But that's not the whole story. That's only what you use when it's necessary. Those fantastic microsurgeries that are done by robots, the heart transplants and kidney transplants, all those things that we're doing, they're magical. Why would you throw it away? It's just that it's not the first thing we should use. It's the last thing we should use. And if we come to our senses, we look at lifestyle as the medicine that has always been the medicine we should have and certainly the medicine of the future, we're going to be a healthy country.

Now, if I was in trouble and I needed allopathic care, I wouldn't hesitate to get it. But there are many paths to health care, and a comprehensive approach to health care must include integrative medicine, a complementary, alternative approach to medicine that would look at all the options. There are as many paths to health as there are individuals, but we just focus on one path in particular, and that is the allopathic practice. But practitioners will tell you that they're often limited in their means to treat many types of ailments.

We clearly need health care, there's no question, but the health care that we need is more on the acute traumatic health care, where we have services that are in phenomenal surgeons and neurosurgeons and orthopedic surgeons that can address the traumas that result from being involved in accidents that cannot be altered by traditional lifestyle approaches.

So if we live in a culture and in a context that is forever handing us fears and handing us diseases and pathologies that we need to worry about, we begin to incorporate those into our worldview and into our model of ourselves. Many illnesses that we see today have kind of been trumped up or exaggerated in ways that promote the pharmaceutical industry or promote various ways in

which there's profit built in, rather than the kind of turning of the table and starting to look at social profit and social welfare.

It's Christmas Eve, and we're so excited. He's made it to 50. Hope you make it another 50, Dave. We love you.

Meet David and Cheryl Knight. They live in Washington State, and for over a decade, Cheryl has been plagued by the side effects of prescription drugs. Right now, though, it's Christmas 2007. The Knights are about to enter a Kofkin (???) nightmare, one that will kill David's father and put Cheryl into a mental hospital, all due to prescription drugs.

And as for me, this is the year of the myofascial pain lockup. Yes, I'm seeing my physical therapist three times a week. We've made some progress, but we're still working on trying to relax muscles.

We will hear their story in this documentary.

Our life has turned to absolute hell on wheels.

There's this evil force in this room.

My wife was prescribed Klonopin and Ativan for chronic pain and muscle spasms. It's been about eight months, and we are experiencing a living hell. Doctors are not willing to help. The more I get on the Internet, the more I read, the more nauseated I become. So we are trying to take her off here at home. She is, quote, off the Klonopin at this point. Of course, whether she's still having withdrawals from that is anybody's guess. And we have tried to taper the Ativan about one-fourth of the dose.

I'm going to document this event. I'm going to film her, and I'm going to show you what this is like to go through. If for some reason we as a family don't make it through, you'll know why.

One friend of mine went to Harvard Business School, and on his very first day in class, they were given a test case that you're a drug company, and a couple of people have died from your over-the-counter drug. What do you do? Do you recall the drug? Do you calculate the damages? What? And my friend, who didn't know yet how things operated in this school, immediately said, recall the product. And everybody laughed in the room, and the teacher said, have you calculated how many lives you can afford to lose before you need to recall?

When someone dies by iatrogenic causes, it means that the health care system itself is actually the cause of the death.

Too many people are being harmed by the products that the industry is putting forth. When a drug is put on the market, they call it a cost-benefit ratio. How much harm is it going to do against how much good it's going to do? But the question is, how many people do we have to harm in order to get the good?

Pharmaceutical companies lobby Congress directly. They lobby decision-makers and influence policy decisions. The pharmaceutical industry doesn't stop

there. The pharmaceutical industry, also through direct-to-consumer advertising, creates a demand for their products with oftentimes misleading ads.

When you get a delusion running, when society starts embracing the story that there are these chemical imbalances, and then they start saying, well, kids have them, teenagers have them, and they start believing that these drugs are fixing something wrong, then the story just continues to get more and more out of control as financial forces try to keep on expanding the market for those drugs. So what do we end up with? We end up with people at major academic centers trying to tell us that 2-year-olds and 3-year-olds can be diagnosed, quote, with bipolar disorder and can benefit from being put on antipsychotic medications. And no other society's doing it.

Everybody else thinks it's ludicrous. No one believes really it's going to end up well. We're killing the kids. We're not killing them quickly, but we're taking their lives away. And that's what we should admit we're doing, and we're doing it for capitalistic reasons. It's a capitalist story. It's a story about expanding the market for psychiatric drugs.

One thing that a lot of parents don't want to admit is just what a nuisance kids are. It gets in the way of the life that they want to live and lead and now if you're from the working class and you're poor, both parents are having to work, and sometimes more than one job, each of these parents. And so it's very difficult to be able to do the job of raising the kids. And the pharmaceutical companies and the doctors have found a convenient way to prescribe pills so that these people can continue to work lousy jobs for little pay where they're overworked, they don't get paid for overtime, etc., etc., and don't worry about your kids because they're okay. They're properly medicated. They'll behave themselves.

One of the problems with the DSM (Diagnostic and Statistical Manual of Mental Disorders) is so much jockeying in terms of getting new disorders into the manual, in part because the manual has an extraordinary, I think unmerited authority. Something like passive-aggressive personality disorder is characterized by dawdling over doing laundry and groceries. I mean factors like that are actually published in that scientific quote-unquote manual. They have listings under oppositional disorder for children including negativistic, disobedient, and ineffective. I mean that's actually there. Ineffective, as a child, what does that mean?

Drug companies literally monitor what is taught, and influence, if not control, what is taught in medical schools. Drug companies also sponsor much of medical school research. The research budget is derived from drug companies. Many, many years ago, the federal government used to fund research at medical schools, but now more and more of that research is actually funded directly by medical schools themselves.

Big pharmaceutical companies are not so much eager to cure people because then they won't need their medicines, but to keep people alive and slightly sick, but in a curable way. This is at least the best way. If they die, they're out of the picture. If they're healthy, they're out of the picture.

They have to be slightly sick so that they constantly will need medication to make themselves feel at least healthier.

Today we have Big Pharma, and they say all hope is in this little pill, and if you take this, you're going to be well. Well, the fact of the matter is that while America's tremendous consumption of pharmaceuticals occurs in quantum leaps every year, the fact of the matter is that our health care costs keep going up. So maybe those drugs, which in some cases can provide relief to people, maybe they're not the only solution.

On 9/11, we lost 3,000 people. Every year in this country, we've lost over 100,000 people to pharmaceutical drugs. That means we've lost over a million people to the pharmaceutical industry in the nine years since 9/11. And yet we're not chasing pharmaceutical terrorists all over the world. Do we really live in a rational time that the killing of a million people is just a ho-hum kind of event? I think we need to reorder our priorities.

There's going to come a day where we are all, all of us, adults and children alike, are diagnosed with at least one disorder, maybe up to a dozen disorders, and we are put on mandatory medications. And if we disagree with that, they'll say we suffer from obedience defiance disorder, and we'll be put on a different set of drugs to treat that disorder, or we'll be thrown in jail until we agree to take those drugs. It's that crazy.

Another piece of the puzzle is the drug rep. And this would be the lady in the high heels, very short and tight skirt, who comes to doctors' offices and hands out goodies.

The companies are hiring reps that really have no science or medical background. They are not doctors, typically. They are not pharmacists. They are not nurses. They're oftentimes business majors and music majors and drama majors, and they're telling your doctors how to prescribe drugs to you, the patient.

And they are given sales goals. They are to call in doctors to explain the drugs and how the other drugs might not be so helpful, to get the doctor to take these samples and to prescribe these drugs. Now, when a doctor writes a prescription, that prescription is entered into a database. This information is sold to the drug companies who then use it to give to the drug reps. And so if you are a doctor who's prescribing a lot of the drug, that drug rep is instructed to give you expensive gifts. If your profile falls off, it's also the drug rep that is sent to your office to give you a dressing down. So then you have drug rep as disciplinarian.

I was being told to minimize side effects, that I was disseminating misinformation and disinformation campaigns. I knew that I was not giving fair, balanced information to doctors, therefore doctors couldn't give fair, balanced information to their patients. So I started being disheartened while I was still in the industry about the industry itself, because I knew that the job that I was originally tasked to do, that that wasn't what my job was anymore, that my job was a marketing job, that I was there to build the bottom line of the company, that I was there to grow market share and

influence physicians' prescribing habits.

While I was a pharmaceutical sales representative, when we were interacting with physicians, we were constantly trying to downplay side effects, minimize side effects, if those questions were raised by the physician. And we were trained to skillfully sidestep those questions and to not provide full disclosure about the potential devastating effects of certain medications. Many medications do not have severe long-term crippling side effects, but others do. And unfortunately and ironically, that's what happened to me. I've been suffering from disabling symptoms now for many years from an antibiotic called Levaquin, which is a fluoroquinolone antibiotic that has a black box warning associated with its use. And despite that warning, it's still being prescribed indiscriminately and without warning to patients. And many people are losing their jobs, they're losing their homes, family, because of the devastating and crippling side effects of Levaquin and Cipro and other fluoroquinolone antibiotics. And I think it's criminal that these drugs are still being prescribed as a first line of treatment for minor infections. Levaquin and Cipro and other fluoroquinolone antibiotics should be reserved for serious and life-threatening infections.

I was very grateful that I had the experience and knowledge that I did about the psychiatric drugs that I had sold because I identified these were drug reactions. So I knew that as my mental state was deteriorating, that it wasn't me, that I wasn't crazy. This was mediated by the drugs that I had taken. And so I just kept clinging to the fact that I had to have a washout, that I had to detoxify the body from the drug. And so I begged my husband and I begged several of my closest friends to not put me in a mental institution because I had visited them in my career, and I knew that once that I got behind those closed doors of that mental institution, that they could do anything they wanted to, including electroshock therapy. So I knew that my recovery depended on the detoxification of my body. And I knew that if I got into the hospital, a detoxification would not be offered to me. I would be pumped full of any kind of drug that they needed in order to keep me quiet or to restrain me. So it actually took me a period of 12 years to completely detoxify my body and to get back to some semblance of normalcy to where I felt like I was before I had the adverse event.

The other thing that happens with drug reps is that they present data to the doctor that may not be entirely truthful. And this was seen with OxyContin, the pain drug, where drug reps told doctors, these are not addictive, this is different, this is not your run-of-the-mill narcotic, this is the one narcotic known to man that your patient will not get addicted to. And it literally touched off an OxyContin epidemic throughout the United States.

Our drug is clearly the most efficacious.

Vivex offers your patients unsurpassed clinical efficacy.

Proven efficacy.

This is absolutely the most efficacious drug your patients can use. (And she laughs.)

My wife has had TMJ (temporomandibular joint). Her front teeth did not actually come together. She had a lot of pain. We went to her primary doctor. He started giving her Vicodin for pain control. We didn't want a drug intervention, but that was what was basically forced upon her. Basically, she got put on benzodiazepines, and Neurontin, Vicodin ES, eventually on Abilify, Remeron, Benlafaxine, Vistral, just a real cocktail of drugs. And, of course, our experience is that in the process of finally discovering that the drugs could be the problem, we tried to start a taper program at home because I couldn't get the doctors to do it for me. We learned about half-lives. We learned about the potency of these superbenzos now that are many, many times stronger than Valium ever was. We learned what it was like to try to relate to the medical community. They keep wanting to tell you that you have an underlining problem. They never want to look at the drugs as a possible cause of it. We had an argument with the final doctor as to the speed at which he was going to come off these drugs. I went ahead and said, OK, that's fine, if you think you can get her off in eight weeks, that's fine, but I think you're going to crash her. Well, he crashed her. She probably was 24 hours from dying. We took her to the hospital, and she was whisked off to a psych ward. At that point, they just introduced all kinds of psychotropic drugs, neuroleptics, antipsychotics, antidepressants. They wanted to do electroconvulsive shock therapy, and we absolutely refused. They moved her to the state mental hospital, and I followed her in the camper, and I was by her side for three months, and I made sure she saw me every single day, sometimes several times a day, so she wouldn't be afraid. And I just watched this horrible deterioration process. I went in and talked to the doctors. I said, you need to give her a drug holiday. She's been on drugs for three years now. I know it's the drugs. We were finally able to get her released. Got a homeopathic doctor. We finally got her off of drugs completely a year ago, so now today we're about 13 months off the drugs. We're seeing a stock market recovery. It's up and down.

You have to wake up. You can't just take the pill. You can't take that purple pill, you know, that Prilosec, or that other acid-blocking drug, and go eat the whole pizza and think it's okay.

A particularly egregious drug that the FDA allowed to come onto the market was called Ketek, K-E-T-E-K. It was supposed to be used for antibiotic-resistant infections. Unfortunately, it promoted liver failure. It turns out that the studies that were done to validate the safety weren't done. In fact, the doctor who was overseeing these studies received \$400 per patient and enrolled 400 fictitious people into these studies and showed that, of course, none of these people had any adverse effects from Ketek because, of course, these people didn't exist. Now here's where the story really gets bad. Even after the FDA discovered that the data submitted to them by the company was fraudulent, they still presented it to the Congressional Investigative Committees. The result was the media picked up on this and proclaimed that this drug was shown to be safe in all these studies, studies that never occurred. So the drug Ketek, when it first came out, by the way, was selling for over \$1,000 for 60 tablets, and it's now come down to \$285. The company's reduced the price. The FDA allows that drug to stay on the market.

Bayer has known for years that its drug, Treosol, had all kinds of complications involving kidney shutdown. And Bayer did a study with 67,000 patients. Bayer failed to give their own internal data to the FDA.

(End of transcription. Please see the video to listen to all of it.)

I am 74 years old now and glad to not be reliant on any medication whatsoever. Hallelujah!

Japanese Doctors Warn About the Side Effects of the COVID-19 Vaccines



This is a transcript of a press conference called by Japanese physicians. Throughout the decades when I lived in Japan, it's been my observation that most Japanese are honest people and are not easily deceived by the media. When they encounter difficulties, they'll do an honest investigation of the problem and won't be easily swayed by others.

Transcript

We are the General Incorporated Association of the Vaccine Injuries Study Group. We now have this press conference to report on the results of our study since its establishment. My name is Takeguchi, and I will be moderating the conference.

First of all, I would like to take this opportunity to express my condolences to those who have passed away due to health issues after receiving the COVID-19 vaccine. Furthermore, I extend my best wishes to those who have suffered health issues and those who are currently struggling with symptoms.

(Next speaker)

A systematic review of the literature has revealed some surprising facts. Thousands of papers have reported side effects after vaccination, which affect every organ without exception, ranging from ophthalmology (the diagnosis and treatment of eye disorders) to general medicine, to psychiatry. We have compiled this information into a paper that was published yesterday.

These documents have been preliminarily investigated by a group of volunteer physicians. They saw how many cases have been reported by Japanese academic societies. This kind of reporting on drug side effects or the like is unprecedented.

As my specialty is cancer, chemotherapy drugs are plagued with side effects, but the patterns are known and predetermined. The patterns of side effects caused by this (COVID-19) vaccine are not determined. They can occur throughout the body. Multiple diseases can occur simultaneously. Doctors have never seen such a thing. This is the candid opinion of the medical profession.

Japanese doctors are also trying hard, but they face various obstructions. There's this sentiment of 'Why report something like vaccine damage?' There are interferences in reporting. Such actions themselves hinder academic freedom, and in some academic departments, censorship is taking place such as in conference presentations and publications of academic papers. This is happening globally. Some journals are effectively practicing censorship.

We are working on a paper that is expected to be published soon. Once published, we will be able to report in detail. For example, the age-adjusted mortality rate for leukemia has increased, and there are significant findings of breast cancer, ovarian cancer, and so on. We will share the relevant information with everyone as we advise and request the government on how to proceed.

Next, Prof. Yasufumi Murakami, the director in charge of the testing method development working group, will explain the progress of the test development and future outlook.

Prof. Yasufumi Murakami: Thank you, everyone. One thing I want to say initially is that it is clear how the adverse effects occur, which is still having many victims today. **I believe the vaccine should be stopped immediately.**

The mechanism by which adverse effects occur is well understood; **the spike [protein] is toxic**. It's very clear what happens when you administer a toxic gene to a human. Another point is that the Lipid nanoparticles, they are also toxic.

The major problem is that we are injecting two toxic substances into people, one of which is that human cells are producing spike proteins. Since the immune system will attack this, it causes very violent reactions. Some cases occur within one or two weeks after injection, but there are also many cases that appear after one or two years.

Additionally, there is indeed such a thing as good and bad antibodies in humans, and an antibody called IgG4 actually suppresses immunity. Usually with vaccines, if an IgG4 antibody is induced, it is considered a failure. However, with the current messenger-type vaccines, a significant amount of IgG4 is being induced. When this happens, it plays tricks on various immune functions. Therefore, we want to thoroughly investigate what ratio of

Japanese people are experiencing this. We aim to carefully examine what level of IgG4 reacts with the spike protein that is present in each individual.

Of course, the problem is, we already understand these factors. Vaccines that have failed are still being administered, and the Ministry of Health, Labour and Welfare recognizes these failed vaccines. So I would like to stop them immediately, but even though I speak out against the vaccine in various places, they don't stop administering them at all. So we will clearly present evidence and publish it in articles one by one.

New speaker: So, we are working with Dr. Fukushima to create this database, and so far, about 201 types of diseases and 3,071 papers on side effects have been reported. **It is unprecedented in human history for a single vaccine to have this much literature out on it.** With this, we plan to present it to the nation and the Japanese government in the form of solid science that no one can dispute.

In the next slide you will find diseases of the heart, kidney, thyroid, diabetes, liver, skin, eyes, blood, nerves, systemic diseases, brain, and lungs, diseases across all medical fields have been reported as Prof. Fukushima states. The characteristic of the side effects of this vaccine is that they occur simultaneously within entire families.

As for the data, when diseases such as those of the heart, kidney, endocrine, and liver occur simultaneously with the range in which they occur, a tremendous number of papers are reported with many pages.

New speaker: Mental disorders, psychiatric symptoms, depression, mania, and anxiety, came up in abundance. It's endless. It's about understanding why this is happening. That's why, actually, with broader keywords, for example, not just COVID-19 vaccines but also SARS-CoV-2, messenger RNA vaccines, and the like, when you separate it out into various keywords, more and more results come up. So this is just a part of it. Even with what Dr. Inoue introduced earlier, it's just a part of what has been done with the PubMed database. There are things that won't be caught by PubMed. So like "Creutzfeldt-Jakob disease (CJD)", it's not caught, next slide.

However, there are such peer-reviewed papers out there from Dr. Montagnier who discovered HIV and received the Nobel Prize. It's a persuasive paper. But it disappeared. He was cautious from the beginning.

About the spike protein sequence, within the genes, you know, he was warning that if there's a prion-like (pathogenic type of misfolded protein) sequence, it could be very dangerous. Many scientists were warning about it. I too said it could be hazardous because of the possibility of prions. I discussed it with prion experts.

So, if you inject the vaccine into the muscle, it will be taken up by the surrounding cells. People who know nothing about medicine and biology don't think about such specific things, which is why they say it's an mRNA vaccine. However, if you know biology and medicine, such specific things don't happen. That is what we call off-target. Out of control beyond the target. It doesn't

know where to go. If it goes into the bloodstream, it goes to the brain, liver, and kidneys. What if it went everywhere? That's something people don't think about. This off-target problem hasn't been solved.

And even if that is solved, there are still many problems. Because these nanoparticles, which were inflammatory earlier, are environmental issues, especially plastic nanoparticles, which are the world's number one problem. They enter the brain. However, those who don't know anything say, "It's plastic, so it won't be digested, so it's okay to eat." They pretend to know, but it doesn't get digested. The person has no idea how toxic organic substances are attached to the surface of those plastic nanoparticles. So, with fragments of such knowledge, they exaggerate things and think they can go with this. They say, "I know! This is good!" So, honestly, they need to go back and redo from middle school biology to high school and university entrance exams.

As I mentioned earlier, medicine is still immature. Basically, we don't understand much about the principles of life. Now, this kind of thing has happened, so, turning adversity into fortune, we should learn again here what happens instead of saying, "Go for it, go for it" with the vaccines. Well, it's like, ignorance is bliss. That's what this world is about. **Taking vaccines has become a kind of faith. Vaccines centers, they're like a weird cult. They're now basically fallen into an infinite hell.**

Simply thinking that things can be understood with fragments of knowledge is a mistake.

(End of transcript.)

If you are Japanese or understand the Japanese language, [click here to listen to the press conference](#).

[The Rod of Asclepius – The Symbol of Medicine – Exposed!](#)



This article is by my friend Brian Klunder who sent me PDF files. I converted it to web format to make it easy to read from a small screen.

And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. –

Revelation 18:23

In Greek mythology, the Rod of Asclepius is a serpent-entwined rod wielded by the Greek god Asclepius, a deity associated with healing and medicine. In modern times, it is the predominant symbol for medicine and health care. – Wikipedia

We are told that the snake is a symbol of medicine...BUT WHY?

Rod Of Asclepius Symbol Of Medicine

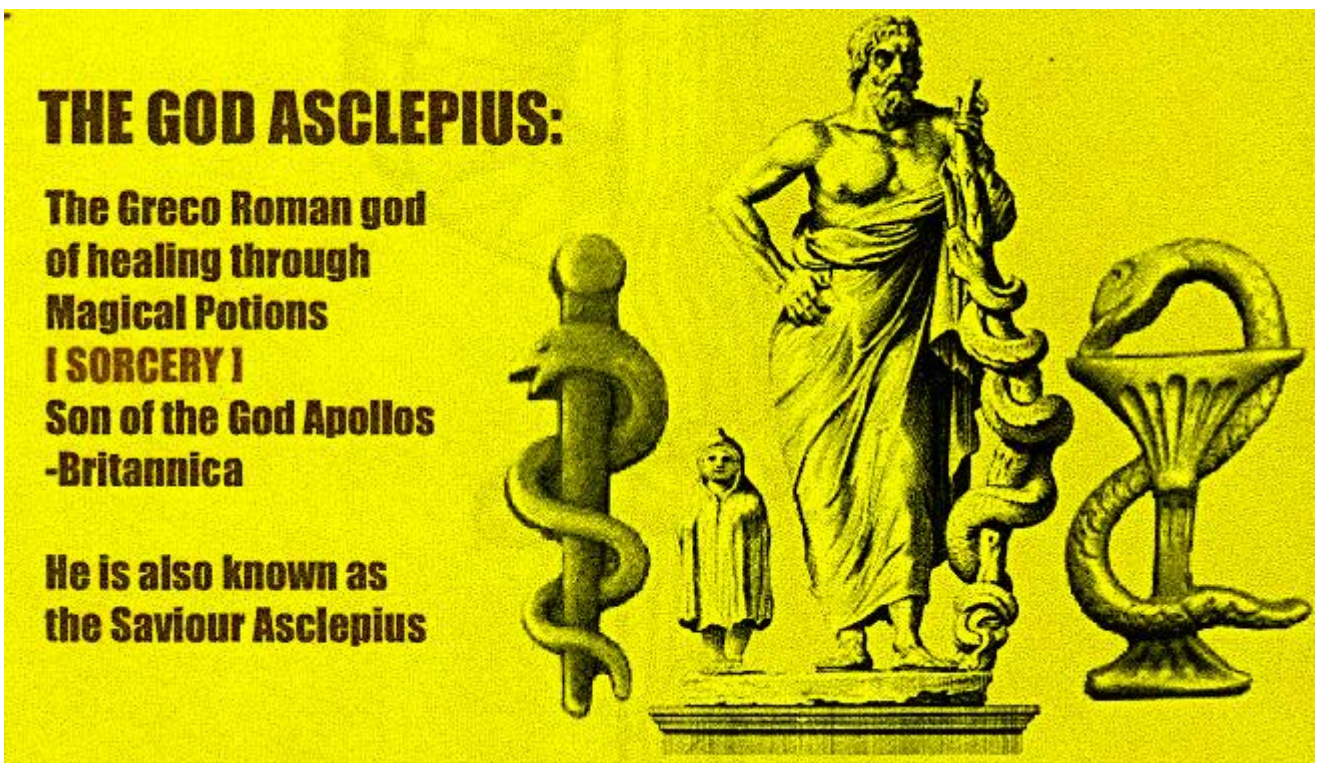
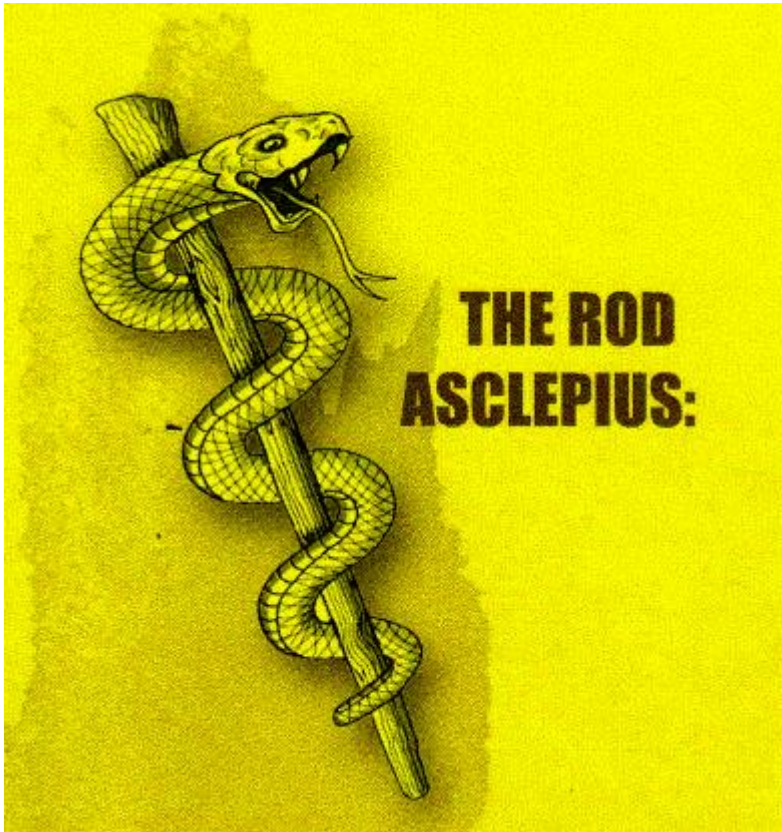
Does it represent the brass serpent of Moses in the desert? Not a chance!

Here's the short version. The Lord gave the people a serpent to look upon for healing and as usual they turned it into an idol (snake worship) until it was destroyed 700 years later in 700 BC (2nd Kings 18:4). But it was too late. The enemy turned the idol into the cult of Asclepius around 460 BC invading Greece, Rome and Europe.

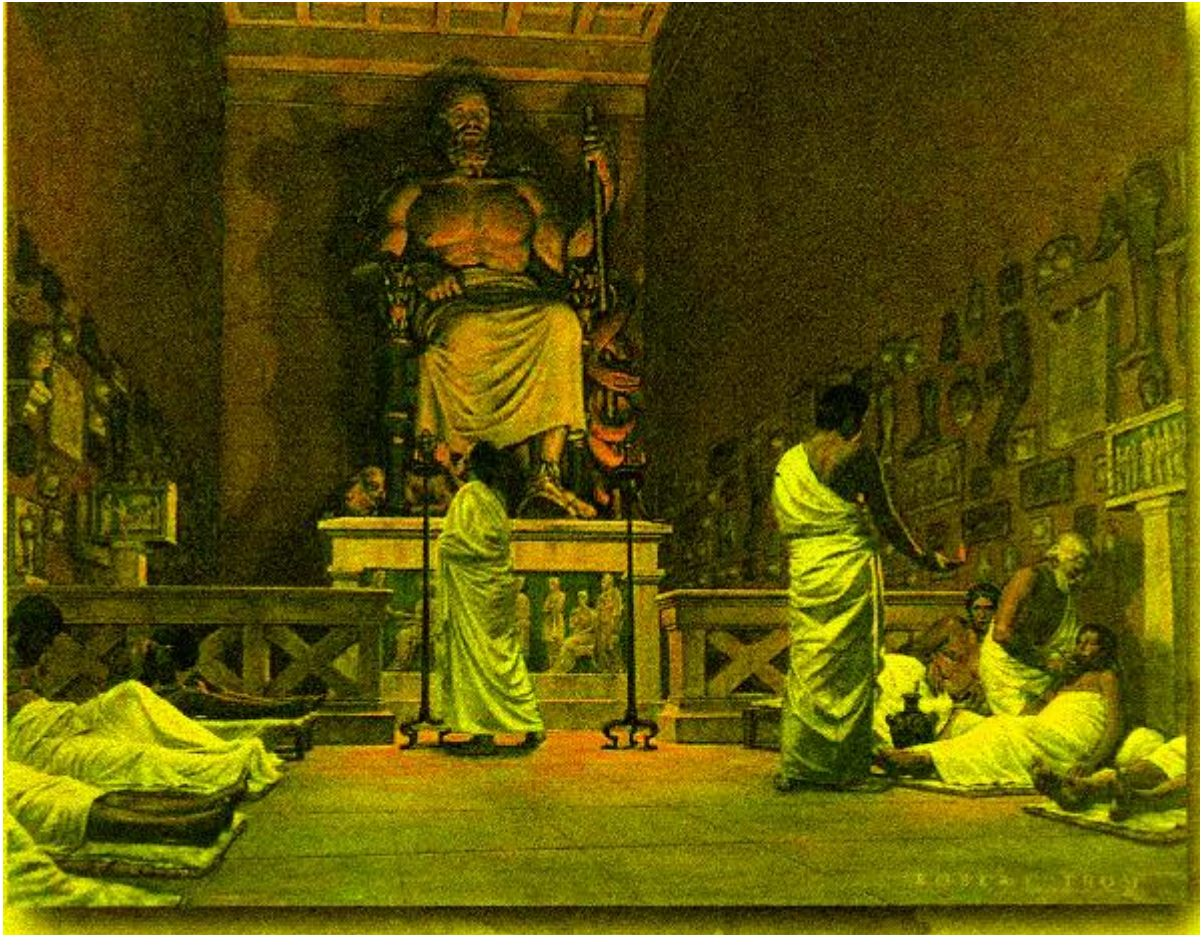


So where did the snake symbols come from?

In order to understand, we must enter the world of Greek mythology; A collection of myths belonging to a religious culture.



TEMPLE OF ASCLEPIUS



This is where the sick would come for healing. It was known as the “Seat of Satan” in Pergamus, Revelation 2:13

Asclepius was referred to as “Saviour Asclepius” in the temple. The temple floor would be covered in what they believed to be healing snakes in honor of the god. This theme prevailed as new temples were founded throughout the classical world.

Hygeia, the daughter and assistant of Asclepius



Do you notice the snake drinking from the bowl of wisdom?

The bowl of Hygieia is the most widely recognized international symbol of the pharmacy industry.

The serpent drinking from the bowl of wisdom represents the deceptive character of Satan deceiving people today.



CADUCEUS 3500 BC:

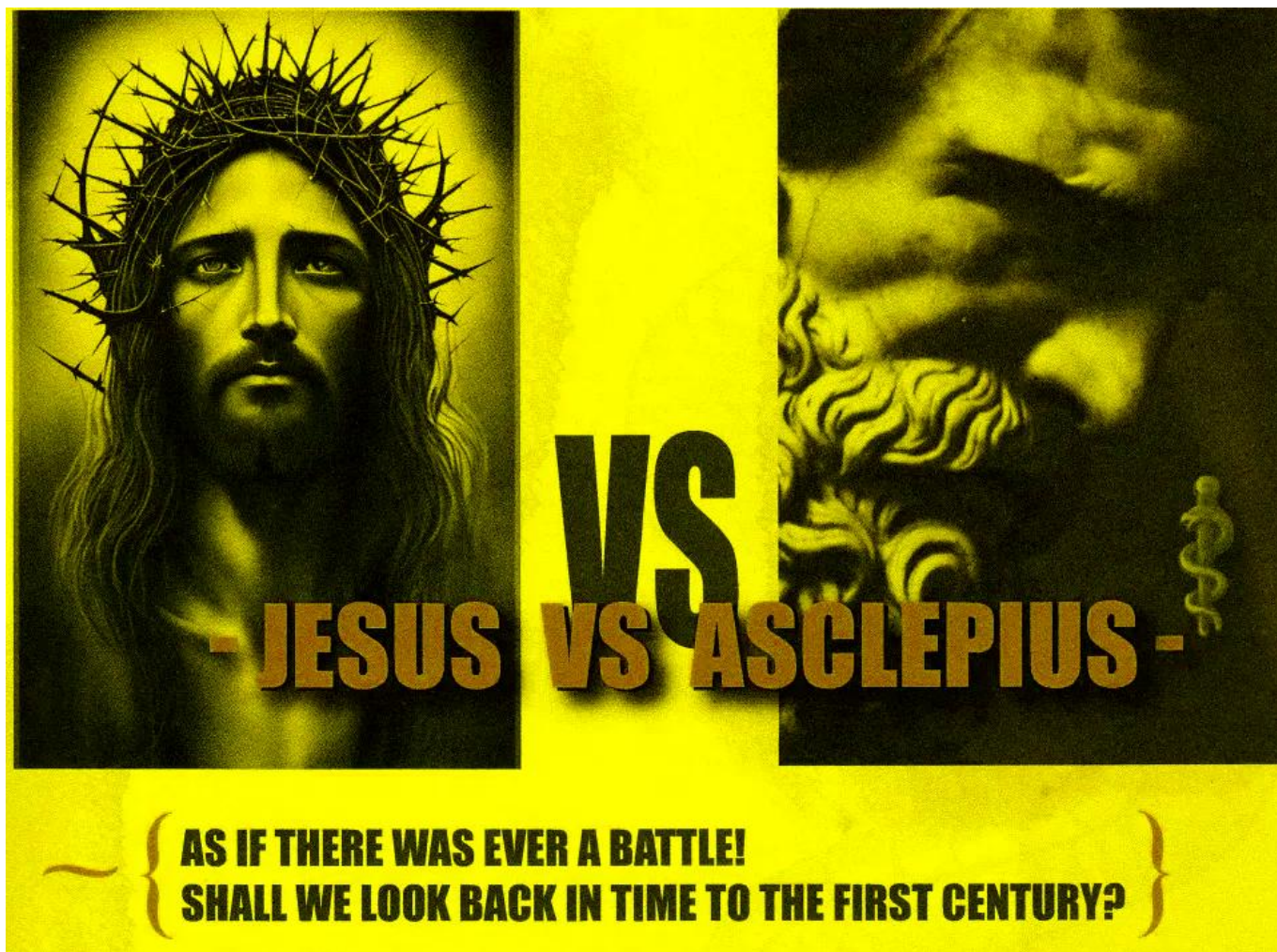
This was the staff of the god...Hermes, father of Hermaphrodite, [both sex organs]

In Greek mythology and in the occultic world, the caduceus has nothing to do with health or medicine.

So why has modern medicine adopted the symbol? It's only purpose was for magic and to protect thieves and merchants.

It is the spirit behind the deletion of the genders that's so prevalent in our society today.

Are you connecting the dots?



Did you know when Christians began their battle against the pagan gods for the souls of mankind, Asclepius was the leading deity in the struggle between the dying world of the pagans and the rising world of the Christians?

["Edelstien and Edelstein" – Asclepius, A Collection and Interpretation of the Testimonies) Stone Masons were beheaded for refusing to make statues to Asclepius. Christians were burned alive in Pergamum for refusing to sacrifice to the gods.

Early Christian Martyrs refused to worship the Cult of Asclepius in the times of Diocletian.

ASCLEPIUS: "THE COUNTERFEIT JESUS"

The Old Testament prophesied that a Saviour would come healing the sick and raising the dead. Satan, who opposes everything God does, preempted the arrival of the Messiah by sending Asclepius as a counterfeit god of medicine.

As Justin Martyr said (1st century Christian apologist), "And when he (the devil) brings forth Asclepius as the raiser of the dead and healer of other diseases, may I not say that in this matter likewise he has imitated the prophecies of Christ."

Eusebius, the "father of church history", called Asclepius, "The god who does not cure souls but destroys them. The one who draws men away from their true

Saviour."

PHARMAKEIA + SORCERY = PHARMACUETICAL

1823 For by your
Pharmakeia all nations
were decieved.
- Revelation 18:23



THE GREEK DRACHMA

This is the Greek Drachma up until 2001. Note the Rod of Asclepius and the serpents healing the patient to the left of the rod.

**{ YOU MAY BE THINKING - WHATEVER
WHAT HAS THIS GOT TO DO WITH NOW ? }**

As we speak, the WHO is forming the global PLANDEMIC treaty for WORLD HEALTH DOMINATION for when the next scheduled PLANDEMIC is unleashed.

**PARACELSUS: "THE ALCHEMIST
WHO WED MEDICINE TO MAGIC"** -Science History Institute



ANCIENT GREEK COIN
ASCLEPIUS
PERGAMON in Mysia 200BC



World Health Organization

Let's meet the father of the modern pharmaceutical industry (Toxicology/Pharmacology). Ever wonder why there are so many metals in vaccines? I sure have and here is why:

Paracelsus was an occultist, alchemist and astrologer (1500's) who theorized it was the planetary alignment that was the reason for your ill health. But hey, no worries! His toxic metals potion blend will do the trick! But just ignore the Alzheimer's disease, Dementia, Autism and all the other heavy metal diseases that are a result of his venomous blend.

**IF YOU BELIEVE THAT PEOPLE
NEED TO BE INJECTED WITH
CARCINOGENS, TOXINS, ABORTED FETAL
CELLS, ANIMAL DNA, PARASITES,
ANTIBIOTICS, FUNGI, INSECTICIDES,
DISINFECTANTS, ETC.
IN ORDER TO BE “HEALTHY”
YOU MAY NEED TO RE-EVALUATE
WHO THE
“CONSPIRACY THEORIST” is!**

Did you know the original Hippocratic oath that doctors made was to Asclepius?

The early church forefathers clearly saw Satan's deceiving hand at work. Do you?

LET'S DO A QUICK RECAP OF WHAT WE LEARNED AND ANSWER THE ORIGINAL QUESTION OF: WHY SNAKES?

Obviously, it's symbolism, Right? But allow me to expand what that really means. Imagine running for your life in the dead of night, trying to escape a murderous gang, and you stumble upon two houses.



Without a moments hesitation you ran into the house with the cross, right?

But why?

Because that symbol marked ownership. You recognized the spirit behind the symbol controlled the territory you were about to enter.

BUT DOES THE BIBLE HAVE ANYTHING TO SAY ABOUT – SATANIC SYMBOLS?

Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon. – Acts 7:43

Note:The so called “Star of David” on the Israeli flag is actually the star of the pagan god Remphan! How many Christians or Jews know that? Ref: [The Star of David? Or the Star of Remphan!](#) And also: [The ‘Star of David’ Is A Satanic Hexagram](#)

As Christians, we can all agree that the modern day abortion industry is just Molech worship repackaged. Children are being sacrificed for comfort and prosperity. But doesn't an aborted baby being sacrificed for the lie of promising health and protection fall into that same definition of aborted fetal cells for vaccines argument? Of course it does! Think Christian! Do we partake in the sacrifice of a murdered baby for our benefit? Do we “do evil so that good may come?” What has the Lord to say about this?

And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

– Leviticus 20:3

My friends, if all the nations are deceived by the pharmaceutical industry {Revelation 18:23} then should we not struggle and work through this scripture? Could it be, we also have defiled our sanctuary by participating? And is ignorance a worthy defense, when we stand before the throne?

Let's explore the answers through the lens of God – SHALL WE?

(That's all for now until Brian sends more!)

[Japan Rescued Polish Orphans from Siberia at the end of World War One](#)



This is the story of when Japan rescued Polish orphans from Siberia at the end of World War One. I translated it from Japanese to English from the YouTube with the help of my Japanese friend Yoko Ishikawa:

The untold story of why Poland is friends with Japan!

Praise to the non-discriminatory Japanese nurse for her help and support.

This is a heart moving true story.

In 1989, Poland changed significantly due to democratization from the former

communist bloc which resulted in its rapid economic growth. In 21 consecutive years, Poland's GNP has the only positive growth in Europe. It has maintained this growth in spite of the euro crisis and the collapse of Lehman Brothers.

Poland has a surprisingly warm friendly relationship with Japan. A popular department of the prestigious University of Warsaw is the Japan Department of Japanese martial arts boom such as kendo.

In 1920, after the First World War, during the civil war of the Russian Revolution, many Polish citizens were detained in Siberia. They could not use the land route of the Trans-Siberian Railway during the war to escape from Russia, and even if they did manage to return to Poland, their house was gone.

The Polish people were dying one after another in a land of extreme cold. Poland in an effort to save just the children who lost their parents, issued a letter, a life-saving petition to the United States and the United Kingdom. The petition asked for transportation and the assistance of orphans, but due to the tension of international relations, the reaction of the nations to Poland's request was indifferent and callous.

Poland then turned to Japan for help as its last hope.

The Japan Ministry of Foreign Affairs made a prompt decision toward the relief of the orphans.

In late July, 1920, 56 orphans from Vladivostok arrived in Tokyo via Tsuruga, and were housed in a dormitory. At the time Japan had no formal diplomatic relations with Poland, and moreover, to comply with a request that was a costly and effort-consuming attempt to aid civilians in Siberia who were separated from their homeland was unusual.

And, from 1920 to 1922, a total of 5 times, 765 orphans from one year old to 16 years old were brought to Japan by ship, and they received a surprisingly warm hospitality. Orphans with lice on their heads or those who suffered from typhus and other bad health conditions and those who were starving were treated immediately after arrival by hard working Japanese Red Cross nurses.

News of the orphans was broadcast throughout Japan. As a result donations, toys, candy etc. were sent to the orphans. Volunteers provided dental treatment, hairdressing, entertainment, and consolation.

Entertaining and comforting the orphans was offered one after another. Also, Japanese children who were brought by adults to visit the Polish orphans, without hesitation gave them the clothes they were wearing and their hair ornaments. In addition, there was also the following episode.

A young Japanese nurse, Ms. Fumi Matsuzawa, who cared for a child with typhoid fever, said she wanted at the very least, for the child to die while holding the child in her arms. She continued to nurse the child without leaving him even for a moment.

Her effort was worth it and the child miraculously recovered, but Ms. Fumi herself was infected with typhoid fever, and eventually died from it. In

addition, there is also a similar recollection of another child. "I had been suffering from a terrible skin disease, and medicine was applied all over my body. Then I was wrapped in a white cloth as mummy, and was taken to bed by the nurse.

When the nurse put me on the bed, she smiled and kissed my nose which was the only part of my face out of the cloth. I got the courage to live because of this kiss, and burst into tears.

The orphan children were thus touched by the warm hearts of the Japanese. They were pale skinned and skinny children when they first came to Japan, but by the time they left they were all healthy and became like a different person.

This was of course a wonderful thing, but it also meant that the day was approaching when the children would go back to their homeland.

Everyone was hoping that they would stay in Japan, the nation where the sun is pretty, a nation with beautiful summers, with a sea, where flowers are always in bloom.

When the orphans departed Japan, bananas and sweets were given to them. With sadness of heart, the Japanese who cared for them said goodbye, and the children's eyes were full of tears.

The orphans yelled out from the deck of the ship, "arigato" (thank you) to the Japanese on shore. They also sang Japanese songs and showed much gratitude for the care they received.

The Japanese captain of the ship went to the orphans' quarters every night, and went to each bed, each child, and made sure the child was covered with a blanket up to his neck. He stroked the child's forehead to make sure the child did not have a fever.

Father's hand was surely so big, and warm, the child thought. They waited with half closed eyes for the captain to come around and see them.

After the children returned to Poland, they were housed in an orphanage. They grew up and went about their individual lives, but they knew it was the affection that was poured out to them in a foreign country that gave them the power to live.

This story has been buried in the vortex of history in Japan, and most of the Japanese have forgotten the event with the orphans from Poland. However, the Polish people themselves did not forget.

In 1980, a movement of democratization began in Poland. Mr. Lech Walensa who became the driving force behind it selected Japan for his first foreign visit destination. He visited Japan in May 1981. He found Japan to be a nation of peace and full of great potential. When Mr. Walensa returned home, he made a slogan calling Poland to become the second Japan.

In 1989, Poland was liberated from Communism and became the Republic of

Poland.

Mr. Nagao Hyodo who served as the Polish ambassador from 1993, began to wonder why Poland is so pro-Japanese. He decided to determine the cause and spread the reason why.

In October 1995, eight of the Siberia orphans officially visited Japan.

Though the orphans were all older than 80 years old, their memories were still vivid, and they shared their feelings of gratitude. And, Mr. Nagao Hyodo until the last year of his term of office, piled up information of the exchanges with the orphans.

The Vice Chairman of the Far Eastern Commission, Mr Jozef, Yakubukebitchi, sent a thank-you letter to the Japanese government.

Polish nationals are a noble people, a nation that does not forget the kindness showed it. I would like the Japanese people to know that fact about Poland.

The Polish people have the deepest respect, the most warm friendship and affection for Japan. I want to tell the world about this.

An event to prove this took place in 1995. When the people of Poland heard news of the Great Hanshin Earthquake, they moved toward the relief of the affected area as soon as the very next day.

And, children who became orphans after the earthquake were invited to Poland where they received comfort and compassion.

Poland's local governments, companies, wealthy individuals, and artists, sent donations and gave support and aid.

At the end of the second visit, the earthquake orphans had a face-to-face meeting with the original Siberia orphans. They talked about the past and deepened their friendship. In 2006, the last of the Polish orphans, Ms. Antonina Lilo, died at the age of 90.

Before she had her last breath, she left a kind word. "Japan was like heaven on earth."

I hope many people will see this video.

If you wish to support this message, it would be greatly appreciated if you would click the like button.

Thank you for viewing this till the end.

On the Sacrament of Extreme Unction – By Martin Luther



To this rite of anointing the sick our theologians have made two additions well worthy of themselves. One is, that they call it a sacrament; the other, that they make it extreme, so that it cannot be administered except to those who are in extreme peril of life. Perhaps— as they are keen dialecticians—they have so made it in relation to the first unction of baptism, and the two following ones of confirmation and orders. They have this, it is true, to throw in my teeth, that, on the authority of the Apostle James, there are in this case a promise and a sign, which two things, I have hitherto said, constitute a sacrament. He says: “Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.” (James v. 14, 15.) Here, they say, is the promise of remission of sins, and the sign of the oil.

I, however, say that if folly has ever been uttered, it has been uttered on this subject. I pass over the fact that many assert, and with great probability, that this epistle was not written by the Apostle James, and is not worthy of the apostolic spirit; although, whosoever it is, it has obtained authority by usage. Still, even if it were written by the Apostle James, I should say that it was not lawful for an apostle to institute a sacrament by his own authority; that is, to give a divine promise with a sign annexed to it. To do this belonged to Christ alone. Thus Paul says that he had received the sacrament of the Eucharist from the Lord; and that he was sent, not to baptize, but to preach the gospel. Nowhere, however, in the gospel do we read of this sacrament of extreme unction. But let us pass this over, and let us look to the words themselves of the Apostle, or of whoever was the author of this Epistle, and we shall at once see how those men have failed to observe their true meaning, who have thus increased the number of sacraments.

In the first place—if they think the saying of the Apostle true and worthy to be followed, by what authority do they change and resist it? Why do they make an extreme and special unction of that which the Apostle meant to be general? The Apostle did not mean it to be extreme, and to be administered only to those about to die. He says expressly: “Is any sick among you?” He does not

say: "Is any dying?" Nor do I care what Dionysius's Ecclesiastical Hierarchy may teach about this; the words of the Apostle are clear, on which he and they alike rest, though they do not follow them. Thus it is evident that, by no authority, but at their own discretion, they have made, out of the ill-understood words of the Apostle, a sacrament and an extreme unction; thus wronging all the other sick, whom they have deprived on their own authority of that benefit of anointing which the Apostle appointed for them.

But it is even a finer argument, that the promise of the Apostle expressly says: "The prayer of faith shall save the sick, and the Lord shall raise him up." The Apostle commands the use of anointing and prayer for the very purpose that the sick man may be healed and raised up, that is, may not die, and that the unction may not be extreme. This is proved by the prayers which are used even at this day during the ceremony of anointing, and in which we ask that the sick man may be restored. They say, on the contrary, that unction should not be administered except to those on the point of departing; that is, that they may not be healed and raised up. If the matter were not so serious, who could refrain from laughing at such fine, apt, and sound comments on the words of the Apostle? Do we not manifestly detect here that sophistical folly which, in many other cases as well as in this, affirms what Scripture denies, and denies what it affirms? Shall we not render thanks to these distinguished teachers of ours? I have said rightly then, that nowhere have they displayed wilder folly than in this instance.

Further—if this unction is a sacrament, it must be beyond doubt an effectual sign (as they say) of that which it seals and promises. Now it promises health and restoration to the sick, as the words plainly show: "The prayer of faith shall save the sick, and the Lord shall raise him up." Who does not see, however, that this promise is seldom, or rather never fulfilled? Scarcely one among a thousand is restored; and even this no one believes to be effected by the sacrament, but by the help of nature or of medicine; while to the sacrament they attribute a contrary effect. What shall we say then? Either the Apostle is deceiving us in this promise, or this unction is not a sacrament; for a sacramental promise is sure, while this in most cases disappoints us. Nay—to recognise another example of the prudence and carefulness of these theologians—they will have it to be extreme unction in order that that promise may not stand; that is, that the sacrament may not be a sacrament. If the unction is extreme, it does not heal, but yields to the sickness; while if it heals, it cannot be extreme. Thus, according to the interpretation of these teachers, James must be understood to have contradicted himself, and to have instituted a sacrament, on purpose not to institute a sacrament; for they will have it to be extreme unction, in order that it may not be true that the sick are healed by it, which is what the Apostle ordained. If this is not madness, what, I ask, is madness?

The words of the Apostle: "Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm" (1 Tim. i. 7.), apply to these men; with so little judgment do they read and draw conclusions. With the same stupidity they have inferred the doctrine of auricular confession from the words of the Apostle James: "Confess your faults one to another." They do not even observe the command of the Apostle, that the elders of the

Church should be called for, and that they should pray over the sick. Scarcely one priest is sent now, though the Apostle would have many to be present, not for the purpose of anointing, but for that of prayer; as he says: "The prayer of faith shall save the sick." Moreover, I am not sure that he means priests to be understood in this case, since he says elders, that is, seniors in age. Now it does not follow that an elder must be a priest or a minister, and we may suspect that the Apostle intended that the sick should be visited by the men of greater age and weightier character in the Church, who should do this as a work of mercy, and heal the sick by the prayer of faith. At the same time it cannot be denied, that of old the churches were ruled by the older men, chosen for this purpose on account of their age and long experience of life, without the ordinations and consecrations now used.

I am therefore of opinion that this is the same anointing as that used by the Apostles, of whom it is written: "They anointed with oil many that were sick, and healed them." (Mark vi. 13.) It was a rite of the primitive Church, long since obsolete, by which they did miracles for the sick; just as Christ says of them that believe: "They shall take up serpents; they shall lay hands on the sick, and they shall recover." (Mark xvi. 18.) It is astonishing that they have not made sacraments out of these words also; since they have a like virtue and promise with those words of James. This pretended extreme unction, then, is not a sacrament, but a counsel of the Apostle James, taken, as I have said, from the Gospel of Mark; and one which any one who will may follow. I do not think that it was applied to all sick persons, for the Church glories in her infirmities, and thinks death a gain; but only to those who bore their sickness impatiently and with little faith, and whom the Lord therefore left, that on them the miraculous power and the efficacy of faith might be conspicuously shown.

James, indeed, has carefully and intentionally provided against this very mistake, in that he connects the promise of healing and of remission of sins, not with the anointing, but with the prayer of faith; for he says: "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." (James v. 15.) Now a sacrament does not require prayer or faith on the part of him who administers it, for even a wicked man may baptize and consecrate the elements without prayer; but it rests solely on the promise and institution of God, and requires faith on the part of him who receives it. But where is the prayer of faith in our employment of extreme unction at the present day? Who prays over the sick man with such faith as not to doubt of his restoration? Such is the prayer of faith which James here describes; that prayer of which he had said at the beginning of the epistle: "Let him ask in faith, nothing wavering;" and of which Christ says: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark xi. 24.)

There is no doubt at all that, if even at the present day such prayer were made over the sick—that is, by grave and holy elders, and with full faith—as many as we would might be healed. For what cannot faith do? We, however, leave out of sight that faith which apostolic authority requires in the very first place; and moreover by elders, that is, men superior to the rest in age and in faith, we understand the common herd of priests. Furthermore, out of a

daily or free anointing we make an extreme unction; and lastly, we not only do not ask and obtain that result of healing promised by the Apostle, but we empty the promise of its meaning by an opposite result. Nevertheless we boast that this sacrament, or rather figment, of ours, is founded on and proved by the teaching of the Apostle, from which it is as widely separated as pole from pole. Oh, what theologians!

Therefore, without condemning this our sacrament of extreme unction, I steadily deny that it is that which is enjoined by the Apostle James, of which neither the form, nor the practice, nor the efficacy, nor the purpose, agrees with ours. We will reckon it, however, among those sacraments which are of our own appointing, such as the consecration and sprinkling of salt and water. We cannot deny that, as the Apostle Paul teaches us, every creature is sanctified by the word of God and prayer; and so we do not deny that remission and peace are bestowed through extreme unction; not because it is a sacrament divinely instituted, but because he who receives it believes that he obtains these benefits. For the faith of the receiver does not err, however much the minister may err. For if he who baptizes or absolves in jest—that is, does not absolve at all, as far as the minister's part is concerned—yet does really absolve or baptize, if there be faith on the part of the absolved or baptized person, how much more does he who administers extreme unction bestow peace; even though in reality he bestows no peace, if we look to his ministry, since there is no sacrament. The faith of the person anointed receives that blessing which he who anointed him either could not, or did not intend, to give. It is enough that the person anointed hears and believes the word; for whatever we believe that we shall receive, that we do really receive, whatever the minister may do or not do, whether he play a part, or be in jest. For the saying of Christ holds good: "All things are possible to him that believeth;" and again: "As thou hast believed, so be it done unto thee." Our sophists, however, make no mention of this faith in treating of the sacraments, but give their whole minds to frivolous discussions on the virtues of the sacraments themselves; ever learning, and never able to come to the knowledge of the truth.

It has been of advantage, however, that this unction has been made extreme, for, thanks to this, it has been of all sacraments the least harassed and enslaved by tyranny and thirst for gain; and this one mercy has been left to the dying, that they are free to be anointed, even if they have not confessed or communicated. Whereas if it had continued to be of daily employment, especially if it had also healed the sick, even if it had not taken away sins, of how many worlds would not the pontiffs by this time have been masters—they who, on the strength of the one sacrament of penance, and by the power of the keys, and through the sacrament of orders, have become such mighty emperors and princes? But now it is a fortunate thing that, as they despise the prayer of faith, so they heal no sick, and, out of an old rite, have formed for themselves a new sacrament.

Let it suffice to have said thus much concerning these four sacraments. I know how much it will displease those who think that we are to enquire about the number and use of the sacraments, not from the holy Scriptures, but from the See of Rome; as if the See of Rome had given us those sacraments, and had

not rather received them from the schools of the Universities; to which, without controversy, it owes all that it has. The tyranny of the popes would never have stood so high if it had not received so much help from the Universities; for among all the principal sees, there is scarcely any other which has had so few learned bishops. It is by force, fraud, and superstition alone that it has prevailed over the rest; and those who occupied that see a thousand years ago are so widely diverse from those who have grown into power in the interim, that we are compelled to say that either the one or the other were not pontiffs of Rome.

There are besides some other things, which it may seem that we might reckon among sacraments—all those things, namely, to which a divine promise has been made, such as prayer, the word, the cross. For Christ has promised in many places to hear those that pray; especially in the eleventh chapter of the Gospel of St. Luke, where he invites us to prayer by many parables. Of the word he says: "Blessed are they that hear the word of God and keep it." (Luke xi. 28.) And who can reckon up how often he promises succour and glory to those who are in tribulation, suffering, and humiliation? Nay, who can count up all the promises of God? For it is the whole object of all Scripture to lead us to faith; on the one side urging us with commandments and threatenings, on the other side inviting us by promises and consolations. Indeed all Scripture consists of either commandments or promises. Its commandments humble the proud by their requirements; its promises lift up the humble by their remissions of sin.

It has seemed best, however, to consider as sacraments, properly so called, those promises which have signs annexed to them. The rest, as they are not attached to signs, are simple promises. It follows that, if we speak with perfect accuracy, there are only two sacraments in the Church of God, Baptism and the Bread; since it is in these alone that we see both a sign divinely instituted and a promise of remission of sins. The sacrament of penance, which I have reckoned along with these two, is without any visible and divinely appointed sign; and is nothing else, as I have said, than a way and means of return to baptism. Not even the schoolmen can say that penitence agrees with their definition; since they themselves ascribe to every sacrament a visible sign, which enables the senses to apprehend the form of that effect which the sacrament works invisibly. Now penitence or absolution has no such sign; and therefore they will be compelled by their own definition either to say that penitence is not one of the sacraments, and thus to diminish their number, or else to bring forward another definition of a sacrament.

Baptism, however, which we have assigned to the whole of life, will properly suffice for all the sacraments which we are to use in life; while the bread is truly the sacrament of the dying and departing, since in it we commemorate the departure of Christ from this world, that we may imitate Him. Let us then so distribute these two sacraments that baptism may be allotted to the beginning and to the whole course of life, and the bread to its end and to death; and let the Christian, while in this vile body, exercise himself in both, until, being fully baptized and strengthened, he shall pass out of this world, as one born into a new and eternal life, and destined to eat with

Christ in the kingdom of his Father, as he promised at the Last Supper, saying: "I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come." (Luke xxii. 18.) Thus it is evident that Christ instituted the sacrament of the bread that we might receive the life which is to come; and then, when the purpose of each sacrament shall have been fulfilled, both baptism and the bread will cease.

I shall here make an end of this essay, which I readily and joyfully offer to all pious persons, who long to understand Scripture in its sincere meaning, and to learn the genuine use of the sacraments. It is a gift of no slight importance to "know the things that are freely given to us of God," and to know in what manner we ought to use those gifts. For if we are instructed in this judgment of the Spirit, we shall not deceive ourselves by leaning on those things which are opposed to it. Whereas our theologians have not only nowhere given us the knowledge of these two things, but have even darkened them, as if of set purpose, I, if I have not given that knowledge, have at least succeeded in not darkening it, and have given others an inducement to think out something better. It has at least been my endeavour to explain the meaning of both sacraments, but we cannot all do all things. On those impious men, however, who in their obstinate tyranny press on us their own teachings as if they were God's, I thrust these things freely and confidently, caring not at all for their ignorance and violence. And yet even to them I will wish sounder sense, and will not despise their efforts, but will only distinguish them from those which are legitimate and really Christian.

I hear a report that fresh bulls and papal curses are being prepared against me, by which I am to be urged to recant, or else be declared a heretic. If this is true, I wish this little book to be a part of my future recantation, that they may not complain that their tyranny has puffed itself up in vain. The remaining part I shall shortly publish, Christ being my helper, and that of such a sort as the See of Rome has never yet seen or heard, thus abundantly testifying my obedience in the name of our Lord Jesus Christ. Amen.

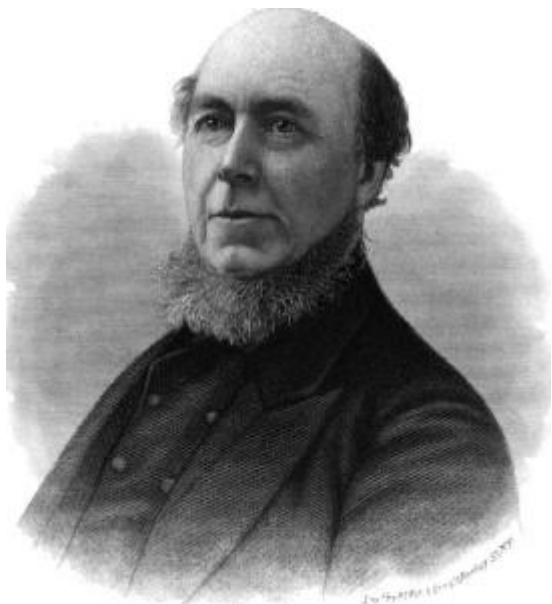
Hostis Herodes impie,

Christum venire quid times?

Non arripit mortalia

Qui regna dat cœlestia.

**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!!

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.