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**Northwest Review.**

TUESDAY, FEBRUARY 7 1899

**CURRENT COMMENT**

The resignation of Sir T. Ward-  
law Taylor leaves the chief-justi-  
ceship of Manitoba open to its  
rightful inheritor, the Hon.  
Joseph Dubuc. Having been more  
than nineteen years on the bench,  
although he is but 58 years of  
age, he easily enjoys all rights of  
seniority. Even if he were not  
the most competent claimant,  
his right to the succession would  
be none the less indisputable,  
since no higher qualifications  
are needed for the chief justice  
than for a puisne judge. But, in  
the opinion of the best lawyers,  
no other claimant combines in a  
higher degree the three para-  
mount qualities of legal lore,  
ability and conscientiousness. The  
only possible pretext for not  
giving the chief-justiceship to  
Judge Dubuc would be the fact  
that he is a French Canadian  
Catholic.

In reprinting the True Wit-  
ness's article on Chiniquy, we  
suppress the last paragraph,  
because it contains two views  
that we do not share. The first  
is that death removes Chiniquy  
from all criticism of his life, a  
sentiment which we have al-  
ready shown to be unreasonable.  
The second is that the Church  
prays for the soul of Chiniquy.  
This is incorrect; the Church  
never prays for apostates who  
die in their apostasy. She prays  
once a year, on Good Friday, for  
heretics and schismatics, that  
they may be converted; but nev-  
er does she pray for outwardly  
impenitent sinners. To be sure,  
individual Catholics may and do  
pray for such people. Many fer-  
vent Catholics prayed long and  
earnestly for the conversion of  
Chiniquy, and perhaps their  
prayers may have been heard at  
the last moment, though none  
of the bystanders knew it. But  
the Church, in her official capa-  
city never can say of him: "Eter-  
nal rest grant unto him, O Lord!"

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**THE TWO CHINIQUYS**

Nothing was more noteworthy  
in the late Chiniquy's career  
than the intellectual deteriora-  
tion that grew upon him as he  
sank more and more deeply into  
the outward profession of Protes-  
tant errors. This mental decay  
reached its climax in the "Decla-  
ration of Faith," witnessed to  
before Rev. R. Lightall six days  
before his death. The well meaning  
bigots who sang his praises in  
such ghastly tunes at his funeral  
ought, if they valued his reputa-  
tion, never to have allowed that  
Declaration to be published. It  
is so incoherent that some of the  
more important sentences it  
contains are not even finished.  
The reasons Chiniquy gives for  
remaining a Protestant are  
either in direct opposition to the  
manifest teaching of Holy Scrip-  
ture or so ridiculously weak as  
to raise a smile of pity. One sam-  
ple will suffice. He writes: "I  
cannot be any more a Roman  
Catholic, for I have shown by  
my book, 'The Priest, the  
Woman and the Confessional',  
what auricular confession is." Now  
it is a well-known fact that no  
self-respecting and intelli-  
gent Protestant attaches any  
importance to this book, which  
is a network of lies and lust,  
without the shred of a plausible  
argument to bolster up its lewd-  
ness.

How different was the intel-  
lectual brilliancy of this same  
degenerate man before he fell  
away completely from grace.  
Many persons now living distinct-  
ly remember his eloquent  
appeals in the cause of temperance.  
The effects of his fierce denun-  
ciations of the drink evil still  
endure in the Province of Que-  
bec. No doubt this popular style  
of oratory did not imply any  
very great grasp of mind,  
though it certainly revealed re-  
markable magnetic power and a  
vivid imagination. But there  
was more than the mere play of  
fancy in his controversial efforts  
as a Catholic priest, there was  
dialectical skill and a wealth of  
timely argument which suppo-  
sed a thorough knowledge both  
both of his subject and of the  
temper of his audience.

A curious and instructive spec-  
imen of Father Chiniquy's  
Catholic controversial methods is  
before us now. It is the report  
of a public discussion between  
the then famous Catholic priest  
and a Methodist minister. The date  
was January 7th, 1851, eight  
months before Chiniquy's final  
suspension from priestly facul-  
ties in Canada. He was then in  
his forty-second year and there-  
fore in his prime. Though he had  
been several times silenced by  
different bishops for im morality,  
he was so profuse in signs of  
sorrow and resolutions of a-  
mendment that the Bishop of  
Montreal was giving him an-  
other chance of repairing the  
past, and, like a newly elected  
prime minister who has spent  
years in the cold shades of the  
opposition, Chiniquy was evi-  
dently very proud of his recover-  
ed standing.

The first thing he did, in this  
public discussion, which took  
place at Ste. Marie Monnoir,  
was to ask Mr. Roussy, his op-  
ponent, a French Methodist  
minister, for his credentials. This  
was a clever move. Mr. Roussy  
had been going from house to

house trying to undermine the  
faith of the Catholics, and in some  
cases he had unfortunately suc-  
ceeded. Father Chiniquy asks  
him who he is, where he comes  
from—he is a foreigner, he may  
be an adventurer "who, decked  
out with a title, taken I don't  
know where" (these are Father  
Chiniquy's words), "comes  
posing as an apostle of a new  
religion." Roussy takes this as  
an insult, a carefully prepared  
trap. Chiniquy puts it to the  
Chairman of the meeting, who  
decides that it is only reasonable  
to wish to know where Mr. Rou-  
ssy comes from and from whom he  
holds the mission to preach the  
Gospel. This gives Father Chini-  
quy the dearly valued opportu-  
nity of telling the people "who  
I am", and then he reads a letter  
from Ignatius Bourget, Bishop  
of Ville Marie" (Montreal).  
Apart from the publicly recogni-  
sed title of 'Apostle of Temperan-  
ce', which Monseigneur Bourget  
kindly inserts, the rest of the  
letter is the stereotyped formula  
by which every priest of good  
standing is certified as such.  
Father Chiniquy flourishes this  
letter as if it were some  
very special praise of himself,  
and will continue to flourish it  
during the forty years of his ap-  
ostasy. But it serves its purpose  
admirably on this occasion.  
Roussy seizes his overcoat and is  
about to leave, protesting that  
if he were not a minister of the  
Gospel, the Governor would not  
have authorized him "to bury  
the dead, to marry and keep a  
register of such events."

Before a Catholic audience  
nothing could be more unfortu-  
nate than attributing the source  
of spiritual authority to a civil  
governor. In Lower Canada espe-  
cially, where the Church had  
fought so royal a battle against  
the encroachments of a civil power  
alien in race and creed, Chini-  
quy might well win the enthusi-  
astic plaudits of his audience by  
saying: "To speak to us of a diplo-  
ma from the Governor, in order  
to prove that one is a minister of  
the Gospel, is the most ridicu-  
lous and absurd thing, Mr.  
Chairman, that you and this res-  
pectable assembly have ever  
heard of."

Chiniquy plays with Roussy  
as a cat plays with a mouse. For  
a long time," he says. "I have  
desired to show this good parish  
the ignorance of these makers of  
new religions, and this opportu-  
nity is too fine a one to let slip.  
I wish therefore to do all in my  
power to force Mr. Roussy to ar-  
gue 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."

At this well merited rebuke,  
Mr. Roussy attempted once more  
to leave the hall, but the ten  
judges named according to his  
express wish decided that he  
ought to accept Mr. Chiniquy's  
generous terms.

We have space only for a few  
of the good points made by Fa-  
ther Chiniquy. He attacked  
Roussy for preaching that the  
Bible alone, interpreted by each  
individual, ought to be the sole  
rule of our faith. Roussy defend-  
ed his error by means of a string  
of texts that did not prove what  
he wanted. Thereupon Father

Chiniquy replied: "Mr. Roussy  
has so many times heard his old  
grandmother tell the story that  
we Catholics are the enemies of  
the word of God, and that we  
abhor the Holy Bible, that he  
firmly believes it. But in reality  
this is one of those ancient tales  
for which educated Protestants  
blush." What a terrible arraig-  
ment this is of the Chiniquy of  
the future, who was to stuff his  
vile works "with ancient tales  
for which educated Protestants  
blush!"

Here is another passage of Fa-  
ther Chiniquy's plea which  
could not easily be bettered.  
"During the short space of time  
which had elapsed between the  
wonderful invention of printing  
and the day that Luther publish-  
ed his first Bible, from 75 to 80  
editions of the Bible, translated  
into the different languages of  
Europe, had been circulated a-  
mongst the people, with the au-  
thorization, and often at the ex-  
pense, of the Catholic eslesiasti-  
cal authorities. If the Church,  
during a few years, was obliged  
to put certain restrictions on the  
diffusion of and reading of the  
Bible in modern languages, Pro-  
testants alone were the cause of  
it. These sectaries had so chang-  
ed the text in their false trans-  
lations; they had by their igno-  
rance, or rather by the corruption  
of their minds and hearts, so

poisoned THIS SOURCE OF LIFE,  
that those coming to drink of it  
found in it rather the death than  
the life of their souls. Europe  
was for a time inundated with  
bibles in which the true text,  
as acknowledged by well educa-  
ted Protestants, had disappeared  
to give place to the senseless and  
impious dreams of sectaries.  
Then, but then alone, the Church,  
rightly fearing, or rather, seeing  
that those falsified bibles were  
being taken for the true word of  
God, put some restrictions for a  
time on the reading of the Bible  
in modern languages. She did  
then what wise and able physi-  
cians do in times of epidemics; they  
forbid us certain foods which are  
excellent at other times, but  
which become dangerous on ac-  
count of the impure disposition  
of the air or of our temperaments.  
But never has the Church shack-  
led the diffusion of the Holy  
Bible in the Greek or Latin text.  
Now, at that time, nearly every-  
body who knew how to read at  
all understood Greek or Latin;  
for these two languages were  
then taught far more universally  
than they are to-day in all the  
principal schools of Europe. But  
the unhappy epoch when a de-  
plorable epidemic forced the  
Church of Jesus Christ to take  
this extreme measure in order to  
prevent the contagion of evil at-  
tacking the very heart of the na-  
tions, was not of long duration.  
The devouring fever which Satan  
had, by the hands of Luther and  
Calvin, infused into the veins of  
Europe, had scarcely lost its in-  
tensity and contagion, when the  
Church once more invited her  
children to nourish their souls  
by the reading of the Holy Bible,  
and put it within the reach of  
all by the numerous authorized  
translations, which She recom-  
mended everywhere by the voice  
of Her chief pastor."

Not content with this histori-  
cal sketch, Father Chiniquy brings  
his answer right down to the  
very time at which he was speak-  
ing. "Certain Protestants," he  
adds, "still repeat that the

Church forbids the reading of  
the Holy Bible by the people;  
this is a cowardly and absurd lie,  
and it is only the ignorant or the  
silly among Protestants, who at  
the present day believe this an-  
cient fabrication of heresy; some  
unscrupulous ministers, however,  
are constantly bringing it up  
before the eyes of their dupes to  
impose upon them and to keep  
them in a holy horror of what  
they call Popery. Let Protestants  
make the tour of Europe and A-  
merica; let them go into the nu-  
merous Catholic book-stores they  
will come across at every step;  
let them for instance, go to  
Montreal, to Mr. Fabre's or to  
Mr. Sadlier's; and every where  
they will find on their shelves  
Bibles in all modern languages  
printed with the permission of  
the ecclesiastical authorities. I  
hold in my hand a New Testa-  
ment printed less than five years  
ago, at Quebec. On the first page  
I read the approbation of the  
Archbishop of Quebec. Every one  
of those Catholic Bibles, to be  
found on sale at every booksel-  
ler's in Europe or America, in  
like manner bears irrefutable  
witness to the fact that Protes-  
tantism is fed on lies, when day  
by day it listens with compla-  
cency to its ministers and its  
newspapers, telling it in various  
strains that we, Catholics, are  
the enemies of the Bible."

Can the author of this passage  
be the same man who, in the  
very first chapter of his "Fifty  
Years in the Church of Rome,"  
invents an impossible story  
about the parish priest of his na-  
tive Murray Bay coming to get  
the Bible used in the Chiniquy  
family in order to burn it? Yes;  
he is the same man outwardly,  
as Dr. Jekyll and Mr. Hyde were  
the same person; but, when Chini-  
quy routed Mr. Roussy and reason-  
ed logically on facts, he was  
as worthy as Dr. Jekyll was of  
being honored by those who did  
not know of his escapades as Mr.  
Hyde; whereas, when he wrote  
the "Fifty Years," in which there  
is an utter absence of reason and  
facts, Mr. Hyde had completely  
supplanted Dr. Jekyll.

The pamphlet from which we  
take the foregoing extracts bears  
the same title as this article, "The  
Two Chiniquys," and is  
published at the Office of the  
True Witness, Montreal, 1893, for  
10 cents. We shall have occasion  
to quote from it again. Suffice it  
to say just here that Mr. Roussy,  
who had been instrumental in  
perverting several families  
whose descendants still uphold  
in this country the most unreaso-  
nable heretical doctrines, was  
so completely disheartened by  
Father Chiniquy's controversy  
that he made his escape, unmo-  
lested, through the crowd.

Since Chiniquy became a Pro-  
testant he never undertook any  
controversy with learned Catho-  
lics, he seemed to have lost all  
power of consecutive reasoning.  
Abuse, cock-and-bull stories, ap-  
peals to Protestant ignorance  
and lies out of whole cloth  
were henceforth his only weap-  
ons. That mental deterioration  
which was so remarkable in  
Père Hyacinthe and Dollinger  
after their apostasy, was still  
more striking in Chiniquy.  
Hyacinthe and Dollinger regret-  
fully bore with the loss of their  
prestige; Chiniquy, with insat-  
iate vanity, transferred his to  
the riffraff and offscourings of  
the religious world.