

## CHAPTER X

### *A Lesson of the Mercies of God in Disguise*

The terrible calamity by which our colony of St. Anne had been visited in the year 1858-1859, was almost entirely concentrated on the fertile though low lands of our dear converts.

By the mysterious providence of God, the farmers of the surrounding country had generally been blessed with crops almost as rich as usual. Of course the priests of Rome had availed themselves of the fact to publish everywhere that this was the visible punishment of God.

Though we knew very well that it was not so, we were humiliated, embarrassed and confused when we had to speak on that matter with those of our former friends who had remained in the Church of Rome.

When considering that strange fact, in the presence of God, more than once I had wondered in my desolation, "Why it was that we have been visited by these calamities just after we have heard and obeyed the merciful voice of our God, and given up the idols of Rome to follow His holy Gospel?"

It was only when among our Protestant friends that I understood that mystery of the love of God towards me and my people. Without those calamities we would have remained as strangers to the Protestants of the United States and Canada. There would have been no intercourse between them and us, and we would have had no opportunity to understand the unfathomable abyss which separates the unfortunate Roman Catholics from the regions of light, intelligence, liberty and true charity which come from the real promised land inhabited by the Protestant

nations. Yes! though reading our Bibles and walking in their saving light, there would have been no opportunity, I dare say no possibility, for myself and my converted countrymen to rid ourselves of the prejudices in which we were born, and in which we had lived and grown till then, if the apparently rude, though mercifully tender, hand of our heavenly Father had not forced me, in spite of myself, to go out from among my own people, and to live for a considerable time among the Protestants.

What was not the pleasure of Caleb and Joshua when, at the orders of God, they went to explore the Promised Land, after the many years spent in the burning sand of the wilderness! How their eyes gazed with delight on the green pastures, the gardens, the orchards and the vineyards along the brook of Eshcol!

How amazed they were, when looking upon the magnificent and succulent clusters of grapes which were hanging everywhere from the vines! How pleased they were, when, bent under the burden of the grapes, the pomegranates and the figs, they turned their steps towards the tents of their own people to show them the incalculable richness of the new land which God had given them!

But my joy was not less, when, after the several weeks spent among the new brothers and sisters I had found in Philadelphia and the New England States, I was coming back to my dear but so tried people of Illinois, loaded with the fruits I had gathered on the way.

Surely the \$56,000 I was carrying were not less precious than the branch cut down with the cluster of grapes which Joshua and Caleb brought to the Israelites in the wilderness.

However, these large sums of money and the great value of the food and clothing I had secured were nothing to me and my people when compared with the value of the moral treasures I had found wherever my merciful God had directed my steps.

It was then, that, for the first time, I could compare the lives of the Protestant ministers with the lives of the priests of the Church of Rome. It was then, only, I could see the immeasurable superiority of the moral, literary, social, Protestant education over that of the Roman Catholic. It was then also for the first time I could compare the home life, the private life, the manners and the daily habits of the Protestant ministers with those of the priests of Rome. It was then, in a word, I could compare the unspeakable misery and degradation of the bachelor priests of the Pope, with the beauty, dignity and holiness of the married life of the ministers of the Gospel.

One of the first things that struck me was the high tone of conversation of the Protestant ministers. Wherever I went among them, I had to admire not only their learning on all the greatest questions of history and Scripture, but the constant application of their time to the study and discussion of what could improve, ornate, enrich and sanctify their minds and characters.

What a difference between the conversation among the Protestant ministers and what I had heard while among the priests of Rome!

For the readers would refuse to believe me were I to tell them what I know on that subject. I still blush when I remember the silly, the foolish, the degrading, the obscene things I heard from the lips of those poor slaves of the Bishops and the Popes.

Many times the most depraved tramp of our streets would have felt ashamed to hear the filthy things which flowed from their tongues as from their natural source.

How many times, after having vainly tried to silence them, I was forced in disgust to leave the room, and to let them alone to finish their unmentionable stories!

But how can it be otherwise when those forced bachelors are obliged to spend the greatest part of their time in hearing the infamies of the Auricular Confession? Their minds are

absolutely filled with impurities so that there is no room left for any honest thoughts. The daily, the hourly occasions the priest of Rome has to speak with his penitents on the most impure, immoral, unmentionable matters, destroy in him the natural laws of modesty which separates man from the brute.

Even the most honest priests cannot avoid hearing, every day, or many times a day, the recital of the most impure, defiling stories. The natural, the irresistible tendency of Auricular Confession leaves impressions in the mind and memory, which, though resisted at first, soon become irresistible for the greatest number of priests.

Can you keep your hands white and clean, if ten, twenty times a day you plunge them into black ink or dirty pitch?

Thanks to God there are exceptional cases here as well as in everything else in this world. But these exceptions are few and scarce.

Yes, through the defilements of Auricular Confession and the degrading yoke of their diabolical celibacy, the priests, as a general thing, have their minds, their hearts, their memory, their whole being so debased and degraded, that their conversations (with exceptions) have an unbearable odor. One of the most humiliating trials of my life when a priest of Rome, was the hearing of their conversation.

After having spent several weeks in the Christian company of those ministers and having remembered the tortures I had suffered, when forced to hear the silly, disgusting, stupid or childish conversations of the priests, I felt as having passed from darkness into light, from death into life, from the doors of hell to the mansions of the saints in heaven, and I blessed my God for His mercies towards me and my people.

Another thing which made me understand that the dire trials through which we had passed were among the greatest favours of our God to us, was the opportunity it gave me, for the first time, to see the blessed influence of the wife of the minister not only in the parsonage but in the church.

It was when in the presence of those angels of the mercies of God, at the side of the minister of the Gospel, that I understood the sophisms of Rome about the celibacy of her priests.

Everywhere, but particularly in the parsonage, the power of the wife is like the influence of the sun in the world.

As the sun gives light and life to the world, so the wife of the minister is a focus of light and life in the church. Not only she adds to the moral strength and influence of the minister by her presence, but she is herself a tower of strength for her husband and his people.

She helps him to console the afflicted and to feed the poor. More than the minister himself, she finds out the secret trials of the families, and she knows how to apply the remedy. She is his best counselor in the hours of anxiety as well as his surest aid in the darkest hours of trial.

As the sacred duties of the minister of the Gospel are numerous, and as it is very often impossible for him to see and do everything he would like to see and do, she supplies him with a will, zeal, and a success which nobody else can equal.

As the warm and shining rays of the sun expel the damp atmosphere and the darkness from the house, so the presence of the wife of the minister expels the chilly and dark atmosphere which turns the house of the poor bachelor priest into a hell on earth.

Our great God knew well what He meant when He said, "It is not good for man to be alone," and Paul understood well also, the meaning of this sentence, when he said, "Let every man have his own wife."

Marriage is not a human institution: it is a Divine one, in this sense, that it has been instituted by God Himself. The vows of celibacy are an insult to God. This is the reason why we do not find a single word in the Bible in favour of the vows of celibacy. Vows of celibacy are a Pagan institution. The priests of Bacchus, just as the priests of Rome, were

bound by vows of celibacy. To-day, again, the priests of Vishnu, in India, like the priests of Rome, are tied by the impious vows of celibacy before becoming the priests of their ugly idols.

To keep his fatal and criminal vow of celibacy, the priest of Rome has to fight against one of the most sacred as well as against one of the strongest laws of his own nature, and in that law implanted not only in his heart, but in his nerves, in his flesh, in his bones, in every drop of his blood.

It is not against a giant man, nor against one of the angels of God, man has to fight to keep his vow of celibacy, but it is against his great God himself, he has to fight!

And that urgent fight has to be renewed every hour of the day as well as every hour of the night!

I have known honest but deluded priests successfully fighting all their lives and gaining a doubtful victory against their God, on that terrible battle-field. But for one who had conquered in that desperate battle, of his whole life, I have seen ninety-nine miserably defeated and destroyed!

Yes, go around all the parsonages of the 3,000 priests of Canada, the 10,000 priests of the United States and the 30,000 priests of France and I challenge you to find more than one in one hundred of those parsonages in connection with which there is no bad rumour. And if you can find one in one hundred free from evil report I pledge myself to show you ninety-nine parsonages in respect to which scandals have come out, if not to-day, the day before.

Let those who think that this is too general and too strong, read the last mandement of one of the Bishops of Louisiana. They will see that "No priest in his diocese shall be allowed to preach except he has accepted the law promulgated that 'No servant girl shall be kept by him in his parsonage, except when she will be in a room where no door will be placed in such a way that the priests will be able to communicate with her through it.'"

This shows you that the Bishops of Rome know pretty well

how their priests keep their vows of celibacy, when they have the chance to break them. And why is it that this law of the Church of Rome is that no priest shall keep any servant girl in his house younger than forty years old?

Though very few priests ever keep that regulation, it proves to the most blind on that subject, that the Church of Rome herself knows that the vow of celibacy is a sacrilegious blind, a sham, a fraud for the great majority.

A Princess of Italy, who was a nun for several years, Miss Henrietta Carrociallo (she is still living), in her famous book, "Mysteries of the Neapolitan Convents," tells you the same thing.

Within my own personal knowledge, one of the late Superiors of St. Sulpice Seminary of Montreal, Rev. Quiblier, was forced to leave the country after his guilt had been proved in relation to very many of his penitents, among whom were some of the first ladies of Montreal.

The Rev. Guyhot not long since was denounced and forced to leave Canada, where he left many victims, having used largely the confessional to carry on his satanic work.

Only wilfully blind people, to-day, in the whole world, ignore how the priests of Rome make their vow of celibacy an easy matter through the dark mysteries of Auricular Confession.

I had been the sad witness of those hellish mysteries for twenty-five years, when a priest of that Church. How I blessed my God when I could see the Christian dignity, the blessed joys, the gospel and heroic virtues and zeal of the married Protestant ministers! How happy and thankful to my God I was when I could compare the calm and Christian dignity of their ministerial lives in the midst of their families, with the ignominious solitude, the almost constant scandalous, though half-suffocated rumours, the hell on earth, of so many unfortunate priests of Rome!

I then blessed God with all my heart for the calamities which had forced me to leave my sad wilderness to come and

explore that Promised Land which was then mine. In the midst of that land, how many marvelous things I had found to fill the minds of my people with admiration and joy! With the spies sent by Moses to explore the Promised Land, I could say to my people on my return: "Surely the land whither you sent me floweth with milk and honey: and this is the fruit of it: the people that dwelleth in the land is strong; the cities are walled and very great. And there we saw the giants, and we were in our own sight as grasshoppers, and so we were in their sight." But I had not to add: "The land through which we have gone to search eateth its inhabitants." It was the contrary, for, after all, I had found nothing but kindness and heroic charity among its Christian people. Surely I had found giants in that land. But we had nothing to fear from those giants. I had found them all enrolled under the banners of the Lamb whose blood has been shed to save the world, and they had put their mighty arms at our service to help us to fight and conquer the common foe.