

CHINIQUY VS. CHINIQUY.

HE OF FIFTY YEARS AGO AND HE OF TO-DAY.

A Methodist Preacher Confounded and Convicted of Ignorance and Falseness by the Notorious Apostate.
Translated from the French.

PREFACE.

Readers of this little pamphlet can compare the Chiniquy of 1851 with the Chiniquy of 1875. The former a Catholic confounding Protestant preachers; the latter an apostate sickening the hearts of all honest men.

Of these two Chiniquys which is to be believed? When he battled for the Catholic Church was Chiniquy in error? If so, what assurance have we that he is now in the right? Why should a man delude himself in the most robust years of his prime, and be free from self delusion in his old age? If, on the other hand, Chiniquy was not in error in 1851, he must be to-day, for he preaches a contrary doctrine. Therefore, in either case the Chiniquy of 1875 is undeserving of credence. (We might add that the Chiniquy of 1892 is in the same position.—ED. TRUE WITNESS.)

On Jan. 7th 1851, several citizens of Ste. Marie were sent in all directions through the parish, to announce that a Mr. Roussy had at last consented to hold the public discussion, which for some time had been demanded of him in vain. The result was, that by one o'clock in the afternoon over four hundred persons crowded into the large hall of the presbytery, around the Apostle of Temperance and Mr. Roussy, for whom a platform had been erected, to enable the crowd to hear to advantage.

Mr. Joseph Harbeck was elected chairman, and Messrs. F. H. Gatién, notary and Leandre Franchère, merchant were requested to act as secretaries, and to take notes of what should be said and done during the discussion. Messrs. Chiniquy and Roussy then agreed to abide by the decisions of the chairman on all personal questions, or those of privilege (but not those of doctrine) which should arise during the discussion. The chairman also undertook to preserve order and silence in the assembly.

Mr. Roussy requested that ten persons should be appointed to assist the chairman with their advice, and to enable him the better to maintain order. The Rev. Mr. Chiniquy replied that he did not see any necessity to nominate so great a number of persons, as it would complicate matters, and lengthen out questions that might arise for decision; besides that there was no necessity for so many persons to maintain order amongst men so peaceable, so respectable, and so Christian as those amongst whom he had the pleasure and honor to find himself; but since it was Mr. Roussy's desire he would not oppose it; ten persons were in consequence, named to assist the chairman.

These preliminary arrangements being made, Mr. Chiniquy rose and spoke in about these words:—

Mr. Chairman,—This is an event which you have long desired in this parish—a circumstance for which also I have offered my most ardent prayers. Certain men have come here proclaiming that we are idolators; that our Holy Catholic religion was nothing but a mass of error. They state publicly that Catholic priests are only false prophets who deceive the people. And one of these men is to-day amongst us to prove, so he says all these assertions. Well, I am glad to meet him—with God's grace nothing will be easier for me than to confound him, and to show on which side are the false prophets, ignorance and falsehood. But before commencing the discussion, I have one proposition to make to you, Mr. Chairman. Mr. Roussy and I have agreed to abide by your decision on questions of form that may arise between us; therefore, in regard to the proposition I am about to submit to you, I wish to abide by your decision. Out of respect for this numerous gathering, it seems to me but right that Mr. Roussy and myself should both let it be known who we are, where we come from, and in what degree

we deserve the respect and attention of those we have the honor of speaking before.

Mr. Roussy arose hastily and with heat:—"Mr. Chairman," he cries, "I protest against this proposition of Mr. Chiniquy's. Before coming here I agreed with this gentleman, that during our discussion, there should be no personal questions raised between us, and Mr. Chiniquy cannot make this proposition without violating his word of honor which he has pledged to me."

Mr. CHINIQUY.—Mr. Chairman: It is certain that Mr. Roussy did not understand me, if he believed that the arrangement made between him and myself, in your presence, as well as in the presence of more than fifty witnesses this morning, deprives me of the right of politely asking him who he is, where he comes from, to what religion he belongs, and from whom he holds the right he exercises, to preach. Europe casts up every day thousands of strangers on our shores. Amongst these emigrants, there are some who come here with a character not only equivocal, but entirely lost; in a word, there are some who arrive, after having a thousand times deserved the rigors of the law. I do not mean to say that Mr. Roussy should necessarily be of this number. No, certainly not, but it seems to me, that we Canadians, would deserve the contempt that many Europeans have for us, if we should be forever ready to endow with our respect, the first adventurer who, decked out with a title, taken I don't know where, comes posing as an apostle of a new religion.

Mr. ROUSSY, (taking up his cap and overcoat).—I am going, this is a carefully prepared trap for me. Mr. Chiniquy violates the word of honor which he has given me—he insults me by giving it to be understood that I am an unprincipled adventurer.

Mr. CHINIQUY.—Mr. Roussy is strangely mistaken, if he believes that I wish to insult him. Such an idea is far from my mind—but it seems to me that every man possessed of self-respect has the right to know to whom he speaks, with what kind of man he argues. It is to enable me to fulfill the promise that I have made, to avoid all personalities during the discussion, that I ask Mr. Roussy at the present time,—who he is, where he comes from, to what religion he belongs: who has given him a mission to preach and explain the Gospel: or by what right he poses as an apostle amongst us, if no one has given him the power to preach. The discussion is not yet commenced. The proposition that I make, is not then a violation of the word of honor that I have pledged—not to bring in questions of personality during the discussion. When Mr. Roussy asked to name a chairman, assisted by ten other persons, to decide personal or formal questions which might occur between us two, he supposed necessarily, that there were likely to arise, during the discussion, some such questions. Therefore, the surprise this gentleman pretends to manifest, appears to me nothing but a miserable pretext to escape us and back out of a discussion in which, he has more than one reason to fear, the advantage will not be on his side. Besides, Mr. Chairman, it is neither Mr. Roussy, nor myself, but you, and you alone, who ought to decide this question; and Mr. Roussy is bound to abide by your judgment, if he has any respect for the word of honor, which he gave, to submit to your decision.

The Chairman then arose and addressing Mr. Roussy:—"Mr. Roussy, it seems to me that the request of Mr. Chiniquy is fair. A man of honor ought never to be afraid or ashamed to declare what title he has to the respect and consideration of those before whom he appears, particularly for the first time. Although we wish to suppose that you are a gentleman, the greater number of those who form this assembly, and myself in particular, would like to know, for certain, who you are, where you come from, and from whom you hold the mission to preach the Gospel."

These words were heartily applauded by the entire audience.

Mr. Chiniquy then, rising, presented to the Secretaries the following document, saying, "This, Mr. Chairman, will tell you who I am—read it, gentlemen, and be sure to translate it properly:"

"IGNATIUS BOURGET, Miseratione Divina et St. Sedis Apostolicæ Gratiæ, Episcopus Marianopolitanensis, etc., etc., etc."

"Universis presentes litteras inspec-turis, notum facimus et attestamus

Venerabilem Carolum Chiniquy, Temperantiam Apostolum, Nostræ Diocesis Sacerdotem, Nobis optime notum esse, exploratumque habere illum vitam laudabilem et professione Ecclesiastica consonam agere, nullisque ecclesiasticis censuris, saltem quæ ad nostram deveni-runt Notitiam innodatum; qua propter, per viscera Misericordiæ Dei Nostræ, obsecramus omnia et singulos Archiepiscopos, Episcopos, cæteraque Ecclesiæ dignitates ad quos ipsum declinare contingerit, ut eum, per Christi Amorem, benigne tractare dignatus, et quancumque ad eum fuerint requisiti, Sacrum Missæ Sacrificium ipsi celebrare, nec non alia munia Ecclesiastica, et pietatis opera exercere permittant, paratos nos ad similia et majora exhibentes: In quorum fidem, presentes litteras signo sigilloque nostris, ac Secretarii Episcopatus nostri subscriptione communitas expediri mandavimus Marianopoli, in Celibus Nostris Beati Jacobi, anno millesimo octingentesimo quinquagesimo. Die vero mensis Junii sexta.

"† Ig. Epus Marianopolitanensis. J. O. PARE, Can. Secrus."

(Translation.)

"IGNATIUS BOURGET, by the mercy of God and the grace of the Holy Apostolic See, Bishop of Ville Marie (Montreal).

"We certify and we wish to make known, to all those who read these presents, that the Reverend Charles Chiniquy, Priest, Apostle of Temperance, of our Diocese, is well known to us, and that after diligent examination we assert that he leads a life worthy of the Ecclesiastical state, and that he is not, to our knowledge, bound by any Ecclesiastical censure: For these reasons we pray, by the bowels of the mercy of God, all the Archbishops, Bishops, or other Ecclesiastical dignitaries to whom he may present himself, to receive him well, for the love of Jesus Christ; and in cases where he may desire it, to permit him to celebrate the Holy Sacrifice, and to exercise other Ecclesiastical functions, declaring that we are, Ourselves, ready to confer upon him these privileges, and others even greater.

"In faith of which, we have given the present letters under our hand, the seal of our arms and the countersign of our Secretary, in our Episcopal city and palace, the 6th June, 1850.

"† Ig. Bishop of Montreal. J. O. PARE, Chan. Sec."

Mr. CHINIQUY.—Mr. Chairman, I have just shown you who I am: let Mr. Roussy do as much; let him tell us with what character he left Europe; let him tell us by what authority he preaches the Gospel; to what religion he belongs; yes, let him have the condescension to inform us if he belongs to the Episcopal Church of England, or the Presbyterian Church of Scotland, or whether if he is a Methodist Jumper or Mormon. These are certainly things it is important we should know, and which we have a right to ask from a man who poses himself as a prophet amongst us.

Mr. ROUSSY—(rising hurriedly, and taking his overcoat to go out) I cannot consent to remain here any longer. I refuse to give the explanations that Mr. Chiniquy demands, for I would not have come here to meet him, if I had believed he would cast doubts on my character of a gentleman and a minister of the Gospel. I regard the demand he makes of me to prove such things as an insult. If I were not a minister of the Gospel, His Excellency the Governor would not have given me diplomas to bury the dead, to marry and to keep a register of such things.

Mr. CHINIQUY.—Really, Mr. Chairman, a singular manner to prove that one is a minister of the Gospel. Mr. Roussy assures us that the Governor has given him permission to bury, to marry and to keep a register of such things!! To speak to us of a diploma from the Governor, in order to prove that one is a minister of the Gospel, is the most ridiculous and absurd thing, Mr. Chairman, that you and this respectable assembly have ever heard. A governor may certainly name a justice of the peace, a captain of the militia, a civil magistrate, but he cannot go any further. When Mr. Roussy assures us that he expected to be treated by me as a true minister of the Gospel, he is laboring under a great delusion. Strangers arriving in this country must take us doubtless, for imbeciles, when they believe that on their simple word, we are going to accord them the titles, the confidence and the respect that they demand,—that we are going, in a word, to prostrate ourselves humbly before their

ipse dixit. If Mr. Roussy has, up to this moment, met people good enough to act in this manner in regard to him, he is greatly mistaken, I can assure him, if he believes that you, Mr. Chairman, and this respectable assembly, are ready to regard him as a true and worthy minister of the Gospel, before he has given us his credentials. As regards myself, I did to Mr. Roussy, this morning, before more than fifty men, a thing which should have opened his eyes, as to what I think about him. You were present, Mr. Chairman, and the circumstance did not, I am certain, escape your notice. I gave my hand to everybody but Mr. Roussy. Mr. Roussy is the first man to whom I believed it my duty to refuse my hand. I am waiting to give it to him; let him prove to us that the titles he parades are not a usurpation. I shall be pleased and happy to give him my hand at that moment. But to enable me to do so he must show us that he is not imposing on us when he announces himself as a new apostle, and a successor of those to whom Jesus Christ has said: "Go teach all nations; I am with you even to the consummation of the world."

Mr. ROUSSY—(wishing to leave)—Mr. Chiniquy insults me, and I will not hold a discussion with the gentleman unless he makes me an apology.

Mr. CHINIQUY.—Mr. Chairman, if it be an insult to ask a person to whom one has never spoken, whom one has never seen before, and who comes, God knows from where: "Who are you, sir; where do you come from, and what do you want?" If it be an insult to ask such questions, I am ready to make every apology (smiling). Yes, I am ready even to throw myself on my knees before Mr. Roussy to beg his pardon, if you deem it right. But it seems to me that it is not I who insults Mr. Roussy; it is he who insults us when he tells us, that we have not the right in Canada to demand of the foreigners that Europe is constantly vomiting upon our shores, "who are you; where do you come from, and what do you want?" Especially when these foreigners pose in our presence as ambassadors of Christ upon earth. Decide, Mr. Chairman. Is it an insult to a man who comes in the name of God, asking us to change our religion; who comes preaching to us a new doctrine; who announces himself as a minister from heaven, to say to him: "Who are you, and who has given you a mission to preach the Gospel? What proof have you to give us that you know how to interpret the Sacred Scriptures better than the Catholic Church? Prove to us that the Holy Spirit enlightens you more, you alone, than He enlightens the two hundred millions of Catholics who people the world."

THE CHAIRMAN.—Mr. Roussy, I do not find that Mr. Chiniquy insults you in asking you who you are and who has given you a mission to preach.

Mr. ROUSSY being still anxious to leave, Mr. Chiniquy thereupon demands of the ten gentlemen named to assist the Chairman with their advice:—"Decide, gentlemen, if it be an insult to ask a stranger who he is, where he comes from, and what he wants. I appeal to your honor and your good sense. If you decide that it is an insult I am ready to do whatever you deem right to repair it. I am determined, however, that Mr. Roussy shall not escape us. For a long time I have desired to show this good parish the ignorance of all these makers of new religions, and this opportunity is too fine a one to let slip.—I wish therefore to do all in my power to force Mr. Roussy to argue before you.—But as I think Mr. Roussy will never consent, for good reasons of his own, to show us what titles he has to our respect as a minister of the Gospel, I withdraw my motion. And without knowing what kind of man I have to deal with, I consent to discuss with him.

Mr. Roussy wished to leave at once, but was stopped, in order that the ten judges named at this gentleman's express wish should give a decision.

Upon which one of the ten, a Protestant named Auger, on behalf of all, spoke in about these terms. "Mr. Roussy, since Mr. Chiniquy declares to have had no intention of insulting you, in asking you who you are, you ought to accept his explanation. The more so as the gentleman declares himself ready to make you any kind of apology that we may deem proper to demand of him. Besides as Mr. Chiniquy withdraws his motion and consents to discuss with you without knowing who you are, you cannot under the circumstances honorably refuse the discussion."