

their belief: they think that these passages must be interpreted or explained by their leaders, and that they merely appear in opposition to their religion, on account of their ignorance or incapacity to expound the divine writings. Thus some Canadians possess the holy scriptures and read them, but remain bigoted Catholics; for they consider those truths which show evidently that the Romish system is a system of error, as mysteries, which they cannot comprehend. Read to a Canadian these words,—“There is one Mediator between God and men, the man Christ Jesus;” he will tell you, “Very true; that may be the language of the Bible, but if the curate were here, he would show you that this does not condemn the doctrine of invocation of Saints,” &c. The Canadians believe that the Protestant translation of the Bible is in no wise correct; nay, the priests declare, and consequently the people believe, that in many places of the gospel, and in connexion with the most important evangelical truths, the Protestants have translated in a manner entirely contrary to the original. Thus, in general, they dare not receive, as the words of the sacred writers, a passage in a Protestant Bible. They consider this Bible as a false and dangerous book. The missionaries are therefore obliged to use the Catholic translation of the holy scriptures; and this often is rejected, because it comes from Protestant hands, and therefore may have undergone some modification. They believe, as all Catholics do, that the Bible is not sufficient without tradition, and that tradition is of as much importance as the inspired writings. This belief affords them an invincible barrier against any conviction of the falsity of Romanism. Though they may be convinced that many of their doctrines are not in the Bible, they cleave to them, for, as they think, they hold them by tradition.

Another belief entertained by them, which is in opposition to the spread of truth among them is, that the priests are responsible for their souls. When you show them that the truths of the gospel are opposed to their doctrines; when, by close reasoning, you make them feel, in some degree, that they are in error, they will at once relieve their minds by the thought, that the priest alone is responsible in respect to their spiritual interests. They cannot entertain the idea that their leaders are not right. “Can it be supposed,” they will say, “that the priests, who are men of learning, who have the means and opportunities of knowing the truth, should lead men astray, and thus bring upon themselves eternal damnation? Do they not wish to be saved?” These considerations alone are sufficient to satisfy and assure thousands of the Catholics in Canada. The most satisfactory proof to them that they are of the true church, is the number of Catholics in the world. The thought that Romanism is professed by so many nations, that it extends over the greater part of the Christian world, fills their mind with peace. Again, what assures them very much, is the supposition that the Catholic church stands unmoved. “It is founded on St. Peter,” they fancy, and “the gates of hell shall not prevail against it.”

Nothing astonishes the Canadians more than the existence of such a number of sects amongst the Protestants. They believe that each sect has a different religion; that Presbyterians are quite contrary to Methodists or Baptists, and therefore, if the Presbyterian be saved, the Methodist, Baptist, &c. must be damned. They think that the Protestant religion has existed only since Luther and Calvin. This is universally declared in Canada by the priests. Thus the Canadians do not consider Protestantism as a Christian but a Calvinistic