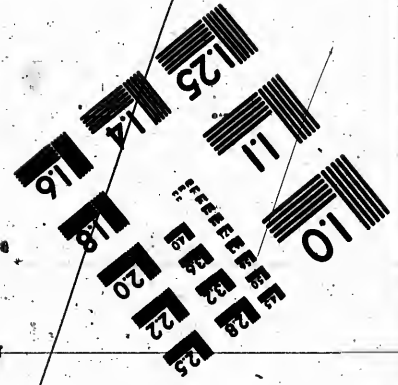
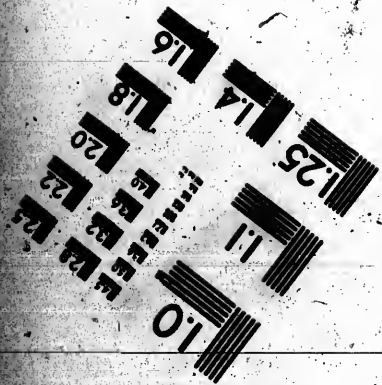
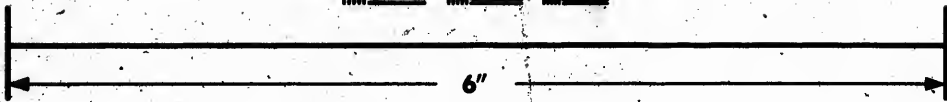
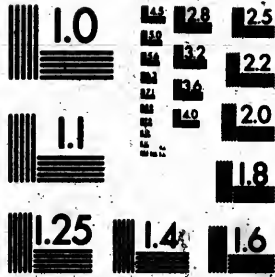


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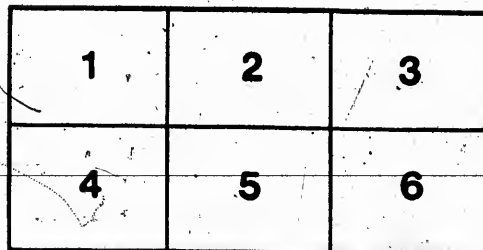
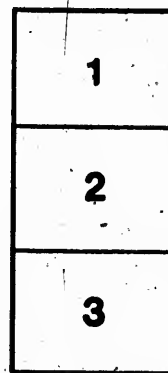
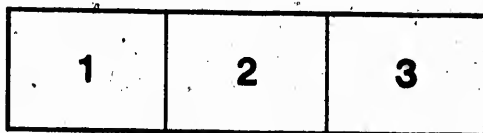
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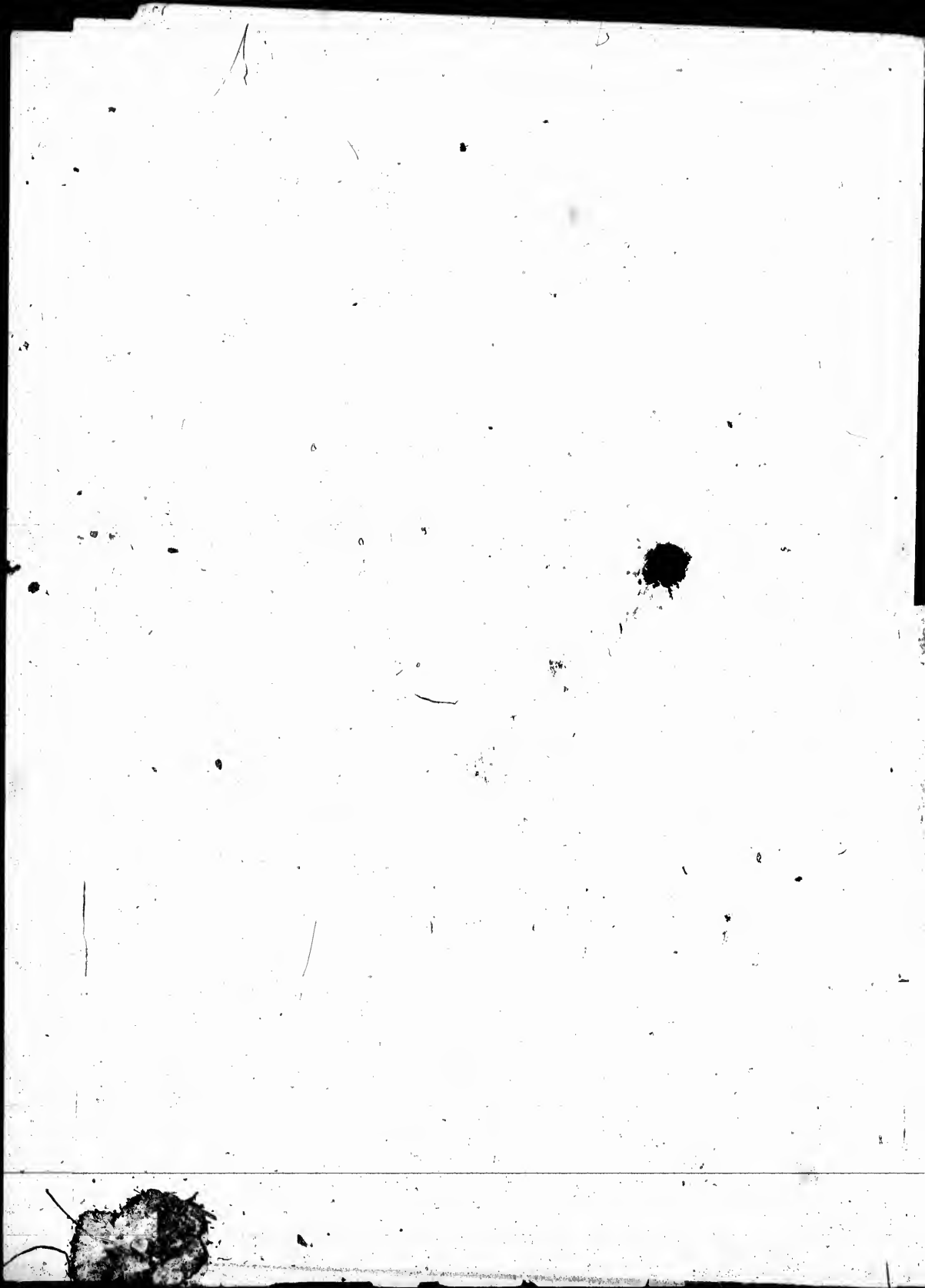
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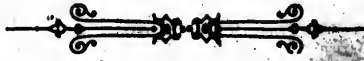
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**The Chiniquy of
Other Days.**



**The Swiss Methodist
PREACHER**

Confounded and Convicted of

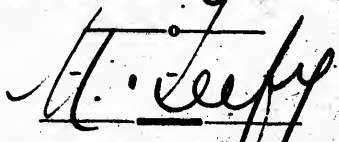
IGNORANCE AND FALSEHOOD

— BY —

CHAS. CHINIQUY, Priest.

TRANSLATED FROM THE FRENCH

Price,



25 Cts

UXBRIDGE, 1886.

Printed at the JOURNAL Office by Keller & Son.



RICHMOND HILL

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M. Leffly

PREFACE

The readers of this little pamphlet may compare the *Chiniquy* of 1851 with the *Chiniquy* of 1855. The first is Catholic and confounds the sect called Methodist; the second is an apostate and stirs with indignation the heart of every honest man.

Which of these two *Chiniquys* are we to believe? When he defended the Catholic Church was he in error? If so, who is to assure us that he speaks truth to-day? If a man is mistaken in the most vigorous years of his life, is he not still more likely to be mistaken in old age? If *Chiniquy* was not in error in 1851 he is to-day, for he preaches a contrary doctrine.

Therefore, in either case, the *Chiniquy* of 1855 is not worthy of our attention.

PREFACE

The contents of this little pamphlet may compare the Catechism of 1851 with the Catechism of 1855. The first is Catholic and conforms to the Roman Rite; the second is Protestant and differs in its position the heart of every honest man.

Which of these two Catechisms are we to believe? Will he defend the Catholic Church was he in error? If so, who is to blame as that he speaks truth to day? It was not mistaken in the most vigorous years of his life, he is not still more likely to be mistaken in old age? If Catechism was not in error in 1851, he is today, for he preached a heretical doctrine.

Therefore, in other words, the Catechism of 1851 is not worthy of

our attention.

M. Leff

THE CHINIQUY OF OTHER DAYS.

THE SWISS METHODIST PREACHER

CONFOUNDED

and Convicted of Ignorance and Falshood

BY
CHAS. CHINIQUY, Priest.

The seventh of January, 1851, several citizens of St. Mary were sent in different directions through the parish to announce that Mr. Rosney had at length consented to the public discussion to which he had been repeatedly invited without avail. Accordingly, at two o'clock in the afternoon, more than 400 people crowded in the large hall of the presbytery, around the Apothele of Temperance and Mr. Rosney, for whom a platform had been prepared in order that they might be better heard.

Mr. Joseph Harbois was elected Chairman; Mr. F. H. Galien, Notary, and Mr. Leander Trankers, Merchant, were asked to act as Secretaries and take notes of all that was said and done during the discussion. Mr. Chiniquy and Mr. Rosney then agreed to abide by the decision of the Chairman in all questions of personal rights and privileges (but not of dogmas which might arise during the discussion). The Chairman was also charged to enforce order and silence.

Mr. Rosney requested that ten persons be named to assist the Chairman with their counsel and advice. The Chairman was in the order. Rev. Mr. Chiniquy replied that he did not see the necessity of appointing so many persons, as it would complicate matters and cause great delay over minor questions which might arise. He said that some were not required to maintain order in the midst of their noble, respectable and Christian as those among whom he had the pleasure

and honor of being, but since such was the wish of Mr. Roussy he would not oppose it, and ten persons were consequently appointed to assist the Chairman.

These preliminary arrangements being completed, Mr. Chiniquy read the report as follows:

Mr. Chairman,—

This is a day you have long wished for in this good parish—an occasion I also have most ardently desired.

Men have cried out that we are idolaters; that our holy religion is a tissue of error. They publish that Catholic priests are false prophets who mislead their people. One of these men is in due order to-day to prove to me, he says, all these things. I am happy to meet him; with the grace of God nothing will be more easy than to confound him and show on which side are false prophets, ignorance and falsehood.

Before beginning the discussion, Mr. Chairman, I have something to propose to you. Mr. Roussy and I have agreed to abide by your decision in matters of form which might arise between us; therefore in the proposition I am about to submit to you I shall abide by what you say.

Through respect for this large assembly it seems to me fitting that Mr. Roussy and I should make known who we are, whence we come, and how far we can claim the attention and respect of those before whom we are about to have the honor to speak.

Mr. Roussy rose hurriedly and said with warmth, "Mr. Chairman, I protest against Mr. Chiniquy's proposition. Before coming here this gentleman and I agreed that during the discussion there should be no personal questions proposed, and Mr. Chiniquy cannot make this proposition without breaking his word at home."

Mr. Chiniquy—"Mr. Chairman; it is certain that Mr. Roussy did not understand me if he supposed that the word pledged between us this morning, in your presence and in presence of more than fifty witnesses, deprive me of the liberty of asking him, politely, who he is, whence he comes, to what politics he belongs, and from whom he holds his commission to preach."

Europe sends thousands of immigrants upon our shores. Among these immigrants there are some who come to us with a character, not only evil, but completely bad; let us say it, there are some who come to us after having a thousand times deceived the halberd. I would not say that Mr. Roussy is, necessarily, of this number. No, certainly not, but it seems to me that we Canadians should meet the contempt which a great number of Europeans have for us if we were always ready to surround with our swords the first adventurer who taking upon himself a title obtained I know not how comes to set himself up as an apostle of a new religion."

Mr. Rousay (taking his hat and cloak) - "I challenge; this is a trap laid for me. Mr. Chiquay breaks the word of honor which he gave to me, he insults me in declaring that I am an adventurer without principle."

Mr. Chiquay - "Mr. Rousay strongly misunderstands me if he believes that I wish to insult him. Such a thing is far from my intention, but it seems to me that a man having any self-respect has a right to know to whom he speaks, with what sort of people he speaks. It is in order to fulfil the promise I made to put no individual questions during the discussion that I now ask Mr. Rousay, who he is, whence he comes, to what religion he belongs, who gave him the mission to preach, and explain the gospel, or by what right he appears as an agent among us if no one has given him the right to preach. The discussion is not begun. The proposition I make is not, therefore, contrary to the word of honor I gave not to bring forward personal questions during the discussion."

When Mr. Rousay requested that a Chairman, assisted by two other persons, should be appointed to decide upon questions of personalty or form which might arise between us, it was necessary to be supposed that some such questions should arise during the discussion. And the surprise that this gentleman seems to manifest appears to me like a miserable pretext to avoid us and avoid a discussion in which he has more than one reason to fear that the advantage will not be on his side.

Moreover, Mr. Chairman, it is neither for Mr. Rousay nor for me to decide upon this question, but you and you alone; and Mr. Rousay must submit to your judgment, if he has any respect for the word of honor he gave to abide by your decision."

The Chairman then rose and addressed Mr. Rousay -

Mr. Rousay, it appears to me that Mr. Chiquay's request is reasonable. A man of honor need never feel less or shame in showing the titles he has to the respect and consideration of those before whom he appears, especially when it is for the first time. Although we are pleased to believe you a gentleman, the greater number of those who compose the assembly, by all in particular, would wish to know who you are, whence you come, and from whom you hold the mission to preach the gospel.

These words were received with applause by all the assembly.

Mr. Chiquay then being presented to the Secretary, the following discourse, copied out verbatim by Mr. Mr. Chiquay, who I see then turned to the Secretary - "Be seated, enough, gentlemen, to read and discuss this."

the English Episcopalian Church, or the Scotch Presbyterians, or whether he is Methodist, Jesuit, or Mormon. These are certainly things which it is necessary we should know, and that we have a right to ask of a man who presents himself before us as a prophet.

Mr. Bessy (rising hastily and taking his book to go) — I cannot condescend to furnish such a list. I refuse to give the impression that Mr. O'Connell's demand, for I should not have done so what Mr. Bessy knows he could speak my character as a gentleman and Minister of the Holy Gospel. I doubt not in my heart that he should request me to prove that I am a Minister of the Holy Gospel, His Excellency the Governor would not have given me a diploma to bury the dead, to marry and to keep a register.

Mr. O'Connell — This, Mr. Chairman, is a singular way of proving that one is a Minister of the Gospel. Mr. Bessy assures us that the Governor has given him permission to bury, to marry, and to keep a register. In a list as of a Governor's diploma in order to prove that a man is a Minister of the Gospel is the most absurd, the most ridiculous thing, Mr. Chairman, that you and this assembly have ever heard. A Governor may well appoint a Justice of the Peace, a Captain of the Militia, a civil magistrate, but he can go no further.

When Mr. Bessy assures us that he expected to be treated by me as a true Minister of the Gospel he was greatly mistaken. Strangers who come to this country do not take us for impostors when they believe that on their simple word we will accord them the honor, the confidence and the respect they demand, — that, in a word, we would prostrate ourselves humbly before their feet. If Mr. Bessy has up to this time met people good enough to act thus towards him, he is greatly mistaken. I can assure you, Mr. Chairman, and this assembly are ready to receive him as a true and worthy Minister of the Gospel before he has given us his proof. For my part, I acted towards Mr. Bessy with civility, before more than fifty men, in such a way as ought to have opened his eyes to my position. You were present Mr. Chairman, and saw how the circumstance has not escaped you. I need say nothing on anyone's behalf including Mr. Bessy. Mr. Bessy is the first stranger whom I had admitted to my duty to believe my heart. I would rather give to a man than he would that the truth which he receives himself may see a corruption. I should be pleased and happy to be able to offer testimony in his behalf. But before that it is necessary that he show us that he does not suppose on any other name than Christ's — On such all nations. I will be with you to the consummation of the world.

Mr. Bessy (falling back) — Mr. O'Connell's insinuation

and I shall hold no discussion with this gentleman unless he makes an apology to the House for his conduct in the House of Commons. It is an insult to ask a man to whom we have never spoken, when we have never seen, and whose name God knows, to whom I write you, Mr. Chalmers, and what do you think of it? It is an insult to ask a man to whom I am ready to make every apology (laughing). Yes, I am ready to cast myself upon my knees before Mr. Henry to beg his pardon, if you consider it necessary. But it seems to me it is not who says Mr. Henry, it is he who insinuates that he talks so that in Canada we have not the right to ask questions, when Henry constantly asks upon our shores, who are you, whence do you come, what do you want? Above all when these men regard themselves before as the apostles of Christ upon earth. Give your judgment, Mr. Chairman. Is it an insult to ask a man who comes in the name of God, to bid us change our religion, who has a new doctrine, who professes himself as a minister of heaven, who says you and who has given you the mission to preach the gospel, what proof can you give us that you know how to interpret the names he speaks better than the Catholic Church. Prove to us that the Holy Ghost enlightens you alone more than the enlightened two hundred million Catholics who cover the globe."

Mr. CHAIRMAN.—"Mr. Henry, I do not see that Mr. Chalmers offers you any insult in asking you who you are and who gave you the mission."

Mr. HENRY will cry out a desire to leave.

Mr. CHAIRMAN has addressed the two gentlemen separately to bid the gentleman with their consent. It remains for you, gentlemen, to decide whether it is an insult to ask a stranger who he is, whence he comes and what he wishes. I only save your honor and your good name. If you consider it an insult I am ready to do whatever you judge proper to make it. I very much desire that Mr. Henry shall not escape from the House, he should show this great people the language of all the true believers of our continent, he should say to us in the words of the apostle, "I have done all in my power to save Mr. Henry from the House of Commons. But as I think he will never return, God send, I have done all in my power to save you from a repetition of the Gospel in this House." And without knowing what the majority of you I have to do, I consent to the resolution that shall be passed by the House to have Mr. Henry removed from the House of Commons.

One of the two, a Protestant named Angel, then spoke in the same manner, almost in the following language:—

says that he had no intention of insulting you in asking who you are, you are bound to accept his explanation. Furthermore, this gentleman declares himself ready to answer you any question you may put to him. He also withdraws his motion and declines to discuss with you without knowing who you are; you cannot in honor return the challenge.

This decision was received with applause by all present, and Mr. Rooney resumed his place.

Mr. CHAIRMAN to the Chairman — I would rather have known with whom I am about to enter upon a discussion, and to be plain with still that we all have a right to know, but since this introduction is withheld let us open the discussion without further delay.

Mr. Rooney runs around the country saying that the Bible and the Bible alone interpreted by each individual, the only authority of faith. He asserts that the Bible is the only authority which can guide us through the uncertainties of life. He says that we should reject all that is not proved by a clear text from the Bible. He says that we should place no confidence in our holy traditions, nor in the authority of the Church. Now, Mr. Chairman, I defy Mr. Rooney to prove these assertions and I engage to show that each of these propositions is an absurdity.

Mr. Rooney — Mr. Chairman, nothing is more easy than to prove that the Bible, and the Bible alone, is the only authority for the rule of every man's life. I will do so. I will do so distinctly in Deuteronomy, chapter IV, verses 1 and 2. To which I add unto the word which I command you, listen that ye think straight from it, that ye may live in awe of the Lord your God which I command you.

Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do them: that whether ye go to possess it, or how long ye live, ye may do them, and may take from the words that I speak to you. There is not found here in favor of tradition, is there, Mr. Chairman?

In the book of Deuteronomy, chapter 10, verse 1, it says, In the book of the law there are written all the words which the Lord commanded Moses my servant when he came out of Egypt to the land of Canaan.

This book of the law shall not depart out of thy sight; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein, that thou mayest prosper and increase, and that thou mayest be long in the land. And when thou shalt read the verses 2, 3 and 5. — And when thou shalt read the verses 2, 3 and 5.

And when thou shalt read the verses 2, 3 and 5, the congregation both of men and women, and all those who would hear with thee, shall stand upon the first day of the week, and shall be diligent to hear the words of the law, that they may prosper and increase, and that they may be long in the land.

See page 16

See page 17

... the law of God, and gave the same, and caused them to understand the reading.

... the law of God, and gave the same, and caused them to understand the reading.

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old grandmothers to frighten little children with foolish stories. It also

seems to be the custom of religious reformers to invent almighty tales with which to terrify and amaze their dupes. The story which has seemingly occupied the mind of Mr. Rogers during the long series of years which he has just read to us, for what purpose I know not, is the most absurd, the most silly, the most hollow among these almighty tales with which the countries of the so-called Reformation revelled. Mr. Rogers has so often heard from the lips of his old grandmother that we Catholics are enemies of the word of God, and hate the holy Bible, that he firmly believes it. But that is one of those old stories of which educated Pro-

testants speak. Who preserved the Sacred Scriptures during the fifteen hundred years that preceded the appearance and dominion of Luther and Calvin? If not the Catholic Church? I know these two giants trod the path of the world, and misled people by their egotisms and errors of every kind; in a word, before these was a single Pope, and as such, the Catholic Church not only preserved the Holy Scriptures as her own precious treasure but she neglected no means to send a translation of them among the people. During the short time that passed from the great discovery of printing to the publication of Luther's first Bible, about twenty-five or thirty editions of the Bible translated into the different languages of Europe, making not less than two hundred thousand copies, had been already sent among the people, with the same care, and at the expense of the Catholic Ecclesiastical authorities. If the Church for a few years has been obliged to give certain restrictions upon the diffusion and reading of the Bible in modern languages, Protestants alone have been the cause. These restrictions have not even changed the text in their Bible translations, by their ignorance, or rather by the insurrection of their mind and heart; they have permitted this course of life to such an extent that those who came there to refresh themselves found death rather than life for their souls. Europe was at one time inundated with Bibles, in which the text, according to the testimony of affected Protestants, disappeared to give place to the wild and impious dreams of novelties. Thus, let me tell that, the Church sensibly feeling, or rather seeing, that these limited Bibles were mistaken for the true word of God, put some restriction for a time upon the printing of the Bible in modern languages. She did so that as wise physicians do during an epidemic, they forbid certain pleasures which are essential at another time but which become dangerous on account of the bad nature of the air, or the constitution. She and Church never placed any restriction upon the diffusion of the Bible in the Greek or Latin text. Now, in these days nearly all those who know how to read understand Greek or Latin, for these two languages were still much more than now taught in all the principal schools of Europe. But the unhappy period during which a deplorable epidemic forced the Church of Jesus Christ to take this

Luther and Calvin

The Church and Bible

of great numbers, in order to prevent the evil contagion reaching the heart
of industry, divided as long as it is. Surely and they denouncing fever
with which, Germany, and Europe, by the labors of Luther and Calvin
has something of its industry and sobriety which the Church invited her
to share, and to share the same with the words of the holy Bible,
and the written law, and the laws by the innumerable translations, which
the Church has of all ages, by the voice of her chief pastors, 1507-1520

Protestants will say that the Church forbids her people to read
the Bible, it is a lie, and a very dangerous one, and none but the
ignorant and foolish believe to-day in this old imposture of heresy
which cannot maintain its dominion before the eyes of their dupes
only to be broken down, and to be broken down, to a holy horror of what they term
heresy, all Protestants have the books of Europe and America, let
them visit every Catholic town there they come across, let them go to
London, to Mr. Prynne or Mr. Baxter's and everywhere they will find
Bibles printed in the modern languages with the authority
of the Church, as the Bible. I have in my hand a good pointed one yet
five years old as you see. On the first page I read the following appro-
bation of the Archbishop of Quebec, 1675-1676

"We approve and recommend to the faithful of our Diocese this
translation of the New Testament with commendation, in French and
Latin, by J. G. Archibald, of Quebec, 1675-1676."

All these Catholic Bibles offered for sale in all the Catholic book
stores of Europe and America are so many unanswerable witnesses that
Protestantism does not look on falsehood, when every day it compla-
cantly listens to its ministers and journals telling it in varied strains
that they are untrue to the Bible.

Mr. Wesley has told us that the study of the Bible was the only
means taught by Saint Paul and his Apostles for the conversion of the
world. Mr. Wesley probably holds this new idea, like all Protestants,
from his good imagination. But you understand, Mr. Chapman, that
greater authority was presented, from the mouth of our Lord. It is incred-
ible that men who are always talking of the Bible, the Bible, do not
know that Jesus Christ said to his Apostles — "Go ye into the whole
world and preach the gospel to every creature. He that believeth and is
baptized shall be saved: but he that believeth not shall be condemned."

On Mark's chapter XXV, verses 16, 17, 18, 19, 20, and 21. And
Jesus coming up to them, saying: "All power is given to me in
heaven and in earth: going therefore, teach ye all nations, baptizing
them in the name of the Father, and of the Son, and of the Holy Ghost:
teaching them to observe all things whatsoever I have commanded you:
and lo! I am with you all days, even to the consummation of the world."

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It is not therefore a book which the Apostles are charged to read to the people to the consummation of all ages. It is a verbal teaching or preaching for which they have received a mission, and in which our Divine Saviour has promised to assist and guide them, not for thirty, forty or sixty years, but until the consummation of the world. This by the preaching of the Apostles to the people, and not by the reading of the gospel by the people themselves, that Jesus Christ will come to be enlightened and saved to the consummation of the world. And that is why the Catholic Priesthood, sole possessor of the mission given to the Apostles, teaches, preaches, and explains the gospel to the people. Jesus Christ did not say "he who does not read the gospel shall be condemned." It is an absurdity and a falsehood, which can proceed but from hell; but Jesus Christ said "I will be with you—be who hears you hears me—be who despises you despises me—be who believes in your preaching shall be saved—be who does not believe shall be lost." Jesus Christ did not say: "If you do not read the Bible you shall be considered as a heathen and a publican; but he said: "If you hear not the Church you shall be considered as a heathen and a publican."

Jesus Christ therefore came to establish a Church, not to cause a book to be written and read. The gospel is the property of the Church; it is one of her possessions, one of her great treasures, she is charged to guard it and explain it to her children. For it was to her alone, and not to individuals, that the promise was made and the mission given.

To say that Jesus Christ sent his Apostles to convert the people to be converted by reading the Bible, each individual in his own way, is so great an absurdity that I am always at a loss to conceive how men of intelligence can give assent to it.

Every one knows that before the invention of printing books were as rare and dear as to-day they are plentiful and cheap. For 1400 years after Christ, everything had to be written by the hand. Now, to write an entire Bible required a considerable time. Very few persons knew how to write among the nations which were then in a state of war. We find even the names of many powerful kings who could not sign their names. To procure an large a book, it was necessary to pay a great sum of money. It was therefore a miracle that the immense majority of Christians for 1400 years to have Bibles or read them.

History also tells that during the time that the printing press was first used, the people used to subscribe among themselves to purchase a Bible which they deposited in the church, from which the Priest would on Sundays read a portion and explain it to the people.

It was not by reading the Bible but by the preaching of Apostles sent by the Church of Jesus Christ that the French, the English, the

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Germans, the Spaniards, the Irish, the Greeks, the Romans and all other nations were converted, since very few among these various nations knew how to read, and still less number were in a position to procure a Bible. Let Mr. Henny deny that if he dare.

Now, since it is well founded fact that Jesus Christ desired His Church to march to the conquest of souls by preaching for 1600 years, let Mr. Henny show us a text in the Bible, by which we can learn that Jesus Christ desired that the reading of the Bible by individuals should replace preaching in any age whatever of the life of the Church.

It is evident that if Mr. Henny's system were founded upon truth Jesus Christ would not have commanded his Apostles to preach the gospel until the end of the world, but to teach people to read and give them Bibles. And instead of giving his promises and mission to Apostles he would have sent school masters to the nations seated in the shadow of death.

Mr. Henny tells us that our Lord is opposed to the false traditions of men, but the Church also condemns these false human traditions. When Mr. Henny tells us that all we need believe and do is written in the gospel, and that we must believe nothing of the truths taught by tradition; in a word, when Mr. Henny says that we do not find the Catholic dogma of Tradition in the Holy Scriptures, he shows either his bad faith or his ignorance. Here is Mr. Henny's own Bible. In the second epistle of St. Paul to the Thimotheians the Apostle writes (chap. II, verse 15) :— "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle." Here St. Paul says that what we receive by the apostolic word, that is to say by tradition, is of the same authority as that which he wrote in his epistle.

It is not more than arbitrary in Mr. Henny to dare to say to our face that tradition is not mentioned in the Sacred Scriptures. And in chapter III, verse 6, of the same epistle, St. Paul says :— "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

In his second epistle to St. Timothy, chapter II, verses 1 and 2, St. Paul commands us to stand fast against Mr. Henny's absurd assertion that all the truths and doctrines of Jesus Christ are written, and that we have none through tradition. These words are clear and precise :— "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

In fact, Mr. Chairman, when Mr. Henny told us that all was written in the Sacred Books and that there was no tradition, he must either have lost his memory or he thinks he is too ignorant to be able to read the epistles of St. Paul.

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Mr. Rensay has been truly unhappy in his choice of texts to prove that each individual ought to read the holy Scriptures, and has the right to interpret it according to his fancy. He has quoted the text where Moses exhorts the people to be faithful to the law of God. And this is precisely what we desire. Certainly ~~the law~~ ^{the law} is the law of God. Now one of these ~~expressions~~ ^{expressions} of His most absolute commandments is this:—"Hear the Church; he who will not hear the Church let him be considered as a heathen and a publican." He quoted Joshua but Joshua was the leader, the great chief of the people, a man visibly chosen and inspired by God to conduct his brethren to the promised land; it was quite natural that he should read and meditate the Holy Scriptures to instruct himself and instruct others. And this also is what the Catholic Church commands those whom God has chosen to lead His people. She commands them to study and read frequently the Sacred Scriptures.

Mr. Rensay has also quoted the book of Malachias, but I think it was a mistake on his part, for the text he gave proves exactly the contrary of what he promised us. Mr. Rensay promised us, you remember, to prove that each person should have his Bible and read it. And here he quotes a text which shows us that neither man nor woman in those days had a Bible, except the priests. "There were only the law, and read it before the people." You see, Mr. Chairman, that this Ezra was no better than a papist priest. Instead of distributing Bibles by thousands to everyone, as the brave Mr. Rensay does, he kept the book in his hands, and was contented to read and explain it to the people, exactly as Mr. Girouard, your pastor, does every Sunday.

As to the text from Isaiah, it proves that there were other things besides the written law, since God desired that the people should also have regard to the testimony.

Our Lord censured the unbelieving Jews to read the Holy Scriptures, but assuredly not as the sole and best means of knowing Him, since these Jews would have done better according to Jesus Christ himself, to believe in His words and His works. The reading of the Bible, wrongly interpreted, misled the Jews as it misleads Protestants to-day. It was with the Bible in one hand that the Jews declared Jesus Christ to be an impostor, and that according to the law he should be crucified.

But, Mr. Chairman, I wish to refute Mr. Rensay by his own mouth and prove to him by his own assertions that he is wrong and that he misleads others, when he tells them that the Bible is the only religion anything that cannot be proved by any other means. I shall make him acknowledge that we must not separate ourselves from tradition, and even infallible tradition, under penalty of not being Christian. I beg Mr. Rensay to be good as to reply to my questions. And you, gentlemen (addressing the Secretaries), write precisely the replies he gives; and you, my good friends (turning to the people), listen attentively.

Should

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... God. It is true also that the Church would have her
... The Church should be instructed by Mr.
... knowledge of the Gospel is to be obtained by reading
... the thought of the Apostle that he contained: "How
... shall the people believe in Jesus Christ, of whom they have not heard?
... And how shall they believe without a preacher?"

According to the Apostle St. Paul, therefore, the knowledge is
... either the only way, as St. Paul shows in his epistle to the
... preaching, and not by reading. Reading is not without use
... but it only helps the Church when the law, that is, the word of God,
... has I told you, the law would be weak if it were not to be acted
... to myself, I do not understand this gentleman's need to explain his
... Bible, that is, the Holy Scriptures, to be divinely inspired, to instruct, to
... reprove, to correct." Is not this, Mr. Rousay, what you read?
... "The Holy Scriptures are divinely inspired to instruct, to reprove, to correct."

Mr. Rousay, this, therefore, and you, gentlemen, who suppose
... this assembly, you hear these words from Mr. Rousay's Bible: "All
... which is written in the Holy Scriptures is divinely inspired."
... which is written in the Holy Scriptures is divinely inspired of God to teach,
... to instruct, to reprove, to correct, and the people who hear believe, that is,
... they believe on, and believe what is said, and so, in this case, except the
... heart, by Mr. Rousay, but found the contrary in his precious Bible.

... which is written in the Holy Scriptures is divinely inspired, and which could only
... and into those who read them, but Mr. Rousay accuses us that we are
... and that we are not to believe on the Holy Scriptures as divinely inspired. You
... which is written in the Holy Scriptures is divinely inspired, and which could only
... and into those who read them, but Mr. Rousay accuses us that we are
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... which is written in the Holy Scriptures is divinely inspired, and which could only
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... which is written in the Holy Scriptures is divinely inspired, and which could only
... and into those who read them, but Mr. Rousay accuses us that we are
... and that we are not to believe on the Holy Scriptures as divinely inspired. You

Mr. Rousay (rising with indignation) says that all the Holy Scriptures
... which is written in the Holy Scriptures is divinely inspired, and which could only
... and into those who read them, but Mr. Rousay accuses us that we are
... and that we are not to believe on the Holy Scriptures as divinely inspired. You

But this is not the case, for the Holy Scriptures are divinely inspired, and which could only
... and into those who read them, but Mr. Rousay accuses us that we are
... and that we are not to believe on the Holy Scriptures as divinely inspired. You

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Rooney, who placed your signature to this letter?"

(Mr. Chinsky then showed a letter signed by Mr. Rooney, in which the Catholic Church is accused of having embosomed the second commandment of God.)

Mr. Rooney (appearing confused and trembling)—"Yes, sir. I signed that letter."

Mr. Chinsky—"Very well. You must prove what you have advanced in that letter."

Mr. Rooney—"No, sir. You tell me my Bible is finished. I am going." And he attempted to leave.

On all sides they cry out: "Let him not come; stop him. You are a coward, Mr. Rooney." Mr. Chinsky and the chorists had some trouble to quiet the tumult. Order being somewhat restored.

Mr. Chinsky—"That is not the only place where your Bible has been shamefully finished. Here is another of your books where the hand of Satan is visibly seen.—St. Matthew, chapter XVI, verse 23: "For he that will save his soul shall lose it. And he that shall lose his soul for love of me shall find it." What an idea!—that of a soul lost for the love of Jesus Christ."

This text seemed to strike Mr. Rooney like a clap of thunder. He descended from the platform where he was standing, saying: "Among the Latins the soul and the life were the same thing."

These statements were greeted by an immense burst of laughter; then was heard the cry: "The crowd is lying; he will not continue the movement. Do not let him out." But the chorists and Mr. Chinsky succeeded in restoring order by reminding the people that they had given their word of honor to do no harm to Mr. Rooney.

While Mr. Rooney escaped through the crowd, a Protestant, fearing they would do him some hurt, and desiring to protect him, cried out: "Mr. Rooney is beaten; that is enough. It is not necessary to kill him."

THE END.

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