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Editorial.

CHINIQUY AND HIS COUNTRYMEN.

In 1838, just forty two years ago, Charles Chiniquy was ordained priest of the church of Rome in Lower Canada. It was not long when his acknowledged talents secured for him a foremost place among the priests of the diocese of Quebec. Endowed in a high degree with the gift of popular eloquence, he became in course of time a man of eminent power in the pulpit and on the platform. In connection with the temperance reform, and other social questions, he showed himself a true King of men, carrying the heads and hearts, and will, of vast popular gatherings as only can be done by men like Bright and Moody—two men whom he resembles in some points of bodily presence, and some habits of popular speech. While ministering at the Romish altars there were for years secret misgivings in his soul as to the beliefs and practices of his church. There is no doubt that some signs of this appeared to the sharp eyes of his ecclesiastical superiors, who saw that Charles Chiniquy was too independent, and too popular, and too much of the old Gallican type of priest to suit the men who had entered on the work of making the French church out and out ultramontane, and subservient to the Jesuits. It was therefore arranged that Chiniquy should be sent to the western prairies, where he could indulge his crotchets, and do little harm. Here he had time to think out the great questions on which Romanism and Protestantism divide and differ. The issue was that thirteen years ago he left the church of Rome, carrying with him his congregation, which to-day, in St. Anne's, Kankakee, Illinois, numbers 162 families and 958 communicants. For a dozen years he stood at his post in that remote corner of the land, enduring trials that would have sickened and discomfited any one not endowed with divine help and heroic fortitude, visiting only occasionally his native province of Quebec.