

strong arm, a stout heart, a bold eye, a firm part, an indomitable will. We never knew a man possessed of its energy, vitality, fire, and light that did not attain eminence of some good sort. It could not be otherwise. It is in the nature, constitution, order, necessity, inevitability of events that it should be so. "I can," rightly, truly said, and then clinched and riveted by the manly, heroic, determined deed, is the secret, solution, philosophy of all good men's lives. They took I CAN for a motto, and went forth and sturdily made of themselves and the world what they pleased.

Then, young man, if you would be something besides a common, dusty, prosy wayfarer in life, just put these magic words on your lips, and their musing, hopeful, expanding philosophy into your heart and arms. Do it and you are a made man.

Correspondence.

No. II.

Pastoral Letter of the Romish Bishop of Halifax.

"For, only conceive a member of any of the Protestant Communities, trained up from his infancy in the belief that Catholics hate him; that they would think it no crime to injure him; that they have no respect for the sanctity of an oath; that they can obtain pardon of any transgression for money; that they can get leave to commit any sin they please, by paying a stipulated sum; that with them, the end justifies the means, no matter how wicked; that they make a Divinity of the Blessed Mother of God, and worship her as such; that they adore Angels and Saints, or offer them the homage which belongs to the Deity alone; that they place their hopes of salvation in their priests, or in long prayers, fasting and superstitious practices, and not in the merits of Jesus Christ's Passion and Death; that they make idols and images, and set up relics, to adore and pray to them, as if they were God Himself; that they hate or fear the Bible, are not permitted to read it, and prefer human traditions before its heavenly-inspired words, that their priests preach to them in unknown tongues, and that they have blotted out, or concealed one of the commandments, lest the deluded people should see the danger of idol-worship; that the Pope can give them a dispensation to do any thing howsoever wicked, provided it be for the good of the Church; that there is a regular list, kept in a Book at Rome, of the prices of every sin, either for leave to commit it, or for its pardon after its commission—in a word, that their whole religion is nothing but conjuration and deceit, outward pomp and unmeaning ceremony, without any adoration in spirit and in truth."

In this unique production may be found the above paragraph, artfully conceived for the purpose of creating a conviction in the minds of Protestants that the church of Rome is falsely accused of holding the tenets therein specified.—It will not escape observation that the Bishop does not, because he dare not, give a plain denial to the charges which he thus labours to evade. If Protestants are "the victims of an unscrupulous system of deception" on the points referred to, why does not the Address undeceive them by stating intelligibly the tenets of his Church in relation to them? Is it not because he could not violate his sworn obligation to believe and teach all that the Romish Church has enunciated? That the device of Bishop Walsh may result in the confirmation of the impressions existing in many Protestant minds, I shall present some of the grounds upon which those impressions are founded, and leave the Bishop to refute the authoritative standard writers, members of his own communion, who have spoken in no inaudible tone on the subject at issue.

If a Protestant be "trained in the belief that Catholics hate him; and would think it no crime to injure him," is there no foundation for such a belief? If a Roman Catholic is uninfluenced by such unchristian emotions, it is because he is better than his teachers—he is not true to the principles inculcated by the standard writers of the sect.

In proof of this let the following quotations and facts be carefully pondered.

"He that receiveth a heretic into his house doth communicate with his wicked works."—*Notes on Romish Testament.* Matt. x. 41.

"Heretics may be punished and suppressed, and may and ought, by public authority, either spiritual or temporal, to be chastised and executed."—*Ibid.* Matt. xiii. 29.

"Catholics should not spare their own parents, if heretics."—*Ibid.* Gal. i. 8.

"Heretics, schismatics, and rebels to our said lord (the Pope) or his successors, I will to my power, persecute and oppose."—*Out of Popish Prelates.*

"I do declare from my heart, without mental reservation, that our lord the Pope is Christ's vicar-general, * * * and that he hath power to depose heretical kings, princes, states, commonwealths, and governments; all being illegal without his sacred confirmation, and that they may safely be destroyed: I do renounce and disown my allegiance as due to any heretical king, prince, or state, named Protestant. I do further declare that the doctrine of the Church of England, of the Calvinists and Hugonots, and of others of the name of Protestants, is damnable, and that themselves are damned, and to be damned, that will not forsake the same."—*Jesuit Practical Oath of Secrecy.*

"It is not sin for parents to wish the death of their children, or to desire the death of any one who troubles the Roman Church."—*Fegeli's Practical Questions.* Part. 4, chap. 1, ques. 7.

"Children are obliged to denounce their parents or relatives for heresy, although they know that they will be burnt; or they may starve them to death, or kill them, as enemies who violate the right of humanity."—*Escobar's Moral Theology.* Vol. 4, lib. 31, sec. 2.

"A man condemned by the Pope may be killed wherever he is found."—*La Croix.* Vol. 1, page 294.

"In all cases where any man has a right to kill a person, if affection moves, another may do it for him."—*Busenbaum and Lacroix Moral Theology.* Vol. 1, page 295.

In the Decretals of Pope Gregory IX, Book 5, Title 7, "De Hereticis," it is declared "The secular powers shall swear to exterminate all heretics when condemned by the church, and if they do it not they shall be anathema."—*Chap.* 13.

"Prelates shall annually visit their dioceses, and demand of the people upon oath to reveal all heretics, that they may be condemned."—*Ibid.*

"They who are bound to heretics are released from every obligation."—*Chap.* 16.

In the "Directory for Inquisitors," issued from time to time by the Popes, the following principles are avowed:—

"Statutes that impede the execution of the duties which appertain to the office of Inquisitors are null and void."—*Pope Urban IV.*, page 106.

"A heretic possesses nothing alive or dead."—

"No fellowship should be maintained with the excommunicated."—*Pope Clement IV.*, pages 146, 147.

"He is a heretic who does not believe what the Roman Hierarchy teaches. A heretic merits the pains of fire. By the Gospel, the canons, civil law, and custom, heretics must be burned."—*Pages* 148, 169.

"All diligence must be used to extirpate heretics."—*Page* 164.

"No person shall favour heretics."—*Page* 173.

"Every individual may kill a heretic."—*Page* 175.

"All persons may attack any rebels to the church, and despoil them of their wealth, and slay them."—*Pages* 176, 177. Text and Glossa.

"Heretics must be sought after, and be corrected, or exterminated. Heretics enjoy no privileges in law or equity."—*Page* 212.

The Directory is closed by a long chapter, entitled "Questiones centumtriginta super practica officii Inquisitionis eidem officio congruentis."

Take the following specimens:—

Question 33. "An Inquisitor may compel or admonish temporal lords to swear that they will extirpate all heretics to the extent of their power."—*Page* 561.

"It is lawful to torture those of every class who are guilty of heresy."—*Page* 594.

"Prelates and Inquisitors ought without delay to deliver an impenitent person guilty of heretical pravity to the secular power for the final punishment."—*Page* 646.

PAPAL BULLS, or as the Canonists designate them "Apostolical Letters," have been issued from time to time through a succession of ages, abounding with similar nefarious and anti-social principles. These Bulls have never been repealed, nor their abhorrent principles denounced by any competent Papal authority. In their obligation every Romish Prelate believes, and is sworn to give them effect to the utmost of his power. A few of them are here subjoined:—

"Prelates are exhorted diligently to endeavour that all heretics shall be extirpated from their dioceses; and also they are enjoined, without the admission of any appeal, to coerce and punish those by ecclesiastical discipline, who transact any business, or permit any familiarity with heretics."—*Pope Innocent III.*

"That all persons may more willingly and efficiently execute the duty committed to them—to all who afford counsel and favour and hearty aid in persecuting heretics, * * * from the mercy of God Almighty, and of the blessed Apostles Peter and Paul, and by his authority, we relax three years of penance: and if any person shall die during the prosecution of such affair, we grant them a full pardon of all their sins."—*Pope Gregory IX.*

"Magistrates must be admonished to enact statutes and laws against heretics and their accomplices; and the unwilling or disobedient must be compelled by ecclesiastical censure."—*Pope Innocent IV.*

"All secular magistrates must swear, under the penalties of ecclesiastical censure, that they will execute the laws against heretics, notwithstanding any privilege of any kind."—*Ibid.*

"All secular princes and magistrates are commanded to execute ban upon all persons and their property, whom the Inquisitors denounce as heretics."—*Ibid.*

"Process without appeal must be issued against all who obstruct, or do not aid Inquisitors, as if they were defenders and favourers of heretics."—*Ibid.*

"All the laws, decrees, and statutes of the Roman Pontiffs and Councils of every age, enacted against heretics and schismatics, shall be received and inviolably observed, with every thing contained in the Extravagants of the Sovereign Popes."—*Pope Paul IV.*

A volume might be filled with similar extracts

from the Bulls of successive Popes, during a period of four hundred years. The decretals, rescripts, rules and canons contained in the "Directory for the Inquisition" have never been abrogated. They remain in full force, and wherever they are not acted upon, the laxity is attributable, not to a modification of the spirit of Popery, but to the strength of Protestant feeling and influence. In proof of this I shall only advance the following Roman authorities, to which the Bishop of Halifax will not have the hardihood to demur.

In the volume entitled "Directorium Inquisitionum," with the "Literæ Apostolicæ diversorum summorum Pontificum," is a disquisition written by Pegna, "Auditor of causes at Rome." This was prepared for Pope Gregory XIII, expressly to prove that all the preceding Extravagants and Bulls are "of the greatest utility, importance and authority." Pegna announces, among many others, the following propositions as infallible truths:—

"1. The Roman Pontiffs ever have exercised the greatest care in extirpating heretics."—3. "All the Extravagants published against heretics are in force without change or end."—4. "The Roman Pontiffs can command that the secular laws against heretics shall be observed."—6. "The laws against heretics are not abolished through disuse, or lapse of time."—14. "The Extravagants against heretics are general laws, which always endure, and must universally be obeyed."—15. "The preceding Extravagants against heretics are promulgated by command of the Cardinal Inquisitors, dated at Rome; Calend. Octob. Anno 1584."

The creed of Pope Pius IV, which every Romish Priest is sworn to believe, alleges, "I acknowledge the Roman Church for the mother and mistress of all Churches, and I promise true obedience to the Bishop of Rome, successor to Peter, Prince of the Apostles, and Vicar of Jesus Christ." "I most steadfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same Church."

To these attestations of the unchanged system of the Papacy, given by Papists of undoubted authority, may be added the famous "encyclical letter" of Pope Gregory XVI, in 1832, which affirms the whole of the pontifical bulls, canons, and decretals, to be infallible, unchangeable, and permanent, in their principles and obligation. With these documents before him who can deny that the tendency of Popery, where it can exercise its tyrannical domination, is to inspire its adherents with the most intense animosity toward their Protestant fellow-subjects? If Bishop Walsh had possessed a spark of candour, he would have admitted this, and have asserted that the laws in obedience to which millions of Protestants have been barbarously murdered are unchristian—ought never to have been enacted or sanctioned by the Popes—and should now be denounced and abrogated. But this he cannot do. He is a sworn admirer of all that "the Church" has authorised; and unless his views were to undergo a radical change, and he were to recede from the Romish Communion, he knows that if commanded by the Court of Rome he would be obliged to carry into execution these sanguinary enactments, and to coerce his people, by withholding absolution, and by every other species of ecclesiastical censure, to unite in a crusade against the religious liberties of those for whose conversion he now prostrates himself before the Virgin Mary and a host of Popish saints, some of whom have been canonized because of their wholesale butchery of heretics. He knows that the deeds which have most deeply blood-stained the pages of history have been the cause of diabolical exultation in the hearts of Popes, Cardinals, and Prelates of his Church. He knows that Vergerius, a staunch Popish historian, parades as one of the loftiest traits of character that "during the four years' Pontificate of Pope Paul IV., who anathematized Queen Elizabeth, 'the Inquisition, by tortures, starvation, and fire, extirpated more than 150,000 Protestants.' He knows that a solemn Te Deum! was sung at Rome, by order of the reigning Pontiff, on hearing of the indiscriminate butchery of the French Protestants on St. Bartholomew's Day—a plot concerted in secret conclave by the cross-wearing priests of Rome. He knows that on the 16th of May, 1643, Pope Urban VIII. granted a general jubilee to all the Papists of Ireland, with a plenary absolution for all previous sin, who had taken part in the insurrection, and in the murder of 200,000 of their Protestant neighbours in 1641. He knows that against such deeds of atrocity the voice of a Pope, a Cardinal, or a Prelate of Rome has never been lifted up in condemnation—though, like Bishop Walsh, they wax eloquent in denunciation of the restrictive laws by which Protestant England has endeavoured simply to prevent the repetition of such enormities. And he knows that the enactments now proposed by Lord John Russell, are not levelled at the Roman Catholics, or against their religion, as such; but against the exercise of that temporal jurisdiction claimed by the Pope, and the reacquirement of that influence, by the priests of an avowedly sanguinary system, which was the greatest curse of England, until her sons arose in their might, and disenthralled themselves from its toils, and took upon them the easier yoke of Him who is "meek and lowly in heart."

I shall close this article by reminding both Protestants and Catholics of the fact, that the denunciations of Rome are the most furiously launched, not against heresy, but against heretics; that all the enactments of her Popes and Councils, from which the foregoing selections have been made, propose not the removal of heresy from the understanding, by force of truthful argument and education, but the extirpation of heretics from the earth by rack, sword, and faggot; that these are not the imaginings of cowards, nor the misrepresentations of bigots, but the deductions of sound minds gathered from the authentic documents of the Vatican, and from the records of history.

The authorities cited, the cruel and frequent persecutions practised by the Romish Church, and the haughty intolerance with which she now treats all who bow not to her dictation wherever her influence is dominant, prove, not that all Romanists hate their Protestant fellow-men, but that the tendency and aim of the system is to implant that hatred, and to compel all secular authorities to enact and enforce penal statutes abhorrent to the peaceful and merciful spirit of the gospel, and destructive to the civil and religious liberties of mankind.

Bishop Walsh declaims against "sanguinary laws, bribery and punishment, imprisonment and proscription," and a lengthened array of cruelties and injustices inflicted upon his immaculate Church. But we challenge him to produce from the ecclesiastical code of any Protestant Church in existence, or from the civil code of any Protestant nation such despotic and slaughter-breathing enactments as those which he has impelled us to cull from the authoritative mandates of the Papal sect. And he must reconcile himself as best he can to the assurance that neither the bland sophistries, nor the vulgar and furious onslaughts of himself and his nitred confreres, will induce the enlightened government of England to subject her Protestant millions to the "maternal scourge" of Rome.

A PROTESTANT.

For the Wesleyan.

St. John, N. B. Circuit.

MR. EDITOR,—Persuaded that to the Editor of a religious periodical no task can be more desirable than to make its pages the recording medium of Zion's prosperity, in the evangelical conversion of souls to God; I deem all apology no better than a needless ceremony, for again transmitting you some further account of the progress of the cheering revival with which the Lord has been pleased to bless us in this city. Such information cannot fail to delight you as a Christian minister, in connection with the remotest spot on the "green earth," but that this city, as the scene, both of your natural and spiritual birth, must present associations, which tend greatly to deepen that delight, is a matter which can with ease be both anticipated and properly valued.

Three weeks have passed away since I last addressed you on this subject. During that time daily services have been held, attended with daily proofs of the power and willingness of God to save both from the power and the pollution of sin. That there is still no diminution of the interest taken in our continued means of grace, may be gathered, and established by the fact, that though special meetings are being held in the Baptist meeting houses, and at our own Chapel in Portland, at the same hour, last night, the spacious basement of our Centenary Chapel was filled throughout with a respectable and deeply attentive audience. Several persons were blessed with justifying faith, and others were filled with the perfect love of God.

The last Sabbath was a day which will not soon be forgotten. The sacrament was administered in both Chapels. Truly, the sight was an imposing one, to see scores of the young converts, for the first time, approach the table of that Saviour in whom they had believed, to receive the simple and expressive symbols of His dying love.

On earth there is not to be found, a more vivid and truthful representation, of the heavenly community, than that which is presented, by the open communion, of believers in the Lord Jesus Christ, gathering around the table which his love has spread for their spiritual nourishment, as they pass through the wilderness of this life.

On the occasion referred to, every tie binding together domestic life, was pleasingly represented. Parents, children, husbands, wives, brothers and sisters were there, to embalm the sacred spot with the dropping of the mutual tear—to participate in the common joy—mutually to conform to His behest, who had died to save them, and mutually to vow, in each other's presence, and in the presence of God, that "having embraced," they would by His aid "hold fast the blessed hope of everlasting life which they had received through Jesus Christ His Son." Sounds of audible joy—sighs which could not be suppressed—and tears which stole away, alternated with

"The speechless awe which dared not move,
And all the silent heaven of love."

Indeed it was a season long to be recollected. Since I last wrote you above one hundred souls