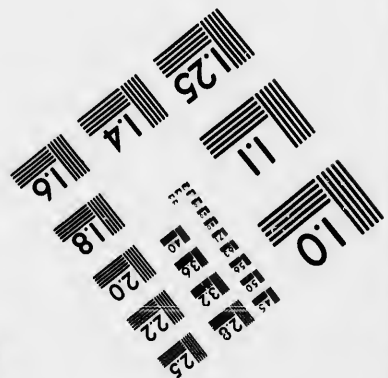
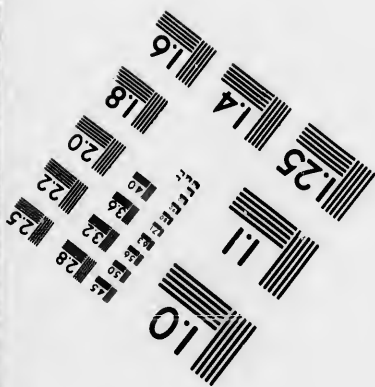
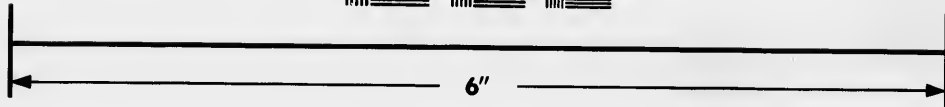
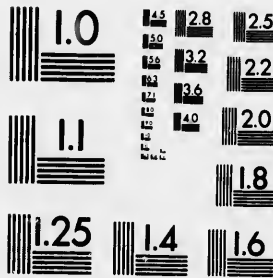


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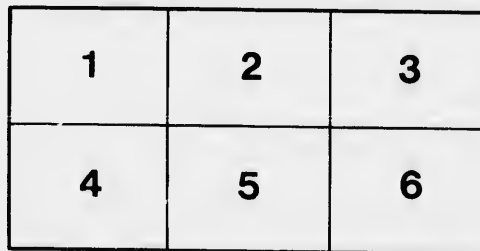
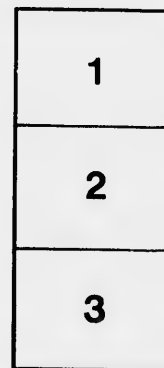
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AND PRACTICES EXPOSED FROM ITS
OWN STANDARD WORKS;

BEING A SERIES OF UNANSWERED LETTERS

ADDRESSED TO THE

H. C. Bishop of Arichat, N. S.

BY THE

REV. ARCHIBALD C. GILLIES,

Pastor of the Presbyterian Church,

SILVERBROOKE, N. S.

WITH NOTES AND APPENDICES.

PICTOU, N. S.:

PRINTED BY WILLIAM HARRIS.

1874.



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NOTE.—Where this pamphlet cannot be obtained in Bookstores, parties by remitting the price (25 cents per copy) to the author, will have it sent to them postpaid. The price is kept low in the hope that many will buy copies for general distribution. In cases where fewer than four copies are required, and scrip cannot be obtained, postage stamps may be sent. Let the name and Post-office be *plainly* written.

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INTRODUCTION.

To my Roman Catholic Fellow Pilgrim.

DEAR SIR,—In the following Letters I have addressed your Ecclesiastical Chief—permit me now to address *you*. Every wise man who intends to travel into far and foreign countries, will study and read with great care every map and book published on the country in which he intends to travel, and especially those maps and books on the subject by a reliable resident of that country. All we read or hear from those who have neither lived nor travelled there, is, so far as we are concerned, mere hearsay—It *may* or may *not* be reliable. Now, friend, we are travelling to Eternity, and since of all who have written books on the best way to, the climate of, and fitness for that Country, God alone is He who “inhabiteth Eternity,” it follows that from Him alone can we get reliable information on the subject. Every thing we read or hear from all those who have never been there, is, so far as we are concerned, mere theological hearsay—it *may* or may *not* be correct. I know your priest will ask you to believe that *he* is divinely authorized to guide you to Eternity. But how do you *know* that he is so? *That* is just the very Ecclesiastical hearsay against which I warn you. In so far as you depend on any thing short of God’s own Statement, your religion is founded on hearsay—“received by tradition from your fathers,” the very thing which both Christ and Peter have condemned, Matt. 15, 3, 6, 9; 1 Peter 1, 18. Your religion is full of confusions and self-contradictions. Butler’s *Catechism* is now before me—I know it well,—and a greater “Mass” of miserable confusion, perversion and absurdity,

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can not be printed ; and yet it is your Standard Catechism for religious instruction ! You are taught to believe in the "infallibility" of your Councils and Popes. O, Shame ! Shame !! Some of your Councils were perfect pandemoniums, and, according to several of your own historians, many of your "infallible" Popes were the vilest libertines the world ever saw. (See the end of Appendix E.) It is matter of historical notoriety that your Church has always been a bedlam of Sects, division and strife — Popes deposing rival Popes, Councils anathematizing Councils, Popes pitted against Councils, and Councils against Popes, and still all these were *infallible* ! I know your priest will say to *you* that this was not the case ; but will he say so in *my* presence on the public platform ? Your great Newman in his "Grammar of Assent," American edition, pp. 215-7, says,— "A man is infallible whose words are always true ; but if I claim to be infallible, *one failure* would shiver my claim to pieces." Now, Popes have often declared that the Earth was stationary, and that the Sun was moving round the Earth ! Pope Innocent I. and Pope Gelasius I. declared that unbaptized infants go to hell ; but a thousand years later the Council of Trent decided against the Popes. Now, which was "infallible," the Pope or the Council ? Pope Celestine III. decreed that should either the husband or the wife leave the "Church," the marriage tie is no longer binding ; but Pope Innocent III. annulled this decree, and afterwards Pope Hadrian VI. declared that his "infallible" predecessor, Pope Celestine III., was a *heretic* ! We find Pope John XXII. at one time decreeing that poverty is a Christian virtue,—at another, that it is *heretical* and *hostile* to the Catholic faith !! And because the obstinate Franciscans refused to change their opinion when he changed his, the *changeable* and yet "*infallible*" John had 114 of them burned to death !!! The "infallible" Pope Sixtus V. published a copy of the Latin Bible, and declared it to be without an error. But, on subsequent investigation, it was found to contain 2,000 errors introduced by the *infallible's* own hand ! Cardinal Bellarmine advised him to blame the *printers* — as the only means of saving his "infallibility." Bellarmine himself was at once employed to circulate the *lie*, and the "infallible" Pope endorsed it by

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writing the preface! The "infallible" Pope Honorius I. was a monothelite — that is, he maintained, being "infallible," that Christ had only *one* will; and for this the "infallible" Pope was deposed as a "heretic" by the equally "infallible" Council of Constantinople in A. D. 680. (See note in Mosheim, p. 256.)—Now here, you see, like an irresistible force coming against an immovable post, we have one "infallible" contradicting another "infallible"! This is only a very small specimen of the self-contradictions which disfigure Romanism. Your priests in the *Casket* of August 7th, 1873, apologize for many of these things on the ground that they took place "in the *Dark Ages*." Now, this is just the "Confession" we want. There *were dark ages*, then! When were they? Just between the 6th and the 16th centuries when Popery, alone in its glory, deposed kings, produced its own legitimate fruits, and, in short, had everything in its own way, *then were the dark ages!* "I thank thee, *Casket*, for that word." The priests in the *Casket* of August 21st, 1873, say;—"The Church of Rome never changes in her office of infallible teacher. She teaches to-day the same doctrines which she taught in the days of St. Thomas (Aquinas) about heresy and its punishment." I thank thee again, *Casket*, for the "Confession," for many of our people would not believe that on my authority — *they will surely believe it now*. For what the Church of Rome taught in the days of St. Thomas, read on to the end of this pamphlet. "The Church of Rome never changes"! Why, it would require a larger pamphlet than this even to mention one half of her "changes;" she has been adding new dogmas of faith and abandoning old ones now for a thousand years! Protestants are agreed on the fundamentals, and differ only as to non-essentials; but you Roman Catholics agree only on trifles, and fight about fundamentals.—Your *Bible* tells you that Christ offered *one sacrifice for sins forever*, Heb. 10, 12; but Butler's *Catechism* tells you that He is daily offered in the Mass. Now, which of them do you believe? Christ says that no man cometh (approacheth) unto the Father, but by Him, John 14, 6; but your priest says that you can go unto the Father by *others*. Whom do you believe? Your *Bible* tells you that the blood of Jesus Christ cleanseth us from *all*

sin, 1 John, 1, 7, 9; but Butler's Catechism tells you that the blood of Jesus Christ cleanseth only from some sins, and that "penance" and "purgatory" cleanse you from the rest. Which do you believe? Your Bible tells you to confess your *faults* (not sins) to each other (not to the priest any more than the priest to you), and your *sins* only to God (not to the priest), James 5, 16; Rom. 14, 11, 12: but Butler's Catechism says you must confess your *sins* to the priest at least once a year. According to which of these contrary rules do you live?—What would you think of a book on English poets or Queens, in which there should be no reference to *Milton* or *Queen Victoria*? or of a book on astronomy in which the *Sun* should never be even mentioned? And so what do you think of the fact that though the characters and qualifications of the commonest officials in the Christian Church, are minutely described, the "Pope" is never once mentioned in the Bible? The Pope, the infallible vicegerent of God, the Supreme Official of all officials, whose presence is essential to the very existence of God's Church, as you believe, and yet he is neither named, alluded to, nor described in the Bible! Astonishing!! "A bishop must be" so and so, Titus 1, 7. But what must a pope be? He may be a *fool* for anything the Bible says to the contrary.—And how is it that "Purgatory", is not mentioned in the Bible?

Is it not passing strange that the fundamental principles of your Church are not to be found in the Bible! No wonder that your priests advise you not to get into argument with Protestants. A school teacher who advises his pupils not to get into arguments with other scholars about Grammar, &c., by the very fact proclaims to the world that he does not teach those branches as they should be taught. If I could not teach my Congregation so as to render such a humiliating advice an absurdity, I would at once disappear from the pulpit, and earn my bread in some honorable way. "Come now, and let us reason together, saith the LORD," Isaiah 1, 18. The Apostle Paul, acting on this divine principle, argued daily in the School of Tyrannus, Acts 19, 9. It is only conscious weakness and wickedness that shrink from arguments conducted in a manly and Christian spirit. Just use the common sense and the Bible which God has given you, and you will soon discover

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that the Church of the Pope is not the Church of God. Your fundamental blunder consists in believing as you are taught, that the Church of God, like any human institution, consists of certain officials, by-laws, and a visible office where sins and souls are attended to like commercial transactions at a Royal Exchange. So long as you hold to such an absurd idea as to what the Church of God is, so long will all your ideas of religion be confused. The Church of God in its essential nature, is not an external organization at all. Job was the most pious man on the earth in his day, and yet he belonged to no visible organization of an ecclesiastical character; and so the thief on the cross was saved, and therefore was a member of *God's Church*, though he did not belong to any external church on this earth. The persons mentioned in the following passages were accepted by God, and still they were not members of any visible Church whatever, Matt. 8, 5-11; Matt. 15, 21-28; Luke 7, 36-50; Acts 10, 1-48; Luke 23, 39-43; Job 1, 1-8.—For salvation the main thing with you is thorough submission to your "Church" as represented in the person of the priest; whereas the main thing, indeed the *only* thing, insisted on by the Word of God is, that faith in Christ, which is followed by practical obedience to God. What an infinite difference between the teaching of Rome and that of Heaven! Why has your Bishop not answered my Letters? Your priests say that I am not worthy of an answer! We all know what is the meaning of such a reply. Ask your priest whether he will meet me on the platform before an audience, and explain the following abominable words found in your Latin theology of the Confessional,—*vir succubus—latere—stando—sedendo—retro—quis—quid—ubi—quibus auxiliis—cur—quomodo—quando—&c.* I have read in the Latin of your own standard authors, the questions which your young priests are taught in order to prepare them to "Confess" women; and if an educated desperado should attempt to translate them to a decent audience, the cry of "Fire!" would not make even the men leave any quicker! Dens, Cardinal De Bonald, and others, admit that the Confessional pollutes even the priests themselves, Fathers McGillivray and McGregor to the contrary notwithstanding. Friend, read your Bible, believe in Jesus Christ as your only Priest, confess to God against whom you have sinned and who alone can forgive you.

The priest is no more commissioned to do your *thinking* for you in the religious sphere, than he is to do your *eating* for you in the physical. At the day of judgment you will be held responsible for the use you are now making of your *reason* and your *Bible*. God has given you one infallible Guide—namely, the Bible. Do not neglect it. Let me call your special attention to the Letter headed "Truth and Error" at the end of this pamphlet. Read it carefully with the Bible beside you and turn to every passage. In conclusion, let me ask you, why is it that you so often try to put down opposition to your creed by riots and brute force? Do you not disgrace yourselves and your religion by such barbarous conduct? Why is it that we never hear of Protestants murdering or stoning your priests? The following editorial from a newspaper is quite just and contains matter for reflection:—

"There will be now therefore no misunderstanding of our meaning, as if we were charging the Bishop individually or personally with any wrong doing in the case, when we reaffirm most emphatically our conviction that the Church authorities at Antigonish are morally responsible for the late outrage. A father has a fine family of boys under his training. He has moulded them very carefully after his own will, and they devoutly reverence him. It happens that while he is absent in a distant part of the Farm, a stranger comes along who ventures to halt a moment and to make some not very complimentary remarks to his own friends on the style of farming. The fine boys overhearing his words immediately belabor him with stones and manifest towards him the deadliest enmity. The poor stranger escapes with wounds and bruises enough, the wonder being how he escaped at all.—Now, how is the old father to be viewed in connection with this outrage? Had he trained his children properly they would never think of brutally assailing the stranger. The community generally would regard him as morally responsible for the conduct of his boys. We need not apply our illustration.

We call the Bishop's attention to the letter of the Rev. R. McGillivray to which we referred last week. Mr. McGillivray speaks with priestly authority. According to the papal constitution the priest is wholly subject to the Bishop, just as the Bishop is subject to the Pope. We have not yet learned that Bishop Mackinnon has repudiated the sentiments uttered by priest McGillivray. The priest fairly chuckles over what 'the boys' did to Father Chiniquy. He charges the victim of their murderous outrage with "insane folly." He (and he speaks also for his brother clergymen) is amazed that a gentleman of his (Mr. Goodfellow's) learning and

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good sense should suffer himself for a moment to be influenced by the palpable delusion that he could have served any useful purpose by bringing this graceless scamp and notorious firebrand amongst us.'

Has the Bishop rebuked Father McGillivray for this assault on a venerated and honored Protestant minister? We have not heard that he has. Father McGillivray rejoices over 'the palpitation of the lips or the gnashing of teeth which the boys caused' a Protestant clergyman. Has Father McGillivray been spoken to by his Bishop on the subject? If so, it must have been in private; and for ought we know there has been a silent acquiescence on the part of the Right Reverend Prelate.

Father McGillivray asks, 'In a word, does anybody in his senses imagine that the Catholics of Antigonish would think of insulting any respectable Protestant minister that would come amongst them.' We reply, there is little scope left for imagination in the matter. The facts are under our hat—they stare us in the face ghastly and grim, and they give Father McGillivray and all the 'Catholics of Antigonish' a curious character. In the estimation of Protestants Father Chiniquy and Mr. Goodfellow are 'respectable' men, scholars and gentlemen, with a very fine command of 'Anglo-Saxon.' Yet when they venture to differ from Priest McGillivray and his 'boys,' the boys replied by a murderous onslaught with brickbats and stones. Give a man a bad name, and then stone him. This has been the way from the days of Stephen downwards.

Bishop Mackinnon and his priests can hardly complain of being held morally responsible for the treatment accorded to Father Chiniquy and Mr. Goodfellow, until they condemn that treatment publicly. Yet Father McGillivray says he does *not* 'feel any deep regret for the treatment accorded to Pere Chiniquy,' because 'we regard him as a thorough-going fraud.' We are further told that 'the simple sentence of the proper authority was sufficient to *damn* him in the estimation of Catholics.' This is no doubt true. Poor people kept in darkness by the priests believe that the mere church sentence is enough to 'damn' all on whom it is pronounced. All Protestants have been thus 'damned' time out of mind, and the reason that their skulls are not made acquainted with sharp-edged stones is that it is not always expedient to make the experiment. But where Roman Catholics are seven to one the thing may be tried—occasionally—and Priest McGillivray will not 'feel any deep regret' over it. After pounding Chiniquy and damning all who differ from us, we will talk of 'charity,' 'love and mercy.' We'll call a Presbyterian minister a 'greedy hound,' a 'thorough-going fraud,' a 'graceless scamp,' a 'notorious firebrand,' a contemptible money-grabber,' and then we will talk of love and tolerance. We'll 'spit on him and drive him away,' we'll crack his

crown with stones; we'll burn him in effigy, and then we'll complain most bitterly and threaten libel suits if our conduct is exposed by the press! We can eat the Protestants of Antigonish 'like a raw oyster:' are we not very gracious to restrain our appetites?

We ask Bishop Mackinnon, now that he is back among his flock, to take his Priests in hand and correct the atrocious sentiments uttered by them. Here is the Rev. R. McGillivray, publishing over his own signature one of the most truculent attacks we have ever seen, on a Protestant minister. Here he is apologising for a brutal and cowardly and murderous attack upon two unoffending Presbyterian ministers. His defence is all the more offensive and unworthy inasmuch as it is interlarded with professions of charity and liberality. We call Bishop Mackinnon's attention to the conduct of his priests and his people during his absence; and we ask, will he become accessory after the event?

We want Roman Catholics in Antigonish and everywhere else to become thoroughly ashamed of the policy of brute force and persecution. The subject becomes nauseous; but a full discussion and exposure on this occasion will save us a repetition of such outrages for at least twenty years. We hail as a sign for good the sensitiveness of our Roman Catholic fellow-citizens to the charges laid at their door; and we want to cultivate and encourage that sensitiveness."

The *New York Observer* says: "Rev. Father Chiniquy, we are pained to see, has again been attacked by a Catholic mob, this time in the town of Antigonish, Nova Scotia, where he had been preaching in the Presbyterian Church. This devoted antagonist of Romanism undoubtedly hits that faith hard when he discourses upon it, but when he is hit back with stones and clubs in the hands of a ruffian mob for doing so it betrays a bigoted and dastardly spirit, for the fostering of which the Catholic Church must be held responsible."

On the 24th of August, 1872, the Rev. Dr. Cramp, the leading Baptist minister in the Lower Provinces, proposed and carried unanimously at the Baptist Convention, the following Resolution:—

"Resolved, That this convention assembled on the Anniversary of the massacre of the Protestants in Paris three hundred years ago this day—a massacre exceeding in horror all similar events recorded in history inasmuch as it was perpetrated in the name of religion and for the purpose of suppressing freedom of thought and action in things spiritual—takes this opportunity to express its abhorrence of the principles and spirit of Romanism which was embodied in the massacre:—regret at the adoption of principles

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closely resembling those of the Church of Rome and therefore inimical to enlightened godliness by a large number of persons in Great Britain and many in North America:—gratitude for the occurrence of recent movements on the continent of Europe indicative of a revival of evangelical religion, and confidence in the grace and faithfulness of the Head of the Church who will at last consume the wicked one 'with the Spirit of his mouth' and 'destroy him with the brightness of his coming.'

From the *N. Y. Observer* we copy the following account of the Inquisition at Rome:—

We published lately an account of the citation of a converted priest at Rome to appear before the Court of the Inquisition and answer to the charge of having left the Church of Rome. The case was that of Father Grassi, who, for thirty-six years, performed successfully the duties of priest, confessor, curate, mitred abbot, lent-preacher, and lastly incumbent of the great Basilica *Santa Maria Maggiore*. He has cast down robes, honor, emoluments, abandoned prospective promotion, and united with the Baptist Church under the pastoral care of Rev. Mr. Wall of England. A few weeks ago, with Mr. Wall, he called to bid his associates farewell. They knew well that he whom they had so long known, loved and honored, was sincere. He told them of the terrible conflict through which he had passed; why he had given up all and chosen his home with a little company of Christians meeting in a tent, and begged them to consider well his reasons. All were deeply moved; and when he arose, they gathered around, embraced and kissed him. Six of his associates followed him to enquire *what is truth*. In one day twelve priests called on Mr. Wall to ask for *light*. Among them was a D. D., an LL. D., and a D. P. Another the superior of a convent, who on Sunday sent a priest to Mr. Wall for tracts and Scriptures to distribute among the inmates.

In former times, and even up to within a very few years, such a man would probably never again see the light of day when once he had passed the gates of the Inquisition. Its dungeons and council halls would alone contain his history. But now through the grace of God, since a measure of religious liberty has been established at Rome by the government of Victor Emanuel, a man may come out alive and remain true to his faith and his profession. Let us all rejoice; give thanks to God for the change, and let unceasing prayer be offered not only for those who have come out on the side of the truth, but for those who still remain under the power of papal superstition.

We have received a letter from Rev. W. C. Van Meter at Rome, giving further particulars of the appearance of Don Grassi

before the Inquisitors. Mr. Van Meter writes: "Father Grassi is calm, tender, humble and modest, yet firm and fearless. Not often do we witness such moral heroism. Alone he stood before the Inquisitors, declared the truth, entered his protest, denounced their iniquities, defied their power and scorned their anathemas. To give you a more correct idea of the man I give a few closing sentences of his defence. Think of him alone, unprotected and in such a place. Warming up into the holy enthusiasm of Stephen, the first Christian martyr, and turning upon his Inquisitors he said:

"O you Inquisitors, Pontiffs, Cardinals and Prelates; God speaks to you! To what have you brought the true church? She that was so pure, so beautiful, so glorious, you have betrayed, violated, despoiled, wounded and crucified by your doctrines, superstitions and immorality, and sealed her tomb by your blasphemous 'Dogma of Infallibility.' Hear what God says to his suffering children. *The God of peace shall bruise Satan under your feet shortly.* Do you not tremble at these words? Who but Satan instigated and inflicted the torture of this place? O could these walls, within which so many have been burned, speak—could this roof but echo back the cries of agony from your innocent victims, and the vaults beneath us reveal the corpses of those who have been buried alive, no other sentence of condemnation would be required.

"But the breath of God has forever extinguished the fires of the Inquisition and swept away your power: therefore I stand before you to-day and declare these truths, while you dare not touch a hair on my head! Yes, God has begun the work and soon this Tribunal, these walls and instruments will be bruised under our feet and scattered as ashes to the four winds, proclaiming to the world that the 'Most Holy Universal Roman Inquisition' is dead. *Dead* because God has crushed it under the feet of His children.

"O ye obstinate ones hear me! Hear one of your own brothers, who has said mass, and confessed and preached with you. Weep not over me as dead. I am not dead but among the living and stand before you to announce the resurrection of that Church which you have tried to drown in blood. Yes, she is rising glorious as the morning light, and ignorance, superstition, heresy and tyranny flee before her!

"Farewell, church of my youth! Farewell companions of my ministry. Alas! alas! it has been a ministry of *destruction!* (1) if my word has yet any weight with you, I beseech you to open your eyes to the light—to abandon that system of darkness in which you are groping, and accept the true light which Jesus offers you."

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“Twice Father Grassi has preached in my Vatican Mission. We shall have preaching there every Sunday night. Mr. Wall has kindly assumed for the present the responsibility of the preaching and Bible schools here three nights each week. The other nights will be occupied by my evening school. Last night the Bible school was opened. Not less than 80 men and women were present. Each was furnished with a New Testament. To see so many just here by the Vatican and Inquisition with the open Bible in their hand reading, asking questions and listening to Father Grassi, who five days ago stood before the Inquisitors, was a most impressive illustration of the progress of truth and a sight to the true Christian more interesting than a stroll through the Vatican or even all the palaces in Rome. While we thank God and take courage we are admonished to watch and be sober, for sore trials are at hand. The old usurper will not relinquish his spoils and slaves, without a desperate struggle.”

How is it that you are disposed to employ brute force for the propagation of your religion? Do you believe it to be Christ-like to do so? And how is it that in those places (the Province of Quebec, for instance) where your priests and your religion have everything their own way, ignorance and superstition prevail to a frightful extent—not more than one in twenty being able to read? And how is it that in questions affecting your “Church,” no matter what the evidence is, we can not get a fair verdict? See Letter 7, and also the verdict of the Grand Jury in the matter of the “Antigonish Riot.” Just look at the evidence (which we have in print) and then at the verdict, and you can not resist the conviction that every juryman who approved of the verdict, disregarded both evidence and oath. Who was the lying sycophant who immediately after the Riot, telegraphed to the newspapers that universal indignation was felt at Mr. Chiniqy for having gone to Antigonish to lecture?

Is there not something suggestive in the fact that your religion is so often associated with partiality, ignorance, poverty, superstition and cruelty? Of *fifty* beggars who applied to me, *forty-five* were Roman Catholics! How do *you* account for this? Of *forty* people who could not read, *thirty-nine* were Papists! During a residence of three years in Roman Catholic Montreal, more beggars called on me than for nine years in Protestant Toronto! “By their fruits ye shall know them,” Matt. 7, 15-29. And yet by

designing and self-interested parties you are taught to believe, that your religion is the "pure and undefiled religion" of Jesus Christ and the *only* one that can possibly either benefit or bless mankind!

The following Letters, Appendices and Notes will explain themselves.

Sherbrooke, N. S., October 2nd, 1874.

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MR. EDITOR,—

By the last number of the "MORNING CHRONICLE" which I have received here, you announce by telegrams from Antigonish and New Glasgow, the reception accorded Mr. Chiniquy in Antigonish. I shall not pause to discuss whether the version of the affair given in the telegrams is colored or not. I am, however, happy to inform you that the Rev. Mr. Goodfellow was not seriously hurt. Everybody rejoices that he was equal to the discharge of his pastoral duties on last Sabbath.* It is even hoped that Pere Chiniquy has by this time recovered his equilibrium from the effects of the palpitation of the lips or the *princemens de dents* which the boys caused him the other night. In this county where the matter is viewed in the proper light, there is not the slightest foundation for the notion that the circumstance will for a moment disturb the excellent social relations which have hitherto subsisted between the Catholics and the Protestants. It is, however, feared that the chief offender, Pere Chiniquy, eaten up as ever with the love of notoriety, will impose on well disposed Protestants abroad, and turn his own insane folly to good purpose in appeals for more money to the "dear brothers and sisters of Nova Scotia." Doubtless he has already inflamed the wrath of his sweet, dear Orangemen against the bigoted and benighted papists of Antigonish. But I beg leave to solicit all Protestants to suspend their judgment until they shall have heard what we have to say for ourselves.

In the first place the expression of regret that the Rev. Mr. Goodfellow has been unintentionally hurt is shared in by all Catholics equally with Protestants. The Rev. gentleman can judge of the sincerity of this feeling by the past. I am sure that he will acknowledge that no Catholic has ever, since his advent amongst us, offered him the slightest affront, or looked at him with a sour face, or attempted to interfere with him in the discharge of his pastoral duties. One fact is worth a thousand assertions. He was but a few months in this county when his flock set about building him a new Manse. To raise funds for that end they got up a pic-nic. The Catholic clergy on that occasion set a very good example to their flocks. What is the fact? When the clergy sat at the dinner table, Roman Catholic priests were in the majority. Was not this a manifestation of feeling towards him that ought to be highly gratifying to him? If the supposition that he invited Chiniquy to assail "the errors of the Church of Rome," has caused a momentary alienation of feeling, nobody can impute blame to us. We are indeed amazed that a gentle man of his learning and good sense should suffer himself for a moment to be influenced by the palpable delusion, that he could have served any useful purpose by bringing this graceless scamp and notorious firebrand amongst us. It is well known here that the Rev. Messrs. Downie and Murray refused to in-

* This is utterly false—Mr. Goodfellow was unable to officiate—it was Communion Sabbath, and I had to do all the work.
A. C. G.

vite Chiniquy to Antigonish.* In a word, does anybody in his senses imagine that the Catholics of Antigonish would think of insulting any respectable Protestant minister that would come amongst them? Does anybody believe that should the Rev. G. M. Grant from the city, Anglo-Saxon, and even assail the Church of Rome in that gentlemanly and scholarly style of which he is master, the Catholics would interfere with him?

The excellent social feeling which prevails between the Catholics and Protestants of this county has ever been to us a subject of pride and boast. If anybody doubts my assertion, let him come to our bazaars and picnics in aid of our respective churches, and he shall have ample evidence of the excellent spirit which animates both Catholics and Protestants. And in political matters have the Catholics of this county ever allowed themselves to be swayed by the demon of bigotry and exclusiveness? Has our venerable bishop ever given any evidence that he considered the religious profession of a candidate a bar to his political support? In support of my assertion, I beg leave to appeal to the Hon. W. A. Henry, who represented us in Parliament for the space of twenty-four years, and the Hon. D. McDonald who is our present representative in the Local Assembly. The Protestant doctors and merchants of Antigonish will give the lie to anybody who dares to assert that their religion has diverted from them their share of the patronage of Catholics.

Need I say that I reprobate all violence and condemn every species of persecution? But I dare to say that I do not feel any very deep regret for the treatment accorded Pere Chiniquy. To set himself off as a martyr, and to revive his waning fortunes, he will doubtless essay to persuade Protestants that the hated priests were at the bottom of it all. Nothing could be more false; we knew nothing about it. But why do Catholics interfere with him? Because we regard him as a thorough-going fraud. Every properly constituted society has a law for the expulsion of unworthy members. The proper authority in the Catholic church found it necessary to expel Pere Chiniquy. You may rest assured that it was not for his piety and humility, for that consecrates the love of Catholics and the respect of Protestants, that he was cast out of the garden of the Church. I am told that he paints all priests as demons. It is said that painting from ones own life is easy and requires no genius. Nevertheless, it is a glaring error in logic to infer from the particular to the general. Here is a bitter specimen of logic. Pere Chiniquy has no language strong enough to paint the wickedness of priests. And Pere Chiniquy was a priest for over twenty years. I fear that my *ergo* will bear hard on the *pere*. The errors of the Church of Rome took a long time to dawn on the brilliant intellect of this learned priest. Now, apart from the reasons of the proper authority was sufficient to damn him in the estimation of Catholics. They saw nothing in his career since to reverse the effect of that sentence. Wherever he goes he does his best to set Catholics

* And yet hear what the Rev. James D. Murray says in the *H. and F. Record* for October, 1874:

"What a *savage* affair was that of the
"ANTIGONISH RIOT!"

Thorough-going devotees of papal superstition as we had known the Roman Catholics of that district of country to be; yet, we were exceedingly astonished, as well as indignant to hear of them, as the perpetrators of such a barbarous outrage on the sacred right of their neighbours, as was that by which they disgraced themselves on the 10th of July last, [1873.] After that, Antigonish may fairly be represented as the Erronanga of Nova Scotia. For what more savage cruelty could the stone-armed pursuants of Harri and Williams have displayed? And yet those papists call themselves Christians. What a burlesque on the name!"—Antigonish, "the Erronanga of Nova Scotia"—a well-merited name!

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in the Roman Catholics shed, as well as indign- age on the sacred right selves on the 10th of ed as the Erromanga e-armed pursuants of themselves Christians. ga of Nova Scotia".

and Protestants by the ears. What useful purpose does he promote by the excitation of hate and passion? Was there ever a convert made by vituperation and calumny? If he is eaten up with zeal for souls, why does he not come to us with the accents of love and mercy upon his lips? Does anybody believe that he labors in the interest of Charity, the meek-eyed daughter of God? Does anybody see any likeness between this preacher of "all uncharitableness," and Him who went about doing good"? How often have I laughed at the letters from Kankakee to a certain evangelical journal in the city of Halifax! With an effusion of cant phrases and worn-out platitudes which every charlatan has at his fingers' ends, he screams about the corruption, the tyranny, the sorcery of the church of Rome, and then the greedy hound concludes with the inevitable wail for money, money, more money, "dear brothers and sisters of Nova Scotia." Can anybody tell what good he does with all the money he gets?

I have given you an idea of what Catholics think of this man—a palpable fraud, a mischief-maker, a sower of hate and uncharitableness and a contemptible money grabber. Now, this fellow came down the other day to Antigonish, where, as a Protestant remarked, there are Catholics enough to eat the Protestants as a raw oyster. That sentiment of curiosity, which is innate in the human breast, induced some Catholic workmen to attend his lecture. Instead of preaching temperance, as it was represented he was about to do, he, in his own vehement and epileptic style, assailed the Catholic church. Is it any marvel that the young men whose anger he inflamed by the abuse of their church should turn upon him in the fashion they did? This time the Catholics spat upon him and drove him away.* A Protestant gentleman told me the other day that if he should ever return here they would be the first to drive him away. Let nobody be deceived. Every intelligent Catholic condemns the young men who interfered with him. But it was not the Protestant clergyman they hooted and pined with eggs, but the apostate who came to set Catholics and Protestants by the ears, and to array the various classes in the community in hate against one another.

R. MCGILLIVRAY, P. P.

St. Joseph, Antigonish, 15th July, 1873.

THE OTHER SIDE.

MR. EDITOR,—

Some years ago a temperance lecturer went through many of the States accompanied by a drunkard, who, at certain points in the lecture, was brought upon the platform to illustrate what the speaker had been saying as to the demoralizing effects of the alcoholic traffic. Thus it frequently happens that whenever the Rev. Mr. Chiniquy lectures, Roman Catholics themselves will volunteer to assist him and demonstrate the correctness of all his exposures by practically illustrating the debasing influence of their religion. On Thursday evening, the 10th instant, Rev. Mr. Chiniquy lectured in the Presbyterian Church, Antigonish, and before the close of the lecture the Roman Catholics entered in such force as to take possession of the church, and by unseemly demonstrations interrupted the services and endeavored to break up the meeting. A number of them rang the bell of the

*See Matt. 23, 67.

church, and the rest, with two or three exceptions, set up a cry of fire, and then ran pell-mell for the door. Failing by this dodge to break up the meeting, they returned and took entire possession of the church, rang the bell again, and also the bell of the Protestant school house. When the meeting was dismissed the Roman Catholics filled up the porch, crowded in front of the door, refusing to disperse when asked to do so, and waiting for Mr. Chiniquy, who, on coming out of the church, accompanied by the pastor, Rev. Mr. Goodfellow, and a few others, was pelted with eggs, brickbats and stones, the argument with which Romanists usually vindicate the divine character of their creed. This was continued with increasing violence until the pursued party took refuge in the house of Mr. Alexander Cameron, where they were besieged, and where Mr. Chiniquy was compelled to remain all night, the mob keeping close guard until near daylight, assaulting the door, breaking windows, throwing stones even at ladies as they were entering the house, yelling like fiends, and threatening that if Mr. Chiniquy did not come out, they would break in and drag him out. Fortunately, however, they were restrained by their own cowardice from doing any further injury than had been already done. On the street between the church and Mr. Cameron's house where, in addition to the above-mentioned weapons, axe handles were used, an elderly lady had her ankle severely injured with a large stone, an inoffensive old man was knocked down, and Rev. Mr. Goodfellow was struck four or five times, one stone cutting him severely on the head. Mr. Chiniquy, though the chief object of their malice and frequently aimed at, received only one blow which did him much injury. Where, it may be asked, were the constables of the town, magistrates, &c.? As for constables, there are only two in the place; one is said to have tried to do his duty but was quickly walked aside and told to keep quiet; the other was amongst the foremost in inciting the mob to violence. As for magistrates, one at least was among the rioters and made himself conspicuous as an abettor, waiting and watching for Mr. Chiniquy until near daylight. Lawyers and lawyers' clerks formed a part of the mob. And hear it, ye gods at Ottawa! a member of the Dominion Cabinet, Minister of Militia, and Judge in prospect, standing by on the outskirts of the crowd, and calmly surveying this outrageous violation of that law which he has already sworn to uphold and which, as Judge in this Province, he expects soon to be called upon to administer! And what about the priest? His house is close to the scene of the riot, he was known to be at home, and though one word from him would have dispersed his obedient dupes, yet that word was not spoken, but he quietly looked on and manifested no desire to suppress the lawless conduct of his spiritual children. Even fair ladies, usually gentle, exhibited their feminine tenderness and the benign influence of their holy religion on their christian hearts by clamouring for Mr. Chiniquy's blood! One woman, while in the church, blew a whistle, and then shouted, "At him, boys." Another expressed a wish to have Mr. Chiniquy's head that she might crush it under her feet. One woman shouted, "Hang him, boys!" And another said if she had poison, she would poison all the Protestants like so many rats; while others declared that if the country Catholics were in town every Protestant in Antigonish would be dead before morning. What do you think of that, ye so-called Protestants, who fancy Roman Catholics are not now so blood-thirsty as they were on the evening of the 24th of August, 1872, when seventy thousand Protestants were surprised and murdered in France? Be it understood that those expressions were made use of by women who are considered to be the most respectable among their own people. A religion which affects women in that manner proves its "pedigree." Wild beasts are bolder in the dark than in the day. The mob re-as-

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sembled the following night, and marched through the streets, ringing bells, carrying lighted torches, and the effigies of Revs. Mr. Chiniquy and Goodfellow, which they burned at the Church door. This procession, consisting of some two or three hundred, was composed in part of the most respectable papists in town, such as lawyers, hwyers' clerks, merchants, and magistrates, the latter, however, following the torches at such a distance as they thought would conceal them from observation,—while the priest, it is said, sat in his door-way, quietly contemplating the edifying spectacle, and no doubt perfectly satisfied that such an imposing ceremony was quite sufficient to vindicate his religion, and counteract any tendency to apostatize which Mr. Chiniquy's pungent address may have produced. Mr. Chiniquy, in his discourse, had invited the Romanists to discussion, stating that he was willing to meet them, and would return at any time to Antigonish to discuss the subject publicly with their bishop and priests, or whomsoever they might bring. But lo! the answer to this invitation was error's usual defence.

Popish arguments are axe handles, iron bars, brickbats, stones, and the burning of effigies. Poor Rome! these are the only arguments left her, since the rack and the inquisition have been wrenched from her grasp. Rome fears and shuns an honorable discussion with Mr. Chiniquy. But Mr. Chiniquy's exposures damaging as they are, have not done her in Antigonish more harm than she has done herself,—for this last exhibition will not redound either to her credit or profit. The Presbyterian congregation of this place, though they did not invite Mr. Chiniquy, yet do not regret his coming; they are rather glad of it than otherwise. It has been the means of calling forth a demonstration which has opened their eyes as to the real character of the so-called Church of Rome, and the kind of people amongst whom they live. In their simplicity they hitherto supposed them to be Christians, but recent events have proved them to be murderous savages. Dire threats have since been made against the Pastor and others; hostile demonstrations still continue; and the Presbyterians, it is reported, are about to memorialize the Government upon the subject.

This affair suggests the following reflections:—*First*. What is religion for, whether to make us good or bad citizens? Is an appeal to the Bible the only way by which we can ascertain whether any given religion is from Heaven or of men? Did not the founder of Christianity appeal to the practical effects on the lives, the daily conduct, of those who had received the teaching of John the Baptist? Matt. xxi. 25 to 32. Has Christ not authorized us to judge the tree by its fruits? "By their fruits ye shall know them?" Matt. vii. 15 to 27. "The Church of Rome has taught and now teaches that she is divinely commissioned to hang and burn every human being who presumes to read, think and speak for himself on religious subjects. She has done it in the past and tries to do it now. Can such a religion be "from Heaven"? Can it be the "gospel of peace"? of "good will toward men"? We who know the principles of Romanism say that they are fitted to produce murderous practices, and then Romanists themselves step forward and, by stones and brick-bats, prove that we are right!

Second.—Is it Christ-like to maintain one's religion by stones and effigies, or by rioting and brawling in the street? Isaiah xlii., 1 and 2. Is that not precisely the way in which the enemies of God and truth have acted in all ages? By adopting such a method of vindicating their views, Romanists, though too blind to see it, are walking in the very footsteps of those who murdered the prophets, Jesus Christ, his apostles and all the noble army of martyrs. If the tree is known by its fruit what a deadly upas popery must be! We "know the blasphemy of those who say they are Jews and are not, but are the Synagogue of Satan." Do we go into their churches, ring their church bells,

break up their meetings and stone their priests, though they curse us from their altars and consign us to perdition without the benefit of purgatory? God forbid. Even among Pagans it was a common maxim "Let Justice be done though the Heavens should fall!"

PETER GOODFELLOW,*

Presbyterian Minister.

Antigonish, July 17, 1873.

The following statement of fact has been prepared by the Committee of the Presbytery of Pictou, appointed on the 5th of August for that purpose, and for taking such measures as they may consider best fitted to secure for all our ministers and people the full exercise of their rights and privileges:

The Rev. Charles Chiniquy in accordance with the resolution of Synod authorizing him to visit as many of the congregations of the Presbyterian Church of the Lower Provinces as he could overtake, visited the congregation of Antigonish on the 10th of July, and lectured in the church in the evening. His audience consisted of Roman Catholics, and members of the congregation. For a little while the meeting was orderly, but after Mr. Chiniquy had spoken for some time, a number of Roman Catholics went out of the Church, but soon returned accompanied by others, and continued going out and coming in, always in larger numbers, until the close of the services. During the evening an excited crowd filled the space in front of the Church, the lobby and doorway, and ultimately took forcible possession of the building. They interrupted the speaker by continual noise, frequently shouting "you lie, you lie," and by raising the alarm of fire, and ringing the Church and school-house bells, in which they attempted wholly to break up the meeting. The violence of the crowd was such that the door of the Church was wrenched from its hinges, and the iron bar from the gate. The meeting however continued until after 10 o'clock, P. M. The audience was then dismissed, but Messrs. Chiniquy and Goodfellow, with a few others, remained in the Church nearly half an hour longer, waiting for the crowd to disperse. But instead of doing so they still continued to press into the porch and about the entrance. Mr. Goodfellow being informed that they intended violence, went out and urged them to separate. They refused to do so. On Messrs. Chiniquy, Goodfellow, and those with them leaving the church soon after, they were met by a crowd of some two or three hundred persons, consisting chiefly, not of "boys," but of men, young and old, among whom were seen even some magistrates and lawyers. They had not proceeded many steps when the mob assailed them, at first with eggs and gravel, and afterwards with stones. Being moonlight, and Messrs. Chiniquy and Goodfellow easily distinguished, the stones were aimed at them. Both of them were struck five or six times. Mr. Goodfellow received a severe blow on the head which nearly knocked him down, injuring him seriously, and incapacitated him for his pastoral duties for about a week. Mr. Chiniquy was also struck between the shoulders with a heavy stone which stunned him for a little. Mr. Burnside, elder, while trying to protect them was knocked down on the street. Mrs. Smith, the wife of a Colporteur, had her ankle severely hurt by a blow from a stone. They were thus pursued

* After making the most thorough inquiry of eye and ear witnesses, I wrote the above "Statement" to which was appended the name of Mr. Goodfellow as the pastor of the Congregation.

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until they were forced to take refuge in Mr. Alexander Cameron's house, having found it impossible in consequence of the threatened danger to their lives to proceed any further towards the manse. So great was the fury of the mob, that they threw stones at Messrs. Chiniquy and Goodfellow, as they were entering the house and also at the windows by which some panes of glass were broken. The mob continued to surround and besiege the house until after one o'clock in the morning, and during the whole of that time, they continued to make use of the most threatening and violent language.

It is the opinion of those who are best informed that had they not taken refuge as they did Mr. Chiniquy would never have reached the manse alive, as other crowds having all the appearance of murderous intentions were waiting for his appearance at different points on the way.

It is only necessary to add that the session of the congregation of Antigonish at their meeting on the 11th of August declared that the statement of facts as given in the *Morning Chronicle* by the Rev. P. Goodfellow is correct.

By order of Committee,

E. A. McCurdy, *Convener*.

New Glasgow, August 13th, 1873.

LETTERS TO BISHOP MACKINNON.

—
NUMBER I.
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*To the Rt. Rev. Colin Francis Mackinnon, D. D., R. C. Lord Bishop,
Arichat.*

REV. SIR.—You are fully aware of the fact that, while the Rev. Charles Chiniquy was lecturing in the Presbyterian Church, Antigonish, on Thursday evening, the 10th of July last, your people, uninvited, crowded into the church, and in the old stereotyped manner of all rowdies, disturbed the meeting, took forcible possession of the church, partially destroyed its door and gate, rang its bell, and then in the most ferocious manner and with the most threatening language assailed our ministers and others, with eggs, brick-bats, axe handles, and stones; and that on the following evening they re-assembled, disturbed the whole town, burned in effigy two of our ministers, buried the ashes at our church door, and then retired, doubtless more than satisfied that they had fully and manswerably demonstrated the Scriptural, apostolic and divine origin of their creed, and that all the while they had been "doing God service"! John 16, 2. This infamous rabble, as has been proved beyond question, consisted of some two or three hundred people, amongst whom were some of the most respectable and prominent individuals in your church, such as mer-

chants, magistrates, lawyers, *ladies* (?) and a member of Parliament! A full and accurate account of this villanous affair was published in the newspapers; and in reply, sir, as you very well know, your editors, lawyers and priests adopted successively the following three different modes of defence:—1. They characterized the account as *untrue, libellous, defamatory, slanderous, &c.*, and accordingly threatened us with lawsuits, until they saw we were not to be frightened in that way. 2. In the next place they admitted the riot, but maintained "it was only the work of excited *boys*," until they saw that, for such a plea they were only laughed at by the public. 3. On finding that neither of these subterfuges would answer their purpose, they bravely turned round and tried to justify the outrage on the grounds, 1. That Roman Catholics were in a majority of *seven to one*, and that they could swallow us "like a raw oyster;" 2. That R. C. priests had, some time before attended a Presbyterian bazaar, and that, therefore, as a matter of gratitude, we should not bring into Antigonish any person whom *they* disliked; 3. That Rev. Mr. Chiniquy, having been formerly a R. C. priest, but now a Protestant minister, was exceedingly obnoxious to them; and 4. that *they* considered him a "palpable fraud!" All the preceding pleas are unblushingly put forth in your editorials, written by your priests and lawyers, and also in a communication which appeared in the *Morning Chronicle* of July 22nd. over the signature of Rev. R. McGillivray, one of your parish priests. It is true that those writers, occasionally, when hard pressed, express disapproval of what happened; but they immediately neutralize that expression, and render themselves ridiculous by excusing or palliating the whole affair on certain grounds, *just as though there could be a justification of such lawless and barbarous proceedings!* Nay, they go further, and are not at all slow to express their approval of the riot *in itself*,—they regret only certain *accidents!* Of those "boys" who threw their stones with such an unerring aim as to hit a particular individual in the crowd, the writers in general approve; but they are very much annoyed at the blundering fellows who, by a careless use of their ammunition, some times "accidentally on purpose," hit the wrong man! Father McGillivray, after writing down his regret that Mr. Goodfellow had been hurt says,— "But I dare to say that I do not feel any deep regret for the treatment accorded to Mr. Chiniquy." If this is not an express approval of violence and villany, then I do not understand English. Rev. Mr. Chiniquy is an old and respected Presbyterian minister, and yet Father McGillivray expects to be kindly treated and even respected by the Presbyterians of Gnyshoro! Father McGillivray and your editorial writers employ language towards the Rev. Mr. Chiniquy which is fit only for the pothouse. "Arrant profligate"—"poor sneaky"—"a palpable fraud"—"a contemptible money-grabber"—"a mischief maker"—"a sower of hate and uncharitableness"—"insane folly"—"notorious firebrand"—"damned in the estimation of Catholics"—and "graceless scamp"—are only a small sample of the filthy epithets which your "successors of the Apostles" apply to this highly esteemed and aged Presbyterian minister; and, after all, Priest McGillivray expects to be respected by the Presbyterians of Nova Scotia! I thank him for the compliment, for surely he must suppose them to be angels in human form! Where are the Roman Catholics who would kindly treat and respect the Protestant minister who should apply such opprobrious epithets to an aged and much esteemed Roman Catholic priest? Still it is questionable whether we should *respect* any man who is so coarse and vulgar as to apply such billingsgate to the *moral* man of grey hairs, even though he had no other title to our esteem. Mr. McGillivray asks,— "Does anybody in his senses imagine that the Catholics of Antigonish would think of insulting any *respectable* Protestant minister that would come among them?" I answer, they have done it again and again,

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they have insulted me and the Rev. Mr. Lees, of Lucan, Ont.,* and they have stoned Rev. Messrs. Goodfellow and Chiniquy! Are we not "respectable ministers"? Let me tell you, sir, that Rev. Charles Chiniquy is as respectable a clergyman and possesses to-day as good a moral character, as either you or Father McGillivray. Mr. Chiniquy has been made the victim of vile and systematic slander throughout your Church and by your clergy, ever since he left you. Now, if you think otherwise, name his immorality, and then we shall call upon you for the proof. To state Father McGillivray's pleas in extenuation of the riot, is all the refutation they require. Each one of them, like a cross-cut saw, cuts backwards as well as forwards. If a Protestant minority in Antigonish is not to enjoy liberty of speech, then what is to be done with Roman Catholics in many parts of the Dominion? If he who finds it in his heart to despise his neighbor, is by that fact justified in stoning him, then what is the use of our expensive laws? where is the peace of society? and what is to become of life and property? Universal rioting and lynching will then be the only resort. On Mr. McGillivray's principle the brute law of "might makes right" would be resorted to in the Christian Church! Keep quiet for "we can eat you like a raw oyster"! You, sir, I know from the creed of your Church, believe me to be "a palpable fraud," and therefore, according to Mr. McGillivray's logic, you are justified in stoning me. This is too bad for me, but then, thanks to inconsistencies, R. McGillivray's argument works backwards. For instance, I believe that both you and he are "palpable frauds," and therefore I am justified in ———. But stop! that's enough of Father McGillivray's drivelling.

Let me now, Rev. Sir, tell you why I address these letters to you. In my account of the conduct of "the faithful," I made several statements in regard to some of your dogmas, which the editors of the Antigonish *Casket* have challenged me to prove. Here are the words of the *Casket*: "We know something of the teaching of the Catholic church as contained in her own text books and standard works and we confess we have not seen this burning canon before.—We deny it; we call for the proof; let us have the book and the page. In the second place he insinuates rather than asserts that Romanism is given to lying. The onus probandi rests on him, and we now call him to prove it, or to own he can't. Let him take any doctrine or sacrament or practice of the Catholic Church and prove that it teaches or encourages or favors or rewards lying, and we shall make him a present of money to assist Chiniquy's college. But he must give the true statement of our doctrine and practices from our own standard works."

I have tried to get into the *Casket*, but was always "crowded out." The writers in that paper withhold their signatures, and then deal in hard names and soft arguments. Consequently, I cannot trade with them. As you are ecclesiastically responsible for the conduct of your priests and people, I will address a few letters to you, and since I shall pay no attention to others, they may save themselves the trouble of writing.

Yours respectfully,

ARCHIBALD C. GILLIES,

Minister of the C. P. Church.

*Now of Westville, N. S.

To the Rt. Rev. Colin Francis Mackinnon, D. D., R. C. Bishop of Arichat.

REV. SIR.—In my last letter I gave you a correct account of the conduct of “the faithful” in Antigonish, which has given rise to the present controversy, and for which the public hold you responsible, until you *publicly* denounce the outrage. Have you done so? Have you chastised Rev. R. McGillivray, your parish priest, for that very extraordinary letter which he published in the *Morning Chronicle*? Whether you are aware of it or not, Sir, your delay in the matter is doing you very serious injury. Owing to your position in the Church, your silence is looked upon as a tacit approval of the conduct of your subordinates.—In the Antigonish *Casket* I am challenged to show that the Roman Catholic Church lowers the standard of veracity. I am fully prepared to prove that she does, but I shall not attempt to do it in the *Casket* for the reasons assigned in my last letter. I proceed to do it now and here.—In his *Moral Theology*, Saint Liguori says,—“Although it is not lawful to lie, or to feign what is not, yet it is lawful to *dissemble* what is, or to cover with words, or other ambiguous and doubtful signs,” &c. “It is a certain and common opinion among all that for a just cause it is lawful to use equivocation in modes propounded, and to confirm it (the equivocation) with an oath!” Liguori’s own Latin is as follows:—“His positus, certum est et commune apud omnes, quod ex justa causa licitum sit uti aequivocatione modis expositis, et cum juramento firmare.” St. Liguori, quoting from St. Thomas, goes on to say,—“Hence it is inferred, that a confessor can declare, *even upon oath*, that he does not know a sin heard in confession, by understanding *as a man*, not *as the Minister of Christ*.” Again the “Saint” declares,—“If one should ask a confessor whether he may have heard such a sin in confession, he can rightly answer, I have not heard it, that is to say, *as a man*. Bene potest responderi: *Non audio!*” “Nevertheless,” says this old bachelor-saint, “make an exception, if you have sworn to Titias to marry her; for in that case you can forsake her and enter a religious order. Such oaths do not really require relaxation. However let them be ever so valid, *they can be relaxed by the Church*.” Saint Liguori in his *Moral (?) Theology* teaches that if one steals “*only a moderate sum*,” and not “*injuring his neighbor to a great extent*,” he does not commit mortal sin. He says,—“If small thefts, which together amount to a large sum, be made from various known masters, whether a thief be bound under great blame to make restitution to them, or whether he may satisfy (justice) by distributing them (the things stolen) to paupers?” The “Saint” answers this question thus:—“It appears that restitution should be made to the original possessors, *unless the danger of losing fame, or very grievous loss, or inconvenience excuse!*” “Whence it appears,” says Liguori, “that a thief may have rendered sufficient satisfaction to his own weighty obligation from the presumed consent of the republic, if he make restitution to paupers, or *pious places*, which are the more needy parts of the republic.” Saint Thomas in discussing *De juramento*, says:—“A *vow* is more obligatory than an *oath!*” In discussing the question whether one can get rid of an oath, the “Saint” says:—“But sometimes something is promised, under oath, which is clearly useful, and in such oath there seems to be no place for either dispensation or commutation, *unless something better may occur to make for the common utility*.” To dispense in an ordinary oath a bishop, like yourself, sir, is quite sufficient, but for an extraordinary one it requires the Pope. Saint Thomas raises the question whether one is bound to tell “the *secret faults*” in what he is trying to sell. Our

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Sabbath-school children, Rev. sir, would readily answer that question in the affirmative. But imagine their surprise on hearing that the "Seraphic Doctor," and "Saint" of your Church says,—“Sometimes the seller may, consulting *his own interest*, be silent as to the *hidden fault* of his property”!! On this subject permit me to make the following remarks: 1. Your *Moral Theology* from *Saint Thomas Aquinas*, to *Saint Alphonsus Liguori*, and from the latter to the great *Peter Denis*, whose *Moral (?) Theology* is the text book in *Maynooth College* and elsewhere, abounds with such *morality (!)* as the preceding. But I have quoted enough for a *specimen*. 2. You are quite familiar with the writings of those men, and *you know* that they contain the doctrine referred to above. Now do not show their bad effects upon yourself, sir, by denying them. 3. You know that *Thomas Aquinas*, and *Alphonsus Liguori* have been both canonized by your Church, are objects of veneration, nay, even prayed to by your people, and that their *Moral Theologies* occupy a far higher position in your Church than the "*Confession of Faith*" occupies in mine. Leaving to the reader to say whether or not I have shown that your Church lowers the standard of veracity, and theologically encourages, nay, even *teaches* your "spiritual children" to LIE.

I remain Rev. Sir,

Yours Truly,

ARCHIBALD C. GILLIES.

NUMBER III.

To the Rt. Rev. Colin Francis Mackinnon, D. D., R. C. Bishop of Arichat.

REV. SIR.—In my last letter I called your attention to the fact that your Church, through her canonized Doctors of Divinity, encourages, nay, even teaches duplicity, deception, dissimulation, fraud and falsehood; and this doctrine, so palatable to Yankee jockeys, burglars, thieves and "liars in general," has been producing its natural effects on your people since the days of *Saint Thomas Aquinas*. For instance, your priestly editors say it had been intimated that Rev. Mr. Chiniquy would lecture on temperance, which they *know* was *not* the case,—that the riot "was the work of boys," that neither merchants, nor magistrates, nor lawyers, nor ladies, (!) nor members of Parliament had anything to do with it, that the bell of our Church was not rung, and that Rev. Mr. Chiniquy was logically silenced by one of their "young men," every statement of which they *know* to be false. Mr. Hugh McDonald, Minister of Militia, said he could prove by two witnesses that he was in his own house until *half-past ten*.^{*} But one of these witnesses declares that he was out of and away from Mr. McDonald's house *long before that time!* This failing him, Mr. McDonald in the *Eastern Chronicle*, affirms that he was asleep in his bed at the time of the riot. But we can bring into court more than half-a-dozen of the most respectable people in Antigonish, who will testify positively, that they saw Mr. McDonald on the public street *near the riot*, and some of them will swear that they were talking to him and asked him what the riot was about! When the editor of the *Presbyterian Witness* charges Mr. McDonald with *quibbling*, tells him that he has correspondents who testify to the above, and whose names he will

*This has given poor Mac a new name.

place at his disposal, this *gallant* (?) and honorable (?) Minister of Militia, like his impeccable namesake when charged with the "Pacific Scandal," treats the whole affair with significant silence, *being strong in conscious innocence!* Mr. McDonald has such a superstitious regard for truth, that he treats it as you would an armed mad-man,—*by keeping us far away from it as he possibly can!* Everything which cuts him to the core, and which he cannot answer, is pronounced a "scurrility" by this M. P. who applies "shilly-shally," "unscrupulous knave" &c., to people whose horses he is not fit to groom. Your reverend editors, in one issue of your *Casket*, maintained stoutly that your Church never either taught or practised *persecution*, and challenged us to prove that she did. As soon as we publicly accepted their challenge, they wrote to us privately imploring us to withdraw our acceptance and let the matter drop! But when they found we were determined to go on with the exposure, they ran ahead of us into the *Casket*, and misquoted the Word of God to show that your Church is divinely commissioned to put "heretics" to death! In one issue your priests have said that their Church has *never* put anybody to death, and in another they say she *did* put people to death, and that she was right in doing so! Such logic convinces* me of that inconsistent "beast" which was, and is *not*, and yet is, Rev. xvii., 8. Your Church does not put any person to death, never did, and yet she has done it, and is divinely commissioned to do so! What do you think of that, sir? Is such prevarication not the natural effect of the *Moral* (?) *Theologies* of your canonized Doctors? "It is questionable," says Saint Liguori, "whether a criminal may deny his crime with an oath, if grave consequences are threatened"! This great "Saint" says in another place, that "a criminal or a witness who is not lawfully questioned by a judge, may swear that he knows nothing of the crime, though indeed he knows it!"—Having called your attention to the fact that your Church encourages *lying* and *perjury*, let me now, Rev. sir, briefly notice the *persecuting* dogmas of your acknowledged and canonized teachers. This is the foulest feature of your Church, for according to the most reliable information on this revolting subject, she stands to-day historically convicted of the cold, systematic and deliberate murder of *fifty-two millions* of our fellow beings! You know, Rev. sir, there is a book called *Bullarium Magnum Romanum*, or "The great Bull-Book of Rome," consisting of 19 folio volumes, and contains, with few exceptions, all the authentic bulls of all the Popes, from the rise of Popery down to the middle of the 18th century. In this book there is a list of 35 Popes and 62 Constitutions, one and all of *whom* and of *which*, like Saul on his way to Damascus, is "breathing out threatenings and slaughter against" all those who presume to read and think for themselves. Bull *Ad Abolendam* was drawn up in the Council of Verona, and published in 1184 or 5. In this bull your "Successors of the Apostles," after decreeing the *death* of "heretics," and absolving subjects from all allegiance to heretical (or Protestant) governments, go on to say,—*"We decree that even all favorers of heretics, (those who favor them in any way) as if condemned to perpetual infamy, ought to be driven from pleading at the bar, and from giving testimony, and from all public offices!"*† Again—"Those who shall be found to have fallen a second time into heresy which had been abjured, we appoint to be left to the secular judgment, *without any hearing whatever!*" This same "*secular judgment*" is, on pain of eternal damnation, ordered to aid the *ecclesiastical* in discovering and extirpating "heretics." Your great historian Baronius says in his *Annals*,—"There

*See the end of next Letter,

†While the Antigonish *Casket* was advocating the starving of the Protestant merchants out of the place, some person sent a note to the Rev. D. D. who edits that paper, asking him to explain Rev. 13, 17. That silenced the *Casket* Divine, for the "Commentary" has not appeared yet!

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can be no doubt that the political power is subject to the priestly." And so I learned, sir, by living thirty years under the rule of John A. McDonald and George E. Cartier who were the political tools of the priests of Lower Canada. The infallible Pope Boniface VIII., has the following decree in the Canon Law:—"We declare, assert, define, and pronounce it to be of necessity to salvation, for every human creature to be subject to the Pope." You have read at least portions of the *Decrees of Gratian*, those of Gregory IX., the bull *Ad Exterminanda* and parts of the *Pontificale Romanum*. What doctrines and deeds of blasphemy and blood! Will you provoke me to quote from them? In one of your Bible Commentaries, your Church says on Matt. xiii. 29, that "heretics" ought to be EXECUTED"! On Mark iii. 12, you say that "the sermons of heretics, even though they contain the truth, are no better than the howling of wolves." On Acts x. 9, you say that "the new pretended Church Service of England is DAMNABLE"! On Acts xix. 19, your infallible church teaches that "a christian man is especially bound to burn and deface all heretical books; and therefore, *Protestant Bibles, Prayer-books, &c.*" On Deut. xvii. 12, you say,—God was pleased to give to the church-guides of the Old Testament, authority, without appeal, to punish with DEATH such as proudly refused to obey their decisions; and surely He has not done less for the church-guides of the New Testament." On Rev. ii. 6-20, you say,—"God warneth bishops to be zealous against heretics, remembering the example of holy Elias, who in zeal killed 450 false prophets." On Heb. v. 7, you teach your people that "the translators of the English Protestant Bible ought to be abhorred to the DEPTHS OF HELL"! If you are not ashamed of such doctrines, then it is high time for all decent people to be ashamed of you.

Yours Truly,

ARCHIBALD C. GILLIES.

NUMBER IV.

To the Rt. Rev. Colin Francis Mackinnon, D. D., R. C. Bishop of Archaol.

REV. SIR.—About one hundred years ago there flourished in Spain a noted Roman Catholic divine, Alphonzo de Castro, who was made Archbishop, and in 1773 published a large work where he gives a historic account of the various ways in which "heretics" have been put to death by your Church. Bishop Doyle of England, only a few years ago, while preaching in St. George's Cathedral, Southwark, called this Archbishop, De Castro, "that good and GREAT and fearless man." Now, this "great and good" Archbishop says,— "There are various ways in which ecclesiastical sanctions and imperial laws order heretics to be punished. Some are spiritual and affect the soul alone; others are corporal, and afflict the body. Among corporal punishments one which very much annoys heretics is the confiscation and proscription of their property."—Chap. v. p. 98. Another punishment of heretics is the deprivation of every sort of pre-eminence, jurisdiction, and government, which they previously exercised over persons of every condition. For he who is a heretic is, *ipso jure*, deprived of all such things."—Chap. vii. p. 106. After telling us that heretical Kings, Dukes, Earls, &c., were deprived of their respective positions, this Reverend and Ecclesiastical historian of your own church goes on to say,— "If the people be infected with the same heresy as the King,

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they will be deprived *ipso jure*, of the power of choosing for themselves a king, and then the business will devolve on the Sovereign Pontiff."—Chap. vii. p. 108. "The last punishment of the *body* for heretics is DEATH, with which we shall prove by God's assistance they ought to be punished."—Chap. xii. p. 123. "It is just to inflict the punishment of DEATH on an incorrigible heretic,"—Chap. xii. p. 126. "If Martin Luther, when he first began to pour out his poison, had been *capitally* punished (beheaded), as he deserved, there would not have burst forth so many heresies, as Germany now endures. But because Luther escaped with impunity, (Ecolampadius, Zwingle, Carlstadt and the *Baptists*, THE WORST OF ALL HERETICS, dared to go abroad in public and vent their heresies."—Chap. xii. p. 126. "We have shown already, plainly enough," says Archbishop De Castro, "that a heretic may be *put to death*, but in what *manner* is of very little consequence."—Chap. xii. p. 128. "In Flanders and other parts of Lower Germany, when I was there ten years ago," says your own historian, "I saw heretics punished by *decapitation*—*vidi* haereticos capitis obtruncatione puniri. I heard also at Burges in Flanders, from many eye-witnesses worthy of credit, that it was the *custom* in that city to cast heretics alive into BOILING OIL! In other kingdoms and provinces of the *Christian* (?) world there is a KNOWN, INVOLABLE and PERPETUAL CUSTOM OF BURNING heretics. I have seen it done in France, especially at Paris. So also in Spain, and I believe it to have been *always thus done in Italy*. For Saint Gregory in his first book of *Dialogues*, Chapter iv., states that a certain magician was burned at Rome, and *praises the transaction*. Hence it is abundantly plain that it is not a modern invention, but that it is the *ancient opinion* of wise Christians, that heretics should be BURNED WITH FIRE."—Chap. xii p. 128. Remember, sir, that this is a history of your *principles and practices* by an Archbishop of high standing in your own Chureli—one who is called "GREAT and GOOD" by Bishop Doyle of England. Your imprudent and incompetent ecclesiastics challenged me to prove that your Church teaches either *lying or persecution*. I have now proved that she teaches and practises BOTH.—Let me now, Rev. sir, call your attention to the fact that your Church teaches idolatry in its most grossly pagan form. You know, sir, that your infallible popes have approved of the writings of Alphonsus Liguori,—that the *Sacred Congregation of Rites* in Rome have declared that there is nothing in them deserving of censure, that in 1839 Liguori was canonized by the infallible Pope Gregory XVI.,—that Cardinal Wiseman has written his life, and commended his writings to the study of "the faithful;" and that in every Romish Church and Chapel Saint Liguori's intercession is implored on the 2nd of August. Well, this "Saint," you know, has written a book called "*The Glories of Mary*;" and to say nothing of your "Peter and Paul, and all the Saints," let us note the fact that in this book Mary is called the "Queen of the Universe," is said to have "the Keys of Divine Mercy," and to be "the PROPITIATORY of the Christian people." On page 177 Mary is represented as being far more merciful than Christ! In one of your devotional books called "*Salvation Made Easy to Sinners by Devotion to the Most Sacred Heart of Mary*," and on page 32 we read the following,—"God has decreed to grant us everything by Mary, by whom he has given to us Jesus." In another of your books entitled "*A Portrait of the Admirable Joseph*," and on page 35 &c., &c., we find *Jesus, Mary and Joseph* frequently styled "*the Most Holy Trinity*." The booksellers in Belgium sell cards on which you read "Our Mother who art in Heaven," &c., &c. In "*The Psalter of the Blessed Bonaventure*" we find the following,—"O, Lord, who didst give the Blessed Bonaventure to thy

*On page 701 of this most idolatrous book, it is said that Mary assumed the appearance of a certain woman and remained all night with her husband, that he might not be aware of the absence of his wife!

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people for a minister of eternal salvation, grant that He who was the instructor of our life here on earth, may become our intercessor in Heaven." Throughout this *Psalter* the name of *Mary* is substituted for God's! For instance,—“Come unto *Mary*, &c., and *she* will give you rest.” In the 19th Psalm we read thus, “The heavens declare the glory of the *Virgin*, and the firmament showeth forth *her* handy work.” In the 95th Psalm we find this,—“O! come let us sing unto *our Lady*; let us heartily rejoice in the *Virgin*, who brings us salvation,” &c., &c. Even the 110th Psalm is rendered thus,—“The Lord said unto *Mary*,” &c., &c. In “*The Litany of the Blessed Virgin*” we read,—“Be merciful unto us, O *Lady*! from all evil, and mischief, and from the temptation of Satan and the wrath of God deliver us.” In your devotional prayer-book called “*The Key of Heaven*,” and on page 35, we read, “Hail! Holy Queen, Mother of Mercy, our LIFE, our Sweetness, and our HOPE; to THEE do we cry,” &c., &c. On pages 49 and 50 we find this,—“O, glorious *Virgin Mary*, I commit my soul and body to thy trust, this night and forever, but more especially at the hour of my death.” On page 58 I read thus,—“I come to offer THEE my most humble homage. Thou knowest, O blessed *Virgin*, that I look up to THEE as my ADVOCATE.” On page 50 I find *Mary* addressed thus,—“I recommend to thy merciful charity ALL my hopes, my consolation, my distress and misery.” In your “*Daily Exercises*,” and on page 40, while addressing the *Virgin*, you say,—“Beseeching thee to adopt me for thy son, and take upon thee the care of my eternal salvation.” Then comes a *doggerel hymn*,—“*Ave maris Stella*”—that is, *Hail Star of the Sea*—in which you sing:

Hail happy gate of bliss,
Greeted by Gabriel's tongue,
Negotiate our peace,
And cancel Eva's wrong.

Loosen the sinner's bands,
ALL evils drive away;
Bring light unto the blind,
And for all graces pray.

Rev. Sir, do you call this *Christianity*? For my own part I am too well acquainted with God's truth as revealed in your *own Bible*, to see the least resemblance between the two. For instance, in the *Psalter* above referred to, the 68th Psalm is mutilated thus,—“Let *Mary* arise, and let all *her* enemies be scattered!” “*Salvation Made Easy*” reminds me (not of *Christianity*, but) of “*Grammar Made Easy*” for lazy boys!* The prophets, the Master Himself knew nothing of a “*Salvation made easy by devotion to Mary*.” See St. John xvi. 33; Acts xiv. 22; 2nd Timothy iii. 12; Revelation vii. 14. Read these passages and then *blush*. In an *Eneyclicical Letter* published by the last Pope in 1832, he says,—“Let us raise our eyes to the most blessed *Virgin Mary*, who alone destroys heresies, who is our *greatest* hope, yea the ENTIRE ground of our hope.” The present Pope in an *Allocution* delivered by him on the 23rd of last July, while calling upon all his people to seek the Throne of Grace, says,—“Especially let us seek it through the Holy Apostles; let us seek it through the most chaste Spouse of the Mother of God (St. Joseph;) let us seek it, above all through the *Virgin Immaculate*, whose intercessions with her Son have the relation in a certain way of COMMANDS.” This doctrine was condemned in Rome 1800 years ago by the Holy Ghost. Romans i. 25. In concluding this letter let me remind you, Rev. Sir, that *printers*, like *popes*, make sometimes great mistakes. For instance, in my last

*See Eddy's “*Europa*,” &c., for a most amusing account of “the faithful,” worshipping a “*Holy Coat*” which, they were told, was the seamless one Christ wore! Page 412.

letter the sentence—"Such logic *convinc*es me," &c., should have been, "Such logic *reminds* me of that inconsistent "beast" which *was*, and is *not*, and yet *is*." Would to Heaven that the sins of popes were as "venial" as those of printers! The greatest political as well as ecclesiastical blunder the present pope ever committed, was to declare that he can commit NONE.

Yours truly,

ARCHIBALD C. GILLIES.

NUMBER V.

To the Rt. Rev. Colin Francis Mackinnon, D. D., R. C. Bishop of Arichat.

REV. SIR.—In 1846, the Right Rev. Dr. Cardinal Wiseman wrote and published the "Life of Saint Alphonsus Liguori," who had been canonized by the "infallible" Pope Gregory XVI. in 1839. Now, in this book Cardinal Wiseman says,—"*The angelic* Saint Thomas (Aquinas,) the *Seraphic* Saint Bonaventure, are the best models wherein to study and explain that system of virtue and perfection which they traced in their works; while Saint Alphonsus Liguori is celebrated throughout the world for his theological writings, his great virtues, his extraordinary sanctity, which proved how close was the connection between the wisdom of his understanding, and the purity of his heart." Priest MacGregor, in the *Eastern Chronicle*, and also as editor-in-chief of the *Casket*, throws overboard these angelic and Seraphic "Saints" as being of no account. According to Cardinal Wiseman they are your "*best* models," but according to Father MacGregor, they are no authorities at all! Is this a specimen of "Catholic unity"? Now, Rev. Sir, you are the umpire—which of these two men am I to believe? The most humiliating and painful example of Romish lying and "pious fraud" I ever witnessed in connection with your "Church," is the present evasive and Jesuitical attempts of Father MacGregor to deny the *bloody bulls* of Rome. The murderous practices of your "faithful," and the unprincipled sophistry of your "fathers," can never be accounted for except by the fact that *persecution* and *lying* are favoured in the doctrines of your Church. You know, sir, it is the teaching of your "*best* models," that, whether on the Bench as *judge*, or in the Box as *witness*, you are bound to ignore your oath and decide or testify in the interests of "the Church," and on that very account I would not give a row of pins for the oath of a Roman Catholic—that is, if he is what you call "a good Catholic." In the Infallible's own *Canon Law*, the highest authority in your Church, you are taught that "an oath contrary to ecclesiastical interest is not to be observed. These are to be called perjuries rather than oaths which are attempted against ecclesiastical utility." Again,—"*You are not bound by an oath of this kind, but, on the contrary, you are freely bid God speed in standing up against kings for the rights and honors of that very Church, and even in legislatively defending your own peculiar privileges.*" And again,—"*The fidelity which subjects have sworn to a Christian king who opposes God and His Saints, (in other words the Popish Church,) they are not bound by any authority to perform.*" Now, sir, all this is from your own *Canon Law*, sanctioned by the "Infallible" Gregory IX., and republished at Leipsic under the authority of the equally "infallible" Gregory XVI. Will you instruct Father Mac-

Gregor to see how y hold of s nals, ang pitch then were only any other city to an as the "b the surgib contempt this is qu paganism But your we should because t all this is and wick wrong, is have our numerous ple, like s more, Sir Lordship where the rand inde said it is there." C stance, we Christ? right now, may they But you w that an o that tributes o transaction: people, by your peop heads of E you think was comp mission in July. Ou ous busin will find y very stron You say th mous cons unanimous they unaw "Our Fath gustine say Gregory N just have another th Tertullian ness;" but name be means the

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Gregor to throw this too overboard? It is perfectly heart-rending to see how your "defenders of the faith" of the Antigonish type, take hold of squealing Professors of Theology, Doctors of Divinity, Cardinals, angelic and Seraphic "Saints," and even "infallible" Popes, and pitch them from their carts into the slaughter house, as though they were only so many Christmas-roasters, and that too in a way which in any other market would subject the operators to a heavy fine for cruelty to animals! At one moment those angelic "Saints" are adored as the "best models," and in the very next they are thrown into the surging sea, and the boiling billows like so many obnoxious and contemptible Jonases! But, Rev. Sir, I need not be surprised, for all this is quite characteristic of heathens, and popery, you know, is paganism baptized. See Acts xiv., 11, and then 19; xxviii., 4 and 6.—But your "defenders of the faith" say that, as a matter of gratitude, we should not have brought the Rev. Mr. Chéniquy to Antigonish, because they had attended a Presbyterian bazaar there once! Now all this is funny. If Roman Catholics and others are morally weak and wicked enough to countenance and aid what they believe to be wrong, is that a reason why we should "go and do likewise"? But have our people not been in the habit of attending your bazaars more numerously than your people attended ours? Did not some of our people, like so many beaten spaniels, attend even your last bazaar? Nay, more, Sir, you were in Rome a few years ago; and what was your Lordship doing there? "Why," you reply "I was trying to find out where the infallibility of my Church is." Yes, a very important errand indeed. And did you make the discovery? "Well, a majority said it is in a certain place, but a very strong minority said it is not there." Oh, unfortunate! But are majorities always right? For instance, were they right in the days of Noah, Abraham, Moses, Elijah, and Christ? "Well no, not exactly." Ah; and how do you know they are right now, if they were not then? Minorities were right then, and why may they not be right now? Your Lordship can answer this at leisure. But you were in Rome, and when in that city you declared by your vote that an old man in his dotage there, possesses at least some of the attributes of Jehovah! Having aided and abetted in this blasphemous transaction, your Lordship came home, and on your arrival, your people, by permission, rang the bell of our Church. But since that, your people, without permission, rang the same bell over the bleeding heads of Presbyterian ministers! As a matter of gratitude, what do you think of that, sir? As a matter of judgment from God, I think it was complete, provided the soft heads of those who had given the permission in question, were the ones made to bleed on the 10th of last July. Our congregation lent their bell to celebrate a most blasphemous business, and God has punished them for it. "Be sure your sin will find you out."—A small majority say the Pope is infallible, but a very strong minority deny it! Is that a sample of "Catholic unity"? You say that we must interpret the Scriptures according to the "unanimous consent of the Fathers." Now, supposing the "Fathers" were unanimous, what guarantee have we that they were right? But were they unanimous? No! Take them for instance, on the Lord's Prayer, "Our Father who art in HEAVEN." Here Cyril, Ambrose, and Augustine say, the word "heaven" means the souls of believers; but Gregory Nyssen, Chrysostom, and the monk St. Bernard say, it means just heaven. Now, here three "Fathers" declare one thing, and another three maintain the very opposite.—"Hallowed be thy name." Tertullian and Cyprian say this means, "May we persevere in holiness;" but Cyril, Chrysostom, and Jerome say it means, "May God's name be glorified."—"Thy Kingdom come." Ambrose says this means the Kingdom of Grace, and nothing more; but Tertullian, Cy-

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prian, and Augustine say it means the Kingdom of *Glory*, and not the Kingdom of Grace at all! And so on in this way throughout the Bible. Where, Rev. Sir, is the "unanimous consent of the Fathers"? How do you manage to interpret the Scriptures according to the "unanimous consent of the Fathers," since as you know perfectly well, the one-half of the "Fathers" are "unanimous" only in contradicting the other?

Yours truly,

ARCHIBALD C. GILLIES.

NUMBER VI.

To the Rt. Rev. Colin Francis Mackinnon, D. D., R. C. Lord Bishop, Arichat.

REV. SIR.—The gross absurdities of your religion are equalled only by the folly of those who believe them. You know that in honor of the ass on which it was supposed Joseph and Mary made their escape into Egypt, there has been observed in your "infallible Church" what is called "*The Festival of the Ass*." A young woman representing Mary was placed upon the ass, and all marched in solemn procession into the parish Church. Then the officiating priest turned to the people and brayed three times like an ass, whose fair representative he certainly was; while the people brayed three times in return! The braying match over, the "faithful" chanted the following doggerel:

"The ass he came from eastern climes;
Helgh-ho, my assy!
He's fair and fit for the pack at all times.
Sing, Father Ass, and you shall get grass,
And straw and hay too in plenty.

The ass is slow and lazy too;
Helgh-ho, my assy!
But the whip and the spur will make him go.
Slug, Father Ass, and you shall have grass,
And straw and hay too in plenty.

The ass was born and bred with long ears;
Helgh-ho, my assy!
And yet he the Lord of asses appears
Grin, Father Ass, and you shall have grass,
And straw and hay too in plenty.

The ass excels the hind at a leap;
Helgh-ho, my assy!
And faster than hound and hare can trot.
Bray, Father Ass, and you shall have grass,
And straw and hay too in plenty."

The festival of "Father Ass" was a common affair in Burgundy, until the light of the Reformation put an end to this popish *ass-ass*-ination. I cannot go into your churches without feeling compassion for your ignorant devotees, and indignation for the lazy, fat, and bloated priests who, instead of "holding forth the Word of life," impose on the poor people, and feed their imaginations on a dumb show. Your priest going through the foolery of "Mass," with that stiff and gaudy *slab* on his back, always reminds me of a *mud-turtle*! But you say that your Church is ancient, that you can trace it back to the *Apostles*. Why, Rev. Sir, I can trace it for you far beyond that date. Judas was

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a good Catholic, for he went to "confession" to the priests instead of
God, Matt. xxvii. 3, 4. Jeroboam "the son of Nebat, who made
Israel to sin," was another good "Catholic," for he encouraged the
worship of images, contrary to the Divine Law, Ex. xx. 4, 5; 1 Kings,
xii. 25 to 33; Deut. iv. 12, 15, 16, 23, 25. Cain also was a Roman Catho-
lic, for he persecuted, and offered a *bloodless* offering as *you* do in the
"mass," Gen. iv. 3 to 8. Yes, sir, I can trace your religion up to
Cain. Your Church teaches that some "saints" have an overplus
of righteousness about them, which, for so much cash to the clergy,
is retailed for the benefit of those who come short of the requisite
amount. Now so thought the "foolish virgins," who therefore
must have been Roman Catholics, for they said to their companions
—"Give us of your oil; for our lamps are going out." But the "wise
virgins," who were thorough Protestants, answered and said,—"Not
so, lest there be not enough for us and you; but go ye rather to those
that sell, and buy for yourselves." Here your fundamental principle
is condemned, and ours is commended. Righteousness is not trans-
ferable: each individual will be shut in or out, according as his own
lamp is full or empty. You, Sir, cannot be so ignorant as not to know
this first principle, and therefore you should not be deceiving the
people. See Matt. xxv. 1-13. But how do you sell such things,
whether by the *number*, or by the *weight*, or by the *yard*? One of our
ministers in Ontario, the Rev. Dr. T——, was marrying an Irish-
man who had been brought up in your Church. No sooner the doctor
had stopped praying than the Irishman said,—"Pray longer, doctor,
for I have *more money*!" Your *High* and *Low Masses* at *high* and
low prices, had something to do with that man's ludicrous expression
—"ludicrous to us, but not to you. Like our cars and steamers, you
have your *First* and *Second* class, or *Steerage* and *Cabin* passage to
glory! Your people go to Heaven as they go to Halifax—according to
their wealth! If the poor people attempt it on foot, then you have so
many "toll-gates" and "catch-bars" on the way at which they must
"shell-out"! You are not satisfied with fleecing them here on earth
—you pursue them beyond the grave to the very gate of heaven; and
if their friends here are too poor or too intelligent to pay for either
High or *Low Mass*, then the souls of the departed are left in the flam-
es of Purgatory! According to his own showing, a Roman Catholic
priest is the most heartless miser, the most unfeeling monster, on the
face of God's green earth! The giving of so much cash for salvation
in order that your soul may be permitted to immigrate from a miser-
able region beyond the grave called "Purgatory" in Romish books,
to a better country called Heaven in God's Book, is a theological
swindle cunningly, yes, ingeniously devised, and most cruelly practised
by ecclesiastical thieves upon ecclesiastical knaves. You know
perfectly well, Rev. Sir, that you would not attempt to prove the exist-
ence of a *mul-hole* on the road before me, by such flimsy arguments
as those by which you teach the existence of "Purgatory"! But take
"purgatory" away, and where is your Church? Your ill-gotten
wealth, and your influence, your terrible power over people's hopes
and fears, are gone, and your poor priest-ridden dupes are delivered
from your only source of wealth and terror, as well as from the great-
est barrier to salvation that Satan ever threw across the way to Heaven.
If "the blood of Jesus Christ cleanse us from ALL sin," tell me, Sir,
from what sin or sins will "purgatory" cleanse. I. John i. 7-9;
Heb. x. 14; Rev. xiv. 13.—Father McGregor, in the *Eastern Chronicle*,
tells us that he has studied in the shadow of the Vatican. I am afraid,
sir, that you have all studied in that shadow, and hence the *darkness*
which pervades your gloomy theology. There is another "shadow"
under which you should prefer to study. Canticles ii. 3. One of your
priests tells us in the *Casket* that people bring nothing, but their *sins*
into your Church. Now this explains what has often perplexed many

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—namely, the vast amount of sins there is in that Church! Your Church, Rev. Sir, is like a dishonest laundress who is always taking in dirty clothes, but never giving out any clean. Like the Dead Sea which has an *inlet*, but no *outlet*,—your Church is constantly receiving accessions, part of which goes to the *bottom*, and the rest disappears in vapor! Slender is one sin with which your Church is a perfect "sink." For instance, soon after the appearance of my first letter, your priests invented and patented the lie that I was a native of the Gulf-shore that I had been a Roman Catholic, but was expelled for some infamous conduct, and hence my spite! This falling them, the "faithful" have now the story that I am bordering on *insanity*! If the Rev. Mr. Chiniquy ridicules your miserable caricature of the Lord's Supper, you will at once go to work and say that he was burlesquing the "Blessed Eucharist"! May we not ask with Virgil,—"*Tantum animus caelestibus irae*"? Can *such* practices come from the religion of Christ? Even your own Dr. Newman admits that "*fifteen hundred* public women followed the train of the Council of Constance"! One "Holy Father" was honest enough at the close of the Council of Lyons, to say to the rest,—"*Venerable Fathers, we have effected a great change in this city. When we came here, there were many brothels, and now there is only one, but that one extends from the one end of the city to the other!*" How, Rev. Sir, was it when you were in Rome at the last Council, "*within the shadow of the Vatican*"? But, sir, your Church is dying at the centre, and quivering only at the extremities. The "beast" has the "horn-distemper," for "horn" after "horn" is dropping off, till the "ten horns" (the ten kingdoms of Europe) are nearly all gone. The man of sin is dying with heart-disease. The Pope used to make kings hold his horse, stand at his door for days in winter, kiss his toe, and lie down on the floor under his foot; but now light is coming, people are *thinking*, and therefore the "*let him be accursed*" of your Council can no more arrest human freedom than it can stop the rising sun. The Car of Progress is coming, and the sooner *Popes* and *bulls* get out of the way, the better for themselves and the world.

Yours truly,

ARCHIBALD C. GILLIES.

NUMBER VII.

To the Rt. Rev. Colin Francis Mackinnon, D. D., R. C. Bishop of Arichat.

REV. SIR.—When a young lad running through the fields and discovering birds' nests, you observed how, on hearing the least noise, the little fledglings, thinking it was the parent bird coming with food, would confidently raise their heads, close their eyes, and then open their mouths to swallow blindly whatever was put into them. What an opportunity for heartless boys! Judging you by myself, sir, I know that your generous Highland Scotch heart instinctively recoiled from the bare thought of deceiving the confiding innocents. Now, Rev. Sir, the blind confidence of those unthinking and silly fledgling always reminds me of *your people*. On the approach of the rustling robes of a Romish priest, Roman Catholics, like the unsuspecting

*Cardinal Hugo.

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fledglings of the grove, throw up their heads, shut their eyes, and then open their mouths for the reception of whatever may come! The priest puts into their mouths a bit of bread, assures them that it is nothing less than God in *both natures*, and then each one goes away believing, or at least *trying* to believe, that he has eaten and swallowed his Maker! And then whoever laughs to scorn this vile and Satanic travesty of a sacred ordinance, is at once charged with ridiculing the “Blessed Eucharist.” In youth you recoiled from deceiving little birds, but since that, you have grown corpulent in deceiving immortal spirits! Then, you were a tender boy, *now*, you are a Romish ecclesiastic. It does not pay to deceive fledglings, but it pays financially to deceive souls. Would you tell us, Rev. Sir, the revenue annually raised in your own Diocese just from “Purgatory” alone? As a proof that I am right, Father MacGregor says in the *Eastern Chronicle*, that all our exposures “will produce no effect on the readers of the *Casket*”—that is, Roman Catholics are proof against evidence! In the *Casket* your drivelling priests argue thus,—“To inquire is to doubt, but to doubt is to sin.” Bravo! Now, sir, either you have inquired or you have not. If you have, you are a great sinner (in proportion to the extent of your inquiry); but if you have not inquired, then you are a very ignorant Bishop. But you are known to be a respectable scholar, and therefore, according to the logic of your own priests, you must be a very wicked man. For what makes it right in the *ecclesiastic*, but wrong or sinful in the *layman*, to inquire? You allow the Dutchman to have the Bible in Gaelic, and the Scotchman to have it in Dutch, &c., but is it allowable in your “Church” to have and read the Bible in the vernacular tongue without any permission from either priest or Bishop? “Saint” Liguori, your “best model,” says in very plain Latin,—“Scripturæ et libri controversiarum in lingua vernacula non permittantur, sine autem permissione legi non possunt.” That is, as you know,—“The Scriptures and books of controversies may not be permitted in the vernacular language, neither may they be read without permission.”* For very obvious reasons your “Church is afraid of “the Scriptures and books of Controversies,” knowing well that if these books are allowed to circulate freely, your people, becoming enlightened, will laugh at the four P’s. on which your whole “mystery of iniquity” rests, viz:—*Popes, Priests, Penitence, and Purgatory*. As the lying guide shuns the map, as the incompetent captain, or bribed pilot dreads an appeal to the chart or compass; so your priests, knowing they are misleading the people, fear an appeal to the Bible. 2 Chron. xviii. 7, 18 to 22.—I can name you a R. C. Congregation of 2,000 souls, where, upon inquiry, I was informed by the people themselves, there was only one copy of the Bible in the whole parish, and the owner told me that he read it in defiance of the priest’s *express orders!* On a street in Montreal I met a girl who had attended a R. C. Sabbath School for three or four years, and the following conversation took place between us:—“Do you know who Jesus Christ is?” “No, sir.” “Do you know whether it is the name of a *person, place, or thing?*” “No, sir.” “Did you ever hear of such a name in your Sabbath School?” “No, sir.” “Well, do you know who the Pope is?” “The head of the Church, sir.” “Do you know who the *Virgin Mary* is?” “The Mother of God, sir.” “What does she do for sinners?” “She prays for them!” Why your religion should be called *Popianity* or *Maryanity* is plain enough; but why it should be called *CHRISTIANITY* surpasses my comprehension. Will you give us “*The Biblical Reason Why*”†? The news of the surrender at Sedan reached us in Montreal on Friday,

*About 25 years ago an English gentleman searched the whole city of Rome for the Bible, and met only with the answer, “It is not permitted!”—“Mornings with the Jesuits,” p. 153.

†There is a book called “The Biblical Reason Why.”

and were confirmed up to Saturday night. Your priests on God's Holy Day, after Mass, told the people that the reports were all false, that the French were gaining every battle, and that Prussia was ruined! Many of the French believed this up to the time of my leaving and in all probability believe it until this day! For, as the postmaster of a village in the rear of Montreal told-me, (himself a French Roman Catholic,) only about *one* in every *twenty* could read for himself! Now, Rev. Sir, how do you account for this *deliberate lying* on the part of your "successors of the Apostles," except on the ground that LYING is encouraged and even taught by your so-called "Church"? And yet this is "the Church out of which there is no salvation!"—In the parish of St. Croix, near my native place in Lower Canada, (now called Queber,) the R. C. Congregation was and is composed of French and Irish. A Frenchman had sold a gun to an Irishman, whose conscience, like Mr. McDonald's, was made of Indian rubber, and therefore, seeing pardon could be so easily obtained, he was in no mood to pay for the gun. Now there was a day when these sons of God came to present themselves before the Lord; and Satan also came among them. After Mass, the French priest, to whom the Frenchman had appealed, ordered the Irishman, on pain of eternal damnation, to pay for the gun, and in gliding from a particular premise to a universal conclusion, the priest reproached the Irish in general. Whereupon the Irish "Successor of the Apostles" objected, and the Evil Spirit, [not the Holy One this time], was communicated by the "Successors" at the "altar" to the "faithful" in the church, who at once became "two bands," each Frenchman making for the Irish, and each Irishman making for the French. They all once became "the Church" militant, but the Irish who had the toughest skin, finally became "the Church" triumphant. During the recreation of shaking hands and punching heads, the "Successors of the Apostles" tried to become "the souls under the altar," but they were pulled out by their long skirts, like so many tomeats by the tail; and the whole interior of the church, altars images, fonts, candlesticks, seats, &c., were smashed to pieces; the robes of the priests were torn off their backs, the blood of the combatants could be seen for days all round, and some of the "faithful" pitched the others out through the windows! In this instance "the blood of the martyrs" did not prove to be "the seed of the Church," for that "church" was abandoned and another built in its place. Between the Latin, Irish, and French prayers of the "Successors," the breaking of images, the barking of dogs, the squealing of children, the shouting of women, some in English, some in Irish, and others in French, the flying shillalals, the blasphemies of men, and the gathering public to that place of *worship*, or *warship*, I tell you, Rev. Sir, the "faithful" had a jolly time of it. Each one hugging the other was a splendid specimen of "Catholic UNITY." And yet after all, this is "the Church out of which there is no salvation"! Let me tell you, sir, that many who went into it that morning for salvation, were very glad to get out of it for salvation. Was that a sample of "Catholic Unity"?

In the suburbs of Whitby, Ontario, a poor Roman Catholic Irishman lived a few years ago, and by sawing wood for people and doing general work throughout the town, he tried to get bread for his family. His little child took sick, and Father O'Keeffe was sent for to baptize it. In defiance of the plainest precept of your own Bible, sir, you teach your "faithful" dupes that an unbaptized child cannot be admitted into Heaven.* Father O'Keeffe came and baptized the child. It

* In Liverpool recently, it was deemed expedient by the authorities to open a school in a portion of the city mainly occupied by the lower classes, a majority of whom have but little religion of any kind, but profess to be Roman Catholics. The young woman selected as a teacher found some of her pupils so filthy that she gave them a scrubbing in hot soap-suds. Parents scarcely recognized their own offspring and the identity of

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was a bitterly cold Saturday evening in midwinter, and only the moth-
 er of the child was at home. She had just received a five dollar bill for
 her husband's week labor, and, having the fear of the house-searching
 priest before her eyes, she put the bill into a seam in a log in the wall
 of her shanty, until she could go to the town for wood, bread and
 clothing, to tide her starving children over the wintry Sabbath. On
 baptizing the sick child, Father O'Keeffe said to the mother, "Give me
 a dollar for this." She declared there was not one cent in the house.
 But the priest knowing she had the five dollar bill, threatened eccle-
 siastical vengeance, and the "weaker vessel" had to "take in sail."
 She went to her bank—the cracker in the log—took out the five dollar
 bill and handed it to the "spiritual father," who put it into his pocket,
 saying, "I will charge you four dollars for the lie you told." For so
 much money your "Successors of the Apostles" teach their people to lie,
 and then charge them for lying! Yet these are the men without whose
 bungling and blasphemous manipulation, neither man, nor woman,
 nor child, no matter how Christ-like their lives may be, can enter the
 Kingdom of Heaven! The Apostle Peter said,—*"Of a truth I perceive
 that God is no respecter of persons; but that in every nation he who
 feareth Him, and worketh righteousness, is accepted with Him,"*
Acts x 34, 35. But then the Apostles are of no account among their
 modern "Successors," and indeed both Peter and Paul expected
 all this from many of their "Successors." 2. Peter ii. 1 to 3; Acts
 xx. 29.—A few years ago the late Rev. Dr. Guthrie of Edinburgh,
 during his rambles through the lanes of the city in search of the poor,
 gave a four dollar bill to a sick old woman, and told her to get certain
 things for herself. On his return next day, and finding her in the
 same woful condition, he asked her what she had done with the money.
 After much hesitation, she said her priest had been seeing her, and
 that *he took the money for the souls in "Purgatory"*! Dr. Guthrie
 followed the heartless villian, and compelled him to disgorge the
identical bill. Your priests say there is a place called "Purgatory"
 where people are fearfully tormented, and that they have at their
 disposal the taking of these people out. Now, for the sake of argument,
 let all this lying nonsense be granted. But why do your priests re-
 fuse to take out the souls of those whose relatives are unable to pay
 them for the "job"? I do not say they *are* so, but I do say that, on
 their own statement, your priests must be the most inhuman wretches
 on the face of the earth.—Mr. Clarke, a Roman Catholic neighbor of
 mine, was married twice. His first wife was a Roman Catholic, and
 she left one son who followed the religion of his parents; but his second
 wife was a Protestant by whom he had several children, some of whom
 are living there till this day. It came to pass that old Mr. Clarke died,
 and like the shark following the vessel which has sick people on board,
 his "Father Confessor," a self-denying and tender-hearted "Successor
 of the Apostles," and being very anxious to exhibit at least one mark
 of "pure and undefiled religion" [James i. 27, *omitting the last clause*],
 he prayerfully resolved "to visit the fatherless and the widow in their
 affliction;" and to kill two birds with one stone, put in his "Tender"
 for the "Contract" of taking the father and husband out of "Purga-
 tory,"—*the priests' gold mine.* Unfortunately for Father Labelle*, the
 "widow" knew her Bible too well to believe the blood of Jesus Christ
 does *not* cleanse us from ALL sin, 1 John i. 7, or that there is a Golden

several was established only by a close inspection of their garments. This scrubbing
 process interpreted by a Rev. Father, as a Protestant ceremony for baptizing the children
 out of the pure faith, and when the mothers, who had rather fancied the improved ap-
 pearance of their children, were told of this treacherous attack upon their holy religion,
 they took their darlings out of school and saluted the teacher, as she passed, with yells,
 denouncing her as a Protestant cat. The school house was attacked, and at last ac-
 counts the police had been called in to protect the life of the teacher.

*By an oversight in the printing office, a different name appeared in the *Presbyterian
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Territory beyond the grave, placed by a Kind Father under the absolute control of Romish ecclesiastics, and from which here on earth, they are to reap financial harvests at the expense of truth and mercy. This "apostolic" speculator and trader in "the souls of men," Rev. xviii. 1-13, would do the "job" very "cheap," and guarantee the safe arrival of her husband in Heaven! In her Bible the widow read of Heaven and Hell, but no "Purgatory." Well then her husband would be coming back every night and annoying her. "He is welcome," said the widow,— "my only trouble is that he ever left me." But sure enough Mr. Clarke was coming back, moaning, groaning, sighing, and crying round the house every *pleasant* night, and imploring his wife to let him out of "Purgatory" by giving the "contract" to Father Labelle. The young men of the neighborhood watched, and they caught (not old Mr. Clarke, but) young "Jimmy" who had been employed by the "Successor of the Apostles" to personate his father and frighten his step-mother! And yet, Rev. Sir, according to *your* religion, this was the lying vagabond who had the sole and exclusive agency of eternal salvation in that community, and without whose ticket or signature, neither man, woman, nor child, within fifty miles of him, could be admitted into the Kingdom of God!—In the fall of 1855, Robert Corrigan, a neighbor of mine, was murdered by a cowardly gang of your "faithful" who came up behind him, and clubbed him to death at a County Show, and on the Exhibition Ground, while, as Judge, he was examining a sheep. Mr. Corrigan was an Orangeman. The murderers were tried in Quebec (the Rome of Canada), but the Judges and the Jurors were all of the "faithful," and therefore, notwithstanding the harmonious depositions of scores of the most respectable men and women, the dastardly murderers were all acquitted! For, you know, it is of no manner of use to go to law with the devil when the Court is in Hell. Some time before the murder, seven of the "faithful" came to kill the man in his own house; but Mr. Corrigan handed a loaded gun to his brave wife with the order to shoot the *second* man that would interfere, and then he pitched into the villains, and whipped the whole gang *seriatim*.^{*} Hence they found it necessary to unite and come upon him behind when he was engaged discharging a public duty! That was a genuine specimen of "Catholic unity"! In a few years, however, every one of the murderers came to an unnatural end. Proverbs xi. 21.—When I was a young lad there lived in the town of Malone, N. Y., very near the Canadian line, a wealthy and respectable farmer, Mr. Patrick McFarlane, who had a beautiful daughter, an only child, whom he educated well, and who was much respected for her beauty, intelligence, modesty and virtue, wherever she was known. Their priest, Father McNulty gave them no rest until they sent their only child to him to finish her education. Well, he did *finish* her education! The *un*—"holy FATHER" was fined to the tune of \$2,129.08; but he failed to pay—was imprisoned—broke jail—fled to Canada, and there resumed his old work of pardoning sin and finishing the education of pretty women! And still, you know, Father McNulty is a "Successor" of Peter. Well, I believe poor Peter was in jail once, but he was put there for preaching the Gospel, not for finishing the education of young women, for *he* had a wife of his own, what *you* and every other "bishop" should have. Matt. 8. 14; Mark 1. 30; Luke 4. 38; 1 Tim. 3. 2. Besides, Peter did not "break jail"—he remained there until an Angel from Heaven released him. Acts 12. 7.—But Rev. Sir, would you be kind enough to tell us whence came the "angel" that let out Father McNulty? And yet if Popery be true, which *you* know it is not, this was the lying libertine to whom God had committed the Keys of Heaven and Hell, and without whose blasphemous "I

^{*}That is, the *second* of the would-be murderers.

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absolve thee from all thy sins," no human soul in that community, however godly, could be admitted into the heavenly Kingdom!—Some time ago the fishermen discovered all the fish had emigrated to parts unknown. The parish priest gravely assured them that, if they should give him one dollar each, he would bring back the fish. Like quack advertisements in newspapers, the cure was guaranteed, but still the money had to be paid first. Having received an immense sum of money, the "holy Father," taking two men, blessed the boat, the bait, and the hooks, and then started out, but did not get "a bite" from a single fish. "Well," said he to the two men, "one of you is a Jonah; we must go ashore and get rid of him." Accordingly they went ashore, *and the priest went home!* Poor Peter, when he was scarce of money, fished and got money with the fish; but his clever "Successor" got the money without the fish!—My French R. C. neighbors in Lower Canada, just before sowing, frequently brought their seed to the priest for his blessing, and paid him from ten to fifteen cents for every bushel he blessed. But we who used *manure* had always better crops, and therefore *manure* is far better than the priest's *blessing!* You had a great Bazaar lately for the purpose of raising funds for the finishing of your Cathedral. The Bazaar was held in *the Cathedral*. You had any amount of gambling there, and your Lottery Tickets were sold in your "Church" on the Sabbath Day! Had you lived in the days of Moses, you would have been stoned to death for Sabbath desecration, Num. 15, 32—36; Luke 23, 56. Last winter you administered the Temperance Pledge to a large number of your people; and a day or two before the Bazaar, you sent your priests round through Antigonish, and ordered all your "faithful" who serve the devil by selling "Grog," not to sell any during the Bazaar,—very good. But, tell it not in Gath, *you* had any amount of intoxicating liquors for sale at the Bazaar! Some of your "faithful" became beastly drunk, attacked, in broad day light, the house of Mr. Cameron, where Rev. Charles Chiniquy took refuge during the riot, and they broke the windows of both his house and store; and yet the Editor of your *Casket* says, that never before did he "see such *order and sobriety!*" Had Christ been among you in human form, He would have scourged you all out of the building. Matt. 21, 12, 13; Mark 11, 15, 16, 17, Luke 19, 45, 46; John 2, 14, 15, 16. Even some of your "Successors of the Apostles," and defenders of "the faith" so often "delivered to the" *simpletons*, had more trouble with the *breadth* than with the *length* of the streets!¹⁸

There is one part of your religion, Rev. Sir, which is perfectly unassailable, which is absolutely safe†—I refer to your Confessional! That fort, sir, is invulnerable, for we dare not approach it, decency forbids us. Excepting R. C. Priests there is no man in Halifax sufficiently debased to put such questions to the vilest woman in the city. Those questions in your "Garden of the Soul" and Dens' *Moral* (?) *Theology*, make my flesh creep. Still do not provoke me.—In concluding this discussion in the mean time, and in its present form, permit me Rev. Sir, to invite you from the *Press* to the *Platform*, where I will show you that the doctrines of your Church are directly contrary to the teaching of *your own Bible*. For your people I have sympathy, for your priests compassion, and for your principles contempt. You

* At the so-called "Consecration" (but really the *desecration*) of the same Cathedral on Sabbath, September 13th, 1874, the pagan ceremony was opened in the morning by the *ringing of Cannon!* and closed in the evening with torrents of Champagne, brandy and rum, the drinking of which was continued by fat "Successors" up to nearly midnight! At this Ecclesiastical raree-show of "intallibility" and Sabbath profanation, was present that political Naaman, M. P. P. for Antigonish, and who, I am credibly informed, sometimes calls himself a Protestant! See 2 Kings v. 18. But of course an election was in prospect.

† "Safe"—For the same reason that the Skunk is!

know, sir, that you attempt to prove yourselves to be the exclusive heirs of eternal salvation, and shut the door of mercy against the rest of mankind, by evidence on which, in no court of justice on earth, could you prove your title to a *jack-knife*. Hoping that God may enlighten your mind, sanctify your soul, and lead you to teach your people the doctrines of your own Bible, instead of the absurd dogmas of Councils and Popes.

I remain, Sir,

Yours respectfully,

ARCHIBALD C. GILLIES.

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APPENDICES.



APPENDIX A.

ROMANISM AND ROGUERY.

According to a book, called the "Tax of the Holy Apostolic Chancery," Rev. Romish Rogues could (do they now?) pardon the following sins on the following terms:—

For procuring Abortion,	7s.	6d.
For Simony	10	6
For Sacrilege,	10	6
For a False Oath in a Criminal Case,	9	0
For Murdering a Layman,	7	6
For Burning a Neighbor's House,	12	0

The othersins are too beastly to be mentioned, but the worst of them (which I dare not even name) *could* (perhaps *can* yet) be pardoned for *seven shillings and sixpence*!! Of the above infamous book the candid French R. C. divine, Claude Espence, has said:—"There is a book extant, which, like a venal prostitute, appears openly before the public here at Paris and is now for sale, as it long has been, from which more crimes can be learned than from all the writings concerning the vices, and in which license is promised to very many and absolution offered to all purchasers."—Mosheim's History, p. 561.; and Buck's *Theological Dictionary, on Indulgences*. In Hagueneau, 1517, a town in Alsace, a shoemaker's wife bought a plenary Indulgence— that is, a *through ticket*, from the Pope's agent. She died soon after. Her priest was not aware that her husband had possession of the *ticket*. He summoned the shoemaker before the magistrate for not having *Mass* said for his wife's soul. But the man of pegs produced the *through ticket* and pegged the priest!—Tetzel, the Pope's *ticket agent* for the sale of Indulgences, was fairly outwitted at least once. For the sum of thirty crowns he gave fully receipted a full pardon to a Saxon nobleman who had told him in making the bargain that he wished to punish an enemy. The nobleman and his attendants met the Pope's trader in Sins and Souls, gave him a slight beating and made him disgorge the money. The Romish rogue appealed to the Courts; but the nobleman produced his plenary Indulgence, signed by Tetzel *himself*! and was acquitted. Like the pedler of quack and patent medicines bel-lowing and therefore gathering a crowd of ignoramuses round him at street corners, this infamous Tetzel, the Pope's bosom-friend and Luther's leading opponent, just before leaving Annaberg, and like any other auctioneer with his "going, going, gone!" wishing to sell his goods (Indulgences) to the best advantage, most blasphemously exclaimed,— "Soon I shall take down the cross, shut the gates of heaven, and extinguish the brightness of the Sun of grace that beams before your eyes: *Now is the accepted time; behold, now is the day of salvation*!"! Could a demon beat that for blasphemy? Yet Tetzel was a fat "successor of the Apostles," and the accredited agent of the Pope, the Vicegerent of God! He who believes it is capable of believing anything— *except the truth*. See D'aubigne's History, Am. Tract So. edition, vol. 1., pp. 250-4, where ample authorities are quoted for the above statements.

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APPENDIX B.

POPERY AND PERSECUTION.

The Antigonish priests in the *Casket* of July 31st and August 7th, 1873, deny that their "Church" either teaches or practises persecution; but on seeing they were unable to maintain their position, in the *Casket* of August 21st, they wheeled round, put on a bold face, and maintained that their so-called "Church" was divinely authorized to punish "heretics" as the very worst of criminals!!! Instead of even trying to prove it, which they very well know to be impossible, they blandly assume that their "Church" is the Church of God, and then more ludicrous still, they appeal to Scripture to prove that just as the Civil Government puts murderers, rebels, &c., to death, so their "Church" is in duty bound to put to death all who rebel from her authority, and that to do so is not persecution at all, but just punishment!! Indeed their great champion, Dr. McGregor, tells us that the Latin word "persequor" does not mean to persecute! But what else could we expect from a R. C. priest who, as he himself says, has "studied in the shadow of the Vatican," and whose head is often much lighter than his heels? The man who disgraces his scholarship by saying that "persequor" is not generally understood to involve the idea of persecution, should be made professor of Latin in the University of Patagonia! Dr. McGregor makes the assertion in the *Eastern Chronicle* of Sept. 11, 1873.

In the Decretals of Gregory IX., a heretic is defined to be a man "who, in whatever vain argument, is led away and dissents from the orthodox faith and Catholic religion which is professed by the Church of Rome," (see Decret. Gregorii IX. lib. v., tit. vii., De Hereticis.) Pope Gregory IX. has decreed that whosoever dissents from the Roman Catholic faith and religion is a heretic. The circumstance of baptism and initiation into the Christian faith distinguishes the heretic from the infidel and Jew. Well, the fitting remedies for the cure of this evil, according to the Canon-law as set forth in the third canon of the fourth Lateran council, are of the following nature:—"We excommunicate and curse every heresy, raising itself against this holy, orthodox, and Catholic faith, which we have explained above condemning all heretics. As soon as they are condemned, they shall be given over to the secular powers, or to their Bailiffs, to be punished as they deserve; if clergy, being first degraded. The goods of those condemned, if laymen, shall be confiscated; but if clergy, they shall be applied to the churches from which they had derived their stipends. Those who are only suspected of heresy, if they do not clear themselves by sufficient justification, shall be excommunicated. If they remain a year under the suspicion they shall be treated as heretics. The secular powers shall be advised and persuaded, and, if need be, compelled by ecclesiastical censure, to make public oath, that they will expurgate from the countries subject to their jurisdiction all heretics marked out by the church. If the temporal lord being required and admonished by the church, shall neglect to purge his kingdom from this heretical filthiness, he shall be bound in the chains of excommunicati-

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on by the metropolitan and other provincial bishops; and if he shall not make satisfaction within a year it shall be signified to the chief Pontiff, that then he may proclaim his subjects absolved from their allegiance, and bestow his Kingdom upon any good Catholic, who, the heretic being exterminated, shall possess it without any contradiction." Such then is the third canon of the fourth Lateran council; such is the acknowledged law of the Romish Church to-day. Will the *Casket* attempt to throw this authority aside, or will he still say there is nothing in the teaching of the R. C. church to favour persecution? I could go on to adduce proof of the same nature *ad libitum*, but there is no need; the above suffices to show that according to her own acknowledged standards, the church of Rome is in principle, a persecuting church.

Nor does history bear a different testimony, but goes to show that as is her teaching, such invariably, when she has been in a position to carry it out, has been the *practice* of Rome. The *Casket*, while denying that the massacre of St. Bartholomew was the act of the church, does "not deny that there are many things in the history of the church which need explanation." Very true, with reference to this same St. Bartholomew, there are some very difficult "explanations" to be given, and some very ugly questions to be answered; will this Romish apologist try his hand at some of them? For example; on the supposition that Rome disapproved the Massacre of St. Bartholomew; then how came it, that, on the intelligence being received at Rome, Pope Gregory XIII, who had just ascended the pontifical throne, went at the head of all his cardinals, and all the Ambassadors of the catholic Princes in solemn procession to the different churches of the city to have masses and Te deums chanted over the deed? How came it, that in the evening the cannon of St. Angelo were fired as for a great victory? How came it, that for three nights the city was illuminated, the Pope declaring that the massacre was more agreeable to him than fifty victories of Lepanto? How came he to instruct Vasari to execute a lingo picture, *still to be traced on the walls of the Sistine Chapel*, representing the massacre, beneath which were the words, Pontifex Coligny necem probat!—"The Pontiff approves the death of Coligny"? How came it, that a medal was struck by his authority, having on one side the crest of the reigning Pope, on the other that of a destroying angel smiting the Huguenots, with the inscription "Strages Huguenotorum"—"the Slaughter of the Huguenots"? And how came Mark Anthony Muret, preaching before the Pope, to exclaim, "O memorable night, worthy of a distinction all its own among our festivals! I love to think that the stars that night shone with a more silvery radiance, that the Seine rolled its waters more impetuously, as if in haste to fling into thy sea the corpses of the impure it carried. O, day full of joy and gladness, when you thrice holy Father, received the tidings and went to render solemn thanks to God! What happier commencement for your pontificate could you have desired"? And how came the Pope to despatch Cardinal Orsini to Paris to congratulate the king? And how came the latter to give his apostolic blessing to the assassins of Lyons, on whose hands the blood of the innocents was scarcely dry, kneeling before him in the Cathedral as he passed through? Such are a few out of the "many things in the history of the church which need explanation," and we leave them for the Editor of the *Casket* to try his ability on, and explain if he can.

LETTER FROM MR. CHINIQUY.

ST. ANNE, KANKAKEE Co., ILL., Aug. 22nd, 1873.

MY DEAR MR. GOODFELLOW,—I see, by the *Casket* of Antigonish, that the priests deny the genuineness of the extracts you gave of their greatest

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theologian, about the right and duty of the Church of Rome to exterminate the heretics.

It is just what I expected from them. When the priests of Rome are detected, in spite of their matchless ability in concealing from the eyes of the too unsuspecting Protestants, their conspiracy against the liberties and even lives of those whom they call heretics, they boldly deny the facts with an impudence which may well astonish those who do not know them.

Just as the horse-thief bravely denies the fact, when found with the horse, he has just stolen from your stables, so the priest will make the bravest lie, if you ask him why his hands are reddened with blood?

If you object to the denials of the thief by showing that your horse is just found concealed on his premises, he will swear that the horse came by himself,—or that he was found on the highway and legally secured—or bought from some traveller, and paid in good faith; the skillful thief will protest that he is very sorry for the trouble you have on that account—he will ask you in the most gentlemanly way to excuse him, and not to make any noise about that unfortunate affair; he will even try to persuade you, if you are so unreasonable as to refuse to be satisfied with his denials, that it is probably the result of some bad jokes of the uncontrollable young men of the village, whose beard is not yet grown!

And the horse-thief will speak to you with such an apparent sincerity and candor of his honesty and unimpeachable character, that at the end, you will regret to have given so much trouble to such a true gentleman!

So, when the priest of Rome is found, as in Antigonish, with the blood on his hands—when you cite the very place where he struck you down—when you show the authorities which hardened his cruel heart, and served his murderous hand, he rejects and denies your authorities, and your most positive proofs he, even, for the moment, throws them overboard as most contemptible writers—he makes the most eloquent profession of his love of Liberty of conscience. With an impudence which is almost incredible, he tells you in your own face, as the priests of Antigonish do, that St. Thomas never wrote against Liberty of conscience, or that the Bishop and the priests have nothing to do with the theology of St. Thomas, they assure the world that neither the Church, nor the infallible Popes have ever approved, or sanctioned the bloody principles of St. Thomas.

They support those lies with such audacity and impudence, that you are really confounded, and you begin to fear, lest you were mistaken when you suspected those *mild* and *pious* and *learned* priests to be the enemies of Liberty of conscience.

But I have been 25 years a priest among those, (not horse, but) soul-thieves. I know perfectly well all their small and big tricks. I know all the dark recesses of their dark citadel. By the great mercy of God, on the 10th of July, I forced them to take away their mask and show themselves under their true colors. I am determined to break, tear, pulverise that mask so completely that they will never be able to wear it again. I will show what *they are*, what they have been, and what they will forever be, so perfectly that Protestants as well as Catholics will know that the priests and the religion of Rome are the mortal, the irreconcilable enemies of Liberty and Human conscience—that if they do not kill you and me, with all the heretics of Nova Scotia and the United States, it is only because they are too weak to do it. They have the will,—the desire to exterminate us when they will find their opportunity.

I send you three unimpeachable witnesses of what I say. Let the Protestants and the few who are honest among the Romanists, (for some of them are honest) hear those witnesses, weigh in the balance of reason their testimony—and let them pronounce their verdict.

I forward to you by this day's mail, 1st, the 4th volume of St. Thomas—

Pages 90, 91, 92, 93, 94, 95, you and every citizen of Antigonish, and even every man and woman of Nova Scotia will see with your own eyes that the Popes, the Bishops, and the Priests of Rome proclaim their Divine right of *exterminating* the heretic!

2nd. In the first page of the first volume of St. Thomas, you will see that the Diablicial Doctrine of that man is approved and endorsed by the infallible Popes, and (of course) by the infallible Church of Rome.

The 3rd document I address to you, to be read by the whole people of Antigonish and of Nova Scotia, is the *Breviarium Romanum*, a prayer book which every Priest, Bishop and Pope are bound under pain of eternal damnation, to read *once* every year: well, at page 535, you will see they have to repeat that every sentence of the writings of St. Thomas, (your and my sentence of death comprised) is so good, so just and so holy that they were directly given by God:—*Divinitus Traditum!!!*

At the page 638-39 of the 4th volume, you will see a thing which the Priests and Bishops of Rome bravely deny, when they are questioned by Protestants—namely, that the Pope has the right to annul and unloose the most sacred oaths: "when it is for the benefit of the Holy Church of Rome"!!!

You will then see with your own eyes; and all the loyal Roman Catholics and Protestants of Nova Scotia will see with you, that the Pope can release them from their oath of allegiance to the Queen and their country, when it will suit his views for the good of his church!

I hope you will accept the challenge which the *Casket* offers to you. It is the opportunity the God of Truth has now given you to confound the impostures of the Priests of Rome. Fear them not. The light and the Truth are on your side. The great Captain of our Salvation will give you the victory.

Truly, yours in Christ,

C. CHINIQUY.

"PROTESTANTS HAVE NO RIGHTS."

(LETTER FROM REV. C. CHINIQUY.)

Allow me to address you, and through you all the Protestants of Nova Scotia, a most simple and plain question.—

Are you logical men when you ask the Government of Nova Scotia, or the Dominion of Canada, to make an inquest, or to punish the Roman Catholics who wanted to kill me and the Rev. Mr. Goodfellow on the 10th of July last?

I say: No! You are not logical men.

Protestants, do you not boast that you have given a full and entire liberty of conscience to the Roman Catholics? What right then have you to trouble and punish them, when they follow the dictates of their conscience, and obey the most sacred laws of their Church, which tell them to kill you?

How can you ignore that one of the most sacred duties of the Church of Rome—a duty the fulfilment of which has been the only secret of her power and of her life till now, a duty which she still bravely proclaims—is, that she has received from God the mission of exterminating you?

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Read the infallible decrees of the Council of Lateran,—read from the greatest and most holy and approved theologians of Rome, St. Thomas and St. Liguori, to the humble weekly paper of the Roman Catholic Bishop of Antigonish, the *Casket*, and you will see, with your own eyes, that the Church of Rome boldly, bravely, honestly tells you that it is her right, as well as her duty, to exterminate you all, when she will find her opportunity.

The extermination of heretics being one of the essential parts of the Church of Rome's creed, the day that you, Protestants of the Dominion of Canada, United States and Great Britain, guarantee full liberty of conscience to the Roman Catholics, do you not give them the perfect right to stone and kill you when they find their opportunity? Do you not lose every right of complaining if, to obey the voice of their conscience and fulfil the commands of their priests, they strike you down as wild beasts in the streets of your cities; if they break your doors, and besiege you in your own houses? Is it not their privilege, their right to do it?

I am really surprised that you waste so much ink and paper in petitioning the Government of Nova Scotia to make an inquest, or punish the Roman Catholic rioters of Antigonish. If your Government knows its duties towards the faithful subjects of the Church of Rome, they must receive your petitions with the utmost contempt, as coming from the most unreasonable of men. Do you not know that you, Protestants, have nothing which a conscientious Roman Catholic is bound to respect? Do you ignore that his holy Church tells him that you have no right to your goods, your honor, or your life? (St. Liguori vol. 9, p. 162,) (St. Thomas, vol. 4, pages 91-94,) (Council of Lateran, held in Rome, A. D. 1215.)

Your governments of Nova Scotia, Canada and Great Britain are wise enough to know that they will be held as legitimate governments by the Romanists only so long as they will obey the Pope, the Bishops, and the Priests of Rome. They know that, by the unanimous decrees of all the infallible Popes of Rome, the day that they will cease from being perfectly respectful and obedient to the holy Church of Rome, they will cease to be considered as legitimate governments; that their subjects are, "*ipso facto*," released from their oath of allegiance.

How can you, then, be so unreasonable as to ask those governments to punish the subjects of the Pope who at Antigonish have done a thing which, as sincere Roman Catholics, they had the right to do?

Did the government of Quebec do any thing to protect the Evangelist *Muraire*, who was stoned and nearly killed at Levi three years ago?*

No! For the government of Quebec knew that the Protestant *Muraire* had no right to such a protection; that he had no right to preach the Gospel, no right to breathe and live in a Roman Catholic community.

Did the government of Quebec protect me when, in 1873, I was stoned and very nearly killed as a mad dog in the streets of Montreal by the Roman Catholics? No; for it is a well known fact, a fact which no man of common sense in the different governments of the British Empire ignore, that a Protestant assailed by a Roman Catholic has no right to any protection. The reason of this is very simple; and you, Protestants of Nova Scotia, must be very blind indeed if you do not see it. The reason is that, being baptized men, you belong, in spite of yourselves, to the Pope, your king, your superior, your only legitimate ruler; he is your God on earth; and as you are in public rebellion against his paternal, legitimate and divine authority, you all deserve to be punished; and when you hear that some of you, as Goodfellow, or Chiniquy, have received the just chastisement of their

*Messr. Muraire, a French Protestant, who for distributing the Word of God in the Camp, was nearly killed by the R. C. Volunteers, who were almost as gallant as our late Minister of Militia—Hon. Hugh McDonald!

rebellion, you must be quiet and mute. When their blood is shed, you must not lift a finger to protect the wretched Protestants who fall on the pavements of your streets under the blows of a Roman Catholic. The only thing you have to do is to thank God that you have not yet received the just punishment which fell upon others of those cursed, doomed and rebellious Protestants. The only thing you have to do is to pet and respect the venerable bishops (?) and learned (?) priests of Rome. The only thing you have to do is to help them to build their splendid cathedrals, nunneries and colleges, and send your children to their Jesuits and Nuns to be educated. For then and then alone, you will be peaceful subjects of your government; you will show yourselves reasonable, enlightened and well-bred men.

How is it possible that you, Protestants, have learned no wisdom from the conduct of the Canada government towards the Protestant Orangeman, Scott, of Manitoba? If that man had been murdered in China or Japan, all the fleets of Great Britain would have sailed towards the lands guilty of that horrible deed, to punish it. But the vile Orangeman, the doomed and cursed Protestant of Canada, is slaughtered at the instigation of a servant of Rome. The deed is done by the obedient subjects of the Pope. The heretical blood is shed by the Roman Catholics. Then, as in the case of the Protestant blood shed at Antigonish, the duty of the Government is clear. The Roman Catholic culprit must be protected and shielded; the blood-stained priests sent to Ottawa to plead the cause of Riel, must be respectfully heard and obeyed, and the tool of Rome, Riel, declared innocent, or graciously forgiven!*

Is not this the lesson which the Government of Canada has taught you on the mangled body of Scott? How are you so blind as to believe that you have any right of complaint in the affair of Antigonish, when the priests of the infallible Pope have bravely told you, in good English, that the Roman Catholics of Antigonish had the power to eat the Protestants as a raw oyster?

Believe me, my friends of Nova Scotia, I know what I say. I am an old man, and I have been a priest of the Church of Rome twenty-five years. So long as you will put your country, your honor, and life into the hands of infidels or Roman Catholics, by giving them the power to rule you, you will get treated with the utmost contempt by them. You lose your time in petitioning for redress. You make fools of yourselves when asking justice. Your infidel rulers will side with the Roman Catholics, and the only power which a Roman Catholic obeys is the Pope. The only thing which a Roman Catholic respects is the Pope. The only thing he fears is the Pope. The only voice he hears is the voice of the Pope. The only laws he obeys are the laws of the Pope. The only Government which is legitimate in the eyes of a Roman Catholic is the Government of the Pope. The only God he worships is the Pope. And to the Pope alone he gives his oath of allegiance. When a Bishop or a Priest of Rome, or a Roman Catholic Judge, or a Roman Catholic member of Parliament, swears to obey any other Governments, they swear with mental reservation; their oath is only to deceive you; it is a handful of sand thrown into your eyes, to blind you. *Every Ultramontane Roman Catholic is a perjured traitor the very moment that the interests of his Church require it!* No oath stands between their conscience and God, when the interests of the Church of Rome are not to be served by that oath. The Pope has the power to unbind every kind of oath, when it is for the good of the Church of Rome.

Protestants, if you want to be respected, do respect yourselves by

*The murderer Riel was only the hired tool of Sir John and Bishop Tache! See Gov. Report on North-West Difficulties, page 54, &c. [Riel has recently been outlawed under the present Government.]

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ceasing to trust your honor, your properties, your lives, and your country, to the sworn foes of all your rights and liberties. Remember that every Roman Catholic, particularly if he speaks most eloquently in favor of liberty of conscience, is the sworn enemy of liberty of conscience.

There are two kinds of men into the hands of whom you must never trust the destinies of your noble and fair country—

1st. The infidel. For the man who does not love and fear God has no respect, no justice, no love for his fellow men.

2nd. The Romanist. For the follower of the Pope is the most implacable enemy of liberty of conscience, of human conscience, and of the Bible. By his oath of obedience to the Pope he is the sworn and implacable foe of your free constitution, your Christian progress, your schools, &c., &c., &c. He is the enemy of our glorious flag. For your flag has the providential mission to protect liberty of conscience all over the world.

Truly yours,

C. CHINIQUEY.

We take the following account of the doings of the Inquisition upon one of its victims in Mexico, from the *Catholic Reflector*, (R. C.) of July 19th, 1873:—

In 1595, Pietro Rodriguez, a Portuguese jeweler, while pursuing his occupation in the city of Mexico, was accused before the tribunal of the Inquisition, and after suffering a variety of torture was condemned to be buried alive in a vault in the convent de St. Domingo. He was then 38 years old. The convent de St. Domingo was recently demolished in search of treasure supposed to be concealed there, and the body of Rodriguez was taken out of the vault exactly as when placed there 270 years before. His daughter, two and a half years of age, was lying under her father's feet, and as perfectly preserved as himself. The evidences of torture on the body of the jeweler are fearfully apparent. In one respect, however, the appearance does not coincide with the record we have given. The miserable man must have died in the hands of his tormentors. The positions of his hands show that he was suspended by the body and neck until he died. Marks of the cord and of the burning-iron are deeply recorded on various parts of his body. His hair and beard are firm, his skin natural in hue and texture, without the least traces of decomposition in any part.

JESUITS.

Religious liberty is now formally established in Mexico, but the Jesuits take every opportunity to stir up the spirit of strife and murder among the people. In a town not far from the Capital, a cruel assault was made upon the leading Protestant. He was beaten until his assailants thought he was dead. The government of Mexico interfered and insisted on the punishment of the rioters. (How do our readers like the contrast between this prompt action of the Mexican Govern-

ment and the inaction of the Nova Scotia Government in a case far more inexcusable?) An attempt was made by Jesuits to get up a murderous attack on the Protestant minority at Toluca, about 48 miles from the Mexican capital. The following placard was posted in all the streets:

DEATH TO THE PROTESTANTS!

To the People of Toluca:

Either you are Catholics in name, or Catholics in fact. If you are Catholic in faith, give a horrible blow to these savages, intruders, and adventurers, who, to make themselves appear wise and important, and to assure to themselves a future without labor, attempt that which they do not understand. That band of filthy scoundrels, deluded sons of all the devils! Let us rise in mass to finish at once this accursed race, whose proper place is within the well filled limits of hell. With one sure blow ensure death and the death of their families. Give death (a terrible death, a death as from a wild beast,) a death of extermination, to this sect of accursed wretches who attempt to overthrow the Apostolic Roman Catholic religion, for which we should be ready to die. Unfurl, proud sons, the standard of the faith and shout 'Viva la Religion,' and death to the sons of Satan.

Here too the Government promptly interfered with measures of prevention and punishment. The assault was only threatened; still the Government took immediate cognizance of it. What think the people of Nova Scotia of this example? We should like to be favoured with the *Morning Chronicle's* views.

The assertion that Knox was party to the murder of Cardinal Beaton is without foundation. But few writers of history have ever charged him with it, and the attempts to connect him with the murder have proved signal failures. But if it were true it would not favour the *Casket's* arguments that the Church of Rome did not persecute. John Knox had been educated in that church. For the ten years previous he had been one of her priests, and it was only a few months previous that he had joined the Reformed Church. What wonder if he had retained some of the persecuting principles which he had learned from her canons, and which he had seen exemplified in the doings of Cardinal Beaton and others. But it must be remembered too that at the time of his professing the Reformed Faith he was hunted for his life, and at the death of Wishart had a narrow escape from the same fate at the hands of the Cardinal. What wonder if he felt relieved at his death? But, as we have said before, any attempts to connect him with the deed have been abundantly disproved.

"Oppression makes wish men mad," and if with the cruelties the Reformers were suffering from such men as Cardinal Beaton, some among them were excited to revenge his cruelties by violence, such an act occurring once in a century, this does not thereby represent the general principles of the church. Its real spirit may be seen in their action when they obtained power. The *Casket* will admit that the Presbyterians of Scotland were about as far removed from Romanism as any body of Protestants, and yet we invite the attention of the writer to the fact that when they came into power in Scotland, although previously they had suffered so much at the hands of Rome, from that day to this not one Romanist was put to death for his religion in Scotland. We challenge the *Casket* to name an example.

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THE CHURCH OF ROME & LIBERTY OF CONSCIENCE.

READ AND JUDGE FOR YOURSELF.

FROM THE KANKAKEE TIMES.

CITY OF KANKAKEE, ILLINOIS.

In one of your past issues, you told your readers that the Rev. Mr. Chiniquy had gained the long and formidable suit instituted by the Roman Catholic Bishop to dispossess him and his people of their church property. But you have not yet given any particulars about the startling revelations the Bishop had to make before the Court, in reference to the still existing laws of the Church of Rome, against those whom they call heretics. Nothing, however, is more important for every one, than to know precisely what those laws are.

As I was present when the Roman Catholic Bishop Foley, of Chicago, was ordered to read in Latin and translate into English those laws, I have kept a correct copy of them, and I send it to you with the request to publish it.*

The Rev. Mr. Chiniquy presented the works of St. Thomas and St. Liguori to the Bishop, requesting him to say, under oath, whether those works were or were not among the highest theological authorities in the Church of Rome, all over the world. After long and serious opposition on the part of the Bishop to answer, the Court having said he (the Bishop) was bound to answer, the Bishop confessed that those theological works were looked upon as among the highest authorities, and that they were taught and learned in all the colleges and universities of the Church of Rome as standard works.

Then the Bishop was requested to read in Latin and translate into English the following laws and fundamental principles of action against the heretics, as explained by St. Thomas and Liguori:—

“Excommunicatus privatur omni alia civili communicatione fidelium, et ut ipse non possit cum aliis, et, si non sit toleratus, etiam alii cum ipso non possint communicare; idque in cassibus hoc versu comprehensis. —Os, orare, vale, communico, mensa negatur.”

Translated by the Bishop:—“An excommunicated man is deprived of all civil communication with the faithful, in such a way, that if he is not tolerated, they can have no communication with him, as it is in the following verse:—‘It is forbidden to kiss him, pray with him, salute him, to eat or to do any business with him.’”—St. Liguori, vol. 9, page 162.

“Quamquam heretici tolerandi non sunt ipso illorum demerito, usque tamen ad secundam corruptionem expectandi sunt, ut ad sanam redeant ecclesie fidem; qui vero, post secundam corruptionem, in suo errore obstinati permanent, non modo excommunicationis sententia, sed etiam secularibus principibus exterminandi, tradendi sunt.”

Translated by the Bishop: “Though heretics must not be tolerated because they deserve it, we must bear them till, by a second admonition, they may be brought back to the faith of the Church. But those who, after a second admonition, remain obstinate in their errors, must not only be excommunicated, but they must be delivered to the secular powers to be exterminated.”

“Quamquam heretici revertentes, semper recipendi sunt ad penitentiam quoties cumque relapsi fuerint; non tamen semper sunt recipiendi et

*Bishop Foley has lately come to grief with the Chicago Nuns.

*restituendi ad bonorum hujus vite participationem * * * * * recipiuntur ad penitentiam * * * * * non tamen ut liberentur a sententia mortis."*

Translated by the Bishop: "Though the heretics who repent must always be accepted to penance, as often as they have fallen, they must not, in consequence of that, always be permitted to enjoy the benefits of this life. * * * * * When they fall again, they are admitted to repent * * * * * but the sentence of death must not be removed.—St. Thomas, vol. 4, page 91.

"Quum quis per sententiam denunciatur propter apostasiam excommunicatus, ipso facto, ejus subditi a dominio et juramento fidelitatis ejus liberati sunt."

"When a man is excommunicated for his apostasy, it follows from that very fact, that all those who are his subjects are released from the oath of allegiance by which they were bound to obey him."—St. Thomas, vol. 4, page 94.

The next document of the Church of Rome brought before the Court was the act of the Council of Lateran, A. D., 1215. But as the Latin text is too long I will give only the translation, as it was read under oath:

"We excommunicate and anathematize every heresy that exalts itself against the holy, orthodox, and Catholic faith, condemning all heretics, by whatever name they may be known—for though their faces differ, they are tied together by their tails. Such as are condemned are to be delivered over to the existing secular powers, to receive due punishment. If laymen, their goods must be confiscated. If priests, they shall be first degraded from their respective orders, and their property applied to the use of the Church in which they have officiated. Secular powers of all ranks and degrees are to be warned, induced, and, if necessary, compelled by ecclesiastical censures, to swear that they will exert themselves to the utmost in the defence of the faith, and extirpate all heretics denounced by the Church, who shall be found in their territories. And whenever any person shall assume government, whether it be spiritual or temporal, he shall be bound to abide by this decree.

"If any temporal lord, after having been admonished and required by the Church, shall neglect to clear his territory of heretical depravity, the metropolitan and the bishops of the province shall unite in excommunicating him. Should he remain contumacious a whole year, the fact shall be signified to the supreme Pontiff, who will declare his vassals released from their allegiance from that time, and will bestow his territory on Catholics, to be occupied by them, on the condition of exterminating the heretics and preserving the said territory in the faith.

"Catholics who shall assume the cross for the extermination of heretics shall enjoy the same indulgences and be protected by the same privileges as are granted to those who go to the help of the holy land. We decree further, that all who may have dealings with heretics, and especially such as receive, defend, or encourage them, shall be excommunicated. He shall not be eligible to any public office. He shall not be admitted as a witness. He shall neither have the power to bequeath his property by will, nor to succeed to any inheritance. He shall not bring any action against any person, but any one can bring an action against him. Should he be a judge, his decision shall have no force, nor shall any cause be brought before him. Should he be an advocate, he shall not be allowed to plead. Should he be a lawyer, no instruments made by him shall be held valid, but shall be condemned with their author."

The Roman Catholic Bishop swore that these laws had never been repealed, and, of course, that they were still the laws of his Church. He had to swear that, every year, he was bound, under pain of eternal damnation, to say in the presence of God, and to read in his Brevia-

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rium (his prayer-book,) that "God Himself had inspired" what St. Thomas had written about the manner that the heretics should be treated by the Roman Catholics.

I will abstain from making any remarks on these startling revelations of that Roman Catholic high authority. But I think it is the duty of every citizen to know what the Roman Catholic bishops and priests understand by liberty of conscience. The Roman Catholics are as interested as the Protestants to know precisely what the teachings of their Church are on that subject of liberty of conscience, and hear the exact truth, as coming from such a high authority that there is no room left for any doubt.

VOX POPULI.

A MODERN INSTANCE.

Protestantism is making considerable progress in the city of Rome to the intense disgust of the Papal authorities. A circular was recently issued by Cardinal Patrizzi, the chief authority in Rome under the Pope. We give this production as an illustration of the liberality of Romanism at headquarters, and we recommend it to the consideration of Dr. McGowan and other learned authorities at Antigonish:

"Since the day when an armed force occupied Rome, and the visible Head of the Church was constrained to remain a prisoner in the Vatican, mercenary apostates and ministers of the reform came here from every part, with the intention of overthrowing Catholicism in its very seat, to corrupt this metropolis with impious doctrines, and to make her a disciple of error instead of a mistress of truth. Profiting by that liberty which, to the shame and detriment of the Catholic religion, is granted to all sects, they first began secretly to spread falsified Bibles, and then openly to invite principally young people and idiots to public conferences, which are now so multiplied and are held with so much external appearance as to excite grievous scandal among the people, and to put them in danger of being subverted. We did not fail, O Romans, when a fitting occasion offered itself, to warn you of the snares which the Protestants were spreading for your faith, but now that with great grief of our soul we see the poison of heresy more and more spread and diffused in the Holy City we raise our voice not only by the duty of our office, but also by express command received from the Holy Father, and in the name and with the words of our Lord Jesus Christ, the Eternal Pastor of our souls, we exhort you to beware of false prophets, who come to you in lamb's clothing, but inside are ravening wolves. What but a hypocritical *larva* is that specious name of Evangelical which Protestants give to themselves and their conventicles? And what but a lying appearance is that faith which they so much exalt, and pretend is alone sufficient to justify men, and lead them to salvation? They do wrong to call themselves followers of the Gospel who falsify it according to their fancy. When the Son of God, made man in the fulness of time, designed to reveal His heavenly doctrine, and commanded His Apostles to preach the Gospel, He constituted His Church which He built upon Peter, to be its faithful depository and infallible interpreter. To her, therefore, belongs the definition of dogmas, the proscription of errors, the correction of those who wander, inasmuch that whoever refuses to hear her must be held as a Gentle and a Publican; nor can true faith be found where no other law is recognized but private spirit and individual reason, since the faith which justifies and saves is no other than that founded in the mastery of Peter, for the duration of whose faith Christ prayed, enjoining him to confirm his brethren. Therefore, O faithful, if you have at heart the eternal salvation of your souls, and you, O fathers of families, by your strict

duty of preserving in your children the treasure of faith, keep yourselves and your children far away from the conventicles of Satan, and from listening to impious doctrines injurious to God, the Virgin, and the Saints, to profess which would be to incur the anathemas fulminated by the Church, and to apostatise from the Catholic faith, without which there is no salvation, but eternal ruin. *It is a cause of supreme bitterness to the heart of the Holy Father not to be able otherwise to impose a limit to so much evil, as he certainly would do if he could make use of other means to bridle the insane license of the impious perverters of true doctrine. The impossibility in which he finds himself of preventing such serious evils is a proof that he no longer enjoys the full liberty necessary for the government of the Church.* It is true that he can now only exhort, admonish, and renew his prayers to the throne of God to remove from his people the chastisements with which we are threatened by His Divine justice, provoked at so much iniquity."

How the foregoing breathes the spirit of the Gospel! Peace on earth—good will to men—love to the brethren—patience, meekness—endurance of evil without threatening and reviling! Note, too, there is regret over the impossibility of wielding the sword of persecution. What is the need of turning up the "old saws" of Romanism when we have such impressive "modern instances"?

Let it be always borne in mind, that Protestants, *as such*, can never persecute, for Protestantism forbids it; but when Papists persecute, they do so on *principle* and in accordance with their creed. No Romish ecclesiastic, as has now been proved from Rome's own standard, "infallible" and "unchangeable" principles, can be any thing better than a persecutor "to the best of his ability," without violating his oath and standing convicted of perjury before the whole Christian world.

A Montreal paper says:—

"When Father Gavazzi preached in Zion Church, Montreal, a Roman Catholic mob attacked the Church; the troops were called out, and murder was committed in the streets. When Mr. Muraire ventured to distribute the Bible in the Camp at Point Levis, he was stoned and beaten. When Father Chiniquy preached Protestantism at Antigonish in the Presbyterian Church, and in the French Protestant Chapel of Montreal, he was assaulted by a R. C. mob. But Father Langcake—once a Protestant!—struts through the Dominion, venting forth his bigotry and bad grammar in tirades against Protestantism, which many a Sabbath School child could controvert, and is no more disturbed, even in the Derry of Canada, Kingston, where those dreaded Orangemen are as thick as flies, than a sick terrier which sits on his hind legs and barks at the moon."

APPENDIX C.

POPERY VS. PURITY.

How can we account for the coarse, vulgar, and ungentlemanly language applied to the Rev. Mr. Chiquy by Father McGillivray and the Romish priests in general? Is it the infamous *Confessional* which not only suggests the vilest thoughts to the poor young woman who tells all her secrets to an old bachelor-priest but, also blunts the gentlemanly sensibilities of even the "Father Confessor" himself?

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LETTER FROM REV. R. MCGILLIVRAY.

ST. JOSEPH'S, 5th August, 1873.

HON. W. A. HENRY.

Hon. and Dear Sir,—I never aspired to the dignity of figuring in the pages of the *Presbyterian Witness* in any character. The editor of that paper for the last few weeks has done me much honor by the prominence he gives to my name. I never suspected that I am even in intention the turbulent sort of person he represents me. I submit that it was the duty of the editor of that paper, before preferring such grave accusations, to ascertain the real facts of the case.

These are the facts, which I am ready to prove before a judge and jury. I am the parish priest of St. Joseph's here, about nine miles distant from Antigonish. On the evening of Mr. Chiniquy's lecture at Antigonish, you recollect that you left me in my own house here, about four o'clock. Directly on your leaving, I turned to reading the beautiful and most interesting work of Rev. Mr. Grant, "From Ocean to Ocean," which you had the kindness to bring me, which I did not lay aside until about 12 o'clock that night. I did not know that Mr. Chiniquy was at Antigonish that night. Not one of my parishioners was present at the disturbance. Next day I heard that there was some disturbance after the lecture, but according to the version of the unfortunate circumstances given me then, I thought that it did not amount to much. I was further told on the same day, that he dabbled in politics. Mark, I do not vouch for the accuracy of this report. It may be true, and it may be false. Under the influence of the feelings excited by this report, I wrote my letter to the *Morning Chronicle*, although it did not appear until I had time to forward my name to the editor, as that gentleman very discreetly, I think, refused to publish anything on the subject without the writer's name. On the following Sunday I referred to the disturbance, condemned it, as every person whose opinion is worth anything did and does, and told my people not to allow the unfortunate circumstances to sever the excellent relations which subsisted between the various classes of the community. And now I am told that the *Witness* represents me as urging on my "lambs" on the night in question, whilst in fact I was absorbed in reading the most agreeable book you gave me. Both my friends and myself consider the *Witness* picture of me as an excellent joke. But there is a serious side to it also. I have day by day, as you know, to travel through the most Protestant part of the County of Guysboro to discharge my pastoral duties among my own people, I do not fancy at all that the *Witness* should create a false impression upon the minds of Protestants about me, as they have ever shown me the greatest kindness and respect.

Will you have the goodness to get this note published in the *Witness*, or in some other paper in Halifax, as you can personally substantiate the first part of it.

I have the honor to be,

Hon. and dear Sir,

Yours faithfully,

R. MCGILLIVRAY.

Hon. Mr. Henry, for reasons best known to himself, did not forward the foregoing letter to the *Witness*; and we have had therefore to copy it from our contemporary the *Chronicle*. While we very cheerfully give Mr. McGillivray's letter a place in our columns, we must add a few remarks on his statements.

No thanks are due to us for the prominence given to Mr. McGillivray's name. He earned all his fame by the letter which he wrote in vindication of the Antigonish rioters. We have nothing against him except what we have read in his own letter. He is no doubt a peaceful and amiable man who wishes to live on good terms with all his neighbours. It was unfortunate however that he should speak of a Presbyterian Minister whom he had never seen, of whom he knew nothing except by the report of his foes, as "eaten up with the love of notoriety," manifesting "insane folly," as being "a graceless scamp, and notorious firebrand." We know the gentleman of whom Mr. McGillivray speaks, and we regard him as a devoted christian, while he most certainly is a man of very superior scholarship, and of rare power as an orator. We have never heard in British America and rarely anywhere else, a more accomplished orator than Father Chiniquy. And as to his character, it is still untarnished. It is this man, a recognized minister of the Canada Presbyterian Church, a guest and a corresponding member of the Presbyterian Synod of the Lower Provinces, that the Rev. R. McGillivray speaks of as "damned," as a "graceless scamp" a "notorious firebrand." This peace-loving letter-writer states that he was not "very sorry" for the treatment accorded to Mr. Chiniquy in Antigonish. He refers with evident approbation to the "apostate's" palpitation and gnashing of teeth. He calls him "a thorough-going fraud," "a palpable rascal, a mischief-maker, a sower of hate and uncharitableness, a contemptible money-grabber."—These terms did not give us a very exalted idea of the meekness and gentleness of the Rev. R. McGillivray. There was an exceedingly turbulent and rowdy *smack* about them. Nor were we very favourably impressed with Mr. McGillivray's threat that the Roman Catholics of Antigonish were numerous enough to swallow down the Protestants as you would a raw oyster. It very naturally occurred to us that the "raw oyster" simile might apply the wrong way in other places.

Then to crown all, the amiable and peaceable priest of St. Joseph's told us exultantly that the "Catholics spat on him (Chiniquy) and drove him away." He also quoted with approval the saying of a Protestant that on another occasion they (Protestants) "would be the first to drive him away."

We recall these things simply to explain to Mr. McGillivray how he has earned all the fame that now surrounds him. We fully agree with him in his estimation of Mr Grant's book, and our only regret is that he did not spend his time in reading it instead of writing a long and very dubious defence of the Antigonish riots and rioters. Why did he not leave the matter to the parties immediately concerned—if he does not wish to be held as having any connection with it.

We can assure Rev. R. McGillivray that he need not fear ill-usage in any Protestant community. Our people are law-abiding. They know how to respect the rights of others while they guard their own rights. If however a riot in Antigonish is tolerated, palliated, defended,—if a policy of exclusiveness and social persecution is inaugurated there, if Protestant ministers should be stoned or burnt in effigy, there cannot but be an agitation from end to end of this country which Roman Catholics as well as Protestants would have cause to regret.

We therefore welcome Mr. McGillivray's statement that he "condemned" the disturbance, and told his people not to allow the "unfortunate circumstance" to sever the good relations between themselves and Protestants. In this country we must intermingle,—work together, live together, prosper together or suffer together. Why should it

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be otherwise? Protestants want it to be thus, and it will be for the Rev. R. McGillivray and men like minded with him to instil the same liberal ideas into the minds of their people. In the Legislature, in the Courts, in the Market, in the Common Schools, on the road,—we, Protestants have conceded equal rights to Roman Catholics. We cannot endure that in villages where our co-religionists are a small minority they should be silently crushed by the heel of the despot or he molested, while in the exercises of their unquestioned rights, by a howling mob. It is well for our R. C. friends to remember the reputation their Church inherits. The history of Europe for the past five hundred years is a terrible indictment against that Church. Hence Protestants are naturally ready to interpret outbreaks of persecution in accordance with the character and history of the Church of Rome. We have read the Pope's Encyclical Letters and his Syllabus of Errors. We know how he regards Protestants, and we are apt to come to the conclusion that subordinate ecclesiastics and the people who obey them entertain the same views.

MISREPRESENTATION.

To the Editor of the Presbyterian Witness:

DEAR SIR,—In the Antigonish *Casket* of the 7th inst., I see in an Editorial, which abounds with the vilest scurrility, several half-truths in reference to the Rev. Mr. Chiniquy, which amount to unmitigated slander in their present form. The writer of the article in question—he is not the *known* Editor—through either *malice* or *ignorance*, has done injustice not only to Mr. Chiniquy, but also to the Canada Presbyterian Church, and as I am a minister of that Church permit me to supply the rest of the facts, which the editors of that paper have seen fit and proper to keep back for reasons well known to others as well as to themselves. 1. The writer asks, "Why did the Chicago Presbytery throw Mr. Chiniquy overboard?" I answer, Not because of any *immorality* on his part, for such a thing has *never* yet been proved against Mr. Chiniquy, but simply because, being unacquainted with Presbyterian rules, he appeared to have acted insubordinately on several occasions. Besides, they did not throw him overboard—they only *suspended* him for a few months. Upon a full investigation of the whole matter, Mr. Chiniquy was *unanimously* received into full standing in our Church. 2. The *Casket* says that Mr. Chiniquy came near being thrown off by our last General Assembly. Now this is egregiously unfair. We have felt for some time that both geographically and nationally Mr. Chiniquy's Congregation belongs to the Presbyterian Church of the United States, and that within and around Montreal we could employ Mr. Chiniquy to a far greater advantage; and hence it was suggested in our General Assembly that Mr. Chiniquy should be brought to Canada and his present Congregation handed over to the American Church. 3. The *Casket* further says that Mr. Chiniquy's membership has fallen off from 625 to 200.* Half truths are whole lies. It was found that Mr. Chiniquy's field was too large for one who is approaching man's allotted period—"three score years and ten," and therefore the *Kankakee* part of it was handed over to the American Church, and placed under the pastoral

* "From 625 to 200"—another specimen of the *Casket's* lying! Not 200 but 358
See the H. & F. Record of the C. P. Church for January, 1874, p. 23.
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charge of Rev. Mr. Paradis, a young gentleman who belonged to Mr. Chiniquy's congregation, and who studied with me in our College in Toronto; and Mr. Chiniquy's labors were confined to St. Anne, Kankakee County, of which Kankakee is the County Town. A part of St. Anne Congregation has been placed under the pastoral care of Rev. Mr. Bondreau, another young man who was brought up in Mr. Chiniquy's Congregation, and who also studied in our College. In this way Mr. Chiniquy's membership has been reduced from 625 to 358. The most effectual way in which you can slander is by revealing one half the truth and concealing the other. The *Antigonish Casket* has adopted this method. As for the epithets "Poor Sneaky," and "Arrant Profligate" which the *apostolic* (?) correspondent applies to an old man of unimpeachable moral character, not to say a bald-headed minister of the Christian Church, your *polite* readers who in youth were fortunately taught to respect gray hairs, are left to form their own judgment. I can not answer such arguments, nor do they need any reply—they *answer themselves*. Can any living man give a reason why they are employed, except the one fact that the Rev. Charles Chiniquy has left the Church of the *Jesuit* for the Church of Jesus? Why do not these men come from behind their *anonymous* billingsgate and *name* the crime of which Mr. Chiniquy is guilty? *This*, in both Ontario and Quebec, we have again and again, challenged them to do—they *dare not do it*; and I now challenge the *Nova Scotian* Roman Catholics—let them *name* the crime and be prepared with evidence. But if they will not do this, then I submit to a Christian public whether they have not indelibly registered their own disgrace. I have now supplied the rest of those facts concerning Mr. Chiniquy, which in either malice or ignorance or both, the Editor has seen fit to suppress. Let a Christian public judge the whole case.

Faithfully yours,

ARCHIBALD C. GILLIES,

Minister of the C. P. Church.*

NOT VERY MANLY.

To the Editor of the "*Messenger*."

Dear Sir,—The following letter addressed to the Editor of the *Antigonish Casket*, a Roman Catholic paper, has a history which the public have a right to know. Just a month ago to-day I wrote the letter and handed it to the editor, who expressed his approbation of it, and assured me that he would publish it in either his first or next issue. I waited, but seeing it was published in neither I called on him, and he assured me that a friend in the country, who assisted him in the editorial department, had my manuscript for the purpose of writing comments on it, and that both letter and comments would appear in the next issue. But instead of that, the manuscript was returned to me after a month's delay! The reader can draw his own inference, but this is mine:—The poor editor's ecclesiastical "friend in the country," after two weeks of "*hard labour*," could bring forth nothing

*The author was at that time a minister of the C. P. Church, though he has since changed his ecclesiastical connection.

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In the shape of an answer to my letter, and therefore he forbade the publication of it. The letter above referred to is as follows:—

HEAR BOTH SIDES.

"In politics we must read the journals in favour of both parties to judge fairly of the true state of questions. In courts of law the same course is followed; should not a similar fairness be manifested in religious matters?"—ARCHBISHOP LYNCH.

To the Editor of the Cusket :

Sir,—In your last issue you published Bishop Lynch's letter addressed to the Toronto Protestants, which I read some time since in the *Toronto Globe*. That letter, strange to say, advocates religious liberty, and maintains that we should read and hear *both sides of the question*. Now that is just precisely what we ask, and what has been denied us here in Antigonish only two weeks ago! I am glad the Toronto Bishop is so far a convert to our views, and that light is dawning upon the dignitaries of your church. It is to be hoped the Bishop of Antigonish, like the Bishop of Toronto, will both inculcate and act on this fundamental principle of Protestantism, and that both he and his priests, with their people, the next time Rev. Mr. Chiniquy lectures in this place, will come and *hear both sides of the question*. But does Bishop Lynch himself practise what he preaches—does he "*read and hear both sides*"? The Toronto bishop, however, as usual with "bishops," quietly assumes the whole question in dispute instead of arguing it, and perhaps he did this because he found the former was much easier done than the latter. He assumes (1) that we are ignorant of his religion; (2) that his "church was instituted by Christ;" and (3) that to question the doctrines of his church is to "impugn the truth of the words of Christ."—You too, sir, assume (1) that Rev. Mr. Chiniquy is a "misguided man;" (2) that he is not a man of unimpeachable moral character; and (3) that his lecture was "infamous," and contained "gross falsehoods." Now, sir, are you aware of the fact that all this is *assumption*, not *argument*? Besides, to call people vulgar "names" is only sheer billingsgate, which should be beneath you as a gentleman, and which can injure only those who are low enough to wallow in such "indulgence." We emphatically deny every one of these assumptions, and among us Protestants mere assumptions and assertions go for nothing—we *must have proof*. Excepting his assumptions, Bishop Lynch has advocated Protestant principles, principles for which many of our forefathers lived and died, but which have been recently trampled under foot by the Roman Catholics of Antigonish; and therefore it was to *them*—not to *us*—you should have recommended "His Grace's letter."—To call our attention to a letter which advocates the very thing for which we are mobbed and stoned, is extremely absurd, and even laughable, unless you did it in order to encourage us. But "error, like the legs of the lame, is not equal." Should you ever write again for our benefit, Mr. Editor, produce *proof*, please, for we pay no attention to anything else. "To the Law and to the Testimony; if they speak not according to this Word, it is because there is no light in them," Isaiah viii. 20. "Prove all things," 1 Thes. v. 21. We Protestants take our stand upon that noble principle laid down by the Apostle Peter: "If any man speak let him speak as the oracles of God," 1 Peter iv. 11. But, Mr. Editor, tell us how you can apply the phrase "peaceful community" to a place where people are not allowed to meet in their own church without being mobbed and stoned. Who is the "firebrand," whether he who goes into his own house to speak his own sentiments or he who follows and stones him for doing so? Enlighten us on *this point*, Mr. Editor,

Yours truly,

A. C. GILLIES.

Antigonish, July 19, 1873.

[We comply with the respectful request sent us with the above for its publication, but we are not fully satisfied with the position taken by our Presbyterian friends in the matter of the Antigonish rioters. Why do not the injured parties prosecute those persons who made the attack upon them? And then, if any unfairness were shown by the justices of the peace, the injured parties might then well go to members of the government with their complaints. We have not heard that a single arrest has been made, or an attempt to call in the aid of the authorities in anything like a regular way.—Ed. C. M.]

We have no hesitation in inserting the following communication from the Rev Mr. Gillies of Sherbrooke. Something should assuredly be done to prevent my recurrence of such disgraceful proceedings as those to which it refers.

The liberty of free speech is one of the most cherished privileges of Protestant countries, and every infringement of that liberty should be promptly punished.

MR. EDITOR,—

In your issue of the 27th ult., you have kindly inserted my letter originally addressed to the *Antigonish Casket*, and then you editorially ask, Why is it that we do not prosecute the rioters. Your views are theoretically correct, but not easily carried out in practice. For (1.) Under such circumstances, when none of us expected a riot, and in the darkness of night, it is not so easy to identify parties, as, in all cases, to produce *legal* conviction. (2.) The rioters can bring forward any number of witnesses to swear whatever is put into their mouths. (3.) From my long and personal acquaintance with Roman Catholics, I can assure you that it is one thing to theorize as to the propriety of punishing them, and another thing to be among them with your property, and testify against them in *such* cases as the Antigonish or any religious riot. (4.) Our evidence as to the guilt of some of them is quite clear, but we are waiting to see what the Government will do. We have placed the evidence in their hands, and if there be a Government in Canada worthy of the name, they will proceed in such a case. It would look better, and be safer for them to prosecute than for any party residing in Antigonish. We are waiting to see whether we have a *Government*.

Yours truly,

A. C. GILLIES.

Alas! the sequel has proved that we have no *Government*, but a *sham*—a mere Cupboard under the lock and key of the Pope, where he keeps his bread and wine, and which, for a few votes, he has purchased at a political auction!

THE CONFESSIONAL.

The Confessional does not stand alone, but is the necessary offshoot and expression of a whole group of false doctrines which lie at the foundation of it. It implies a false conception of the whole mode of salvation before God, and does infinite dishonor to the atoning work

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and kingly prerogatives of the Lord Jesus Christ. Let any man even in theory endeavour to adapt the confessional to the doctrines of grace, and to engraft it on the great truths of justification by faith and regeneration by the sovereign Spirit of God, and he will find himself engaged in a hopeless and impossible task. The whole scheme of belief which frames itself into the Confessional is false from end to end. The ground of objections to Auricular Confession is not therefore simply its demoralizing influence on mind and morals, but it is that it involves a deprivation and corruption of the first elements of saving truth. It places other mediators between the soul and the Redeemer. It puts the priest into the place of God, and the material ordinance into the place of the Spirit of God. What is at stake therefore, is God's truth; and whether we shall defend this or not, is no longer a question of expediency, but of a sacred duty. This duty is obligatory on all Christians, for there is no official limitation placed on the Apostolic injunction 'earnestly to contend for the faith once delivered to the saints.'

The *Westeyan* and the *Church Chronicle* are having a lively tilt over the subject of the Confessional. The latter quotes the authority of Bishops, the former appeals to Scripture. It is a great pity to see our Church of England friends rushing back into the dark ways of semi-heathen Rome. The following statement by a converted priest in *England*, Rev. F. J. Nolan, will be read with painful interest:

"During the last three years I discharged the duty of a Romish clergyman my heart often shuddered at the idea of entering the Confessional. The thoughts of the many crimes I had to hear; the growing doubt upon my mind that confession was an erroneous doctrine, that it tended to harden more than reclaim the heart, and that through it I should be rendered instrumental in ministering destruction to souls, were awful considerations to me in the hours of my reflection. The recitals of the murderous acts I had often heard through this iniquitous tribunal had cost me many a restless night, and are still fixed with horror upon my memory. But the most awful of all considerations is this, that through the confessional I had been frequently apprised of intended assassinations and most diabolical conspiracies, and still, from the ungodly injunctions of secrecy, in the Romish creed, lest, as Peter Dens says, 'the confession should become odious,' I dared not give the slightest intimation to the marked-out victims of slaughter. But though my heart trembles at the recollection of the murderous acts, still duty obliges me to proceed, and to enumerate one or two instances of the class alluded to.

"The first is the case of a woman who was barbarously murdered, and with whose intended assassination I became acquainted at confession. One of the five conspirators (all of whom were sworn to commit the horrid deed) broached to me the bloody conspiracy in the confessional. I implored him to desist from his intention of becoming an accomplice in so diabolical a design; but, alas! all advice was useless, no dissuasion could prevail, his determination was fixed, and his only reason for having disclosed the awful machination to his confessor seemed to have originated from a hope that his wicked design would be hallowed by his previous acknowledgement of it to his priest.

"The second case is that of a female administering poison to her parent. Her first attempt at parricide proved ineffectual, owing to an immediate retching that seized the parent after taking the draught. The perpetrator of this foul deed afterwards came to confession, and acknowledged her guilt; but circumstances proved that she only sought for priestly absolution to ease her mind and prepare her for a speedy repetition of the heinous crime! Again she attempted the act, and it proved successful. I was called upon to attend the dying parent. The unnatural throes and convulsive agonies of the unfortunate man convinced me that the disease was of no ordinary nature. The previous

confession of his daughter, who at this time made her appearance, rushed on my mind, and suggested that the parent was a second time poisoned. From what I had known through the confessional I could not well hint at the propriety of sending for medical assistance; for the Romish doctrine impressed an inviolable secrecy upon my lips, and prevented my giving the slightest intimation of the malady; whilst the poor parent, unconscious of the cause of his death, died in the most excruciating agonies of which humanity can form a conception.

"Oh, monstrous system of confession! Will you dare any longer to ascribe your origin to the Great Eternal, and thus add to Nature's God the blasphemy of your tenets? Oh! thou iniquitous tribunal—thou cloaker of crimes—thou abettor of wickedness—thou brutal murderer! A child attempts the most diabolical act against a parent, but thou, by presuming to erase the past transgressions, only encouraged to a repetition of the crime. Every priest who has acted in the capacity of a confessor must admit the fact of similar cases frequently coming before him at the confession."

MR. EDITOR.—In your issue of the 10th instant, the Rev. Dr. McGregor, "Catholic Theologian," Antigonish, endeavors to set forth the excellency of the "Confessional," which he styles "one of the purest and most holy ecclesiastical institutions." He says,—"Just in proportion as the Confessional is frequented the glorious virtue of chastity is cherished and cultivated." Nothing in such a question as I am here reluctantly called upon to discuss, speaks so loudly as historic facts and historic veracity."

Every one who is acquainted with the history of the Romish Church knows that the "Confessional" is *not* "one of the purest and most holy of ecclesiastical institutions," and though that church "selects continence and celibacy for special honor" "the glorious virtue of chastity" is but little cherished or cultivated in those countries where the "Confessional" is (even though the priest, according to Dr. McG., knows sin only in the abstract) as is clearly shown by the subjoined "historic facts"!

The *Statistics of Crime in Protestant and Romish Countries*, as given by Rev. M. Hobart Seymour, in his "Evenings with Romanists," Seeleys, London, 1854.

ILLEGITIMATE BIRTHS.

Place.	Year	No. of births in the year.	No. of legitimate births.	No. of illegitimate births.	Proportion of illegitimate
London	1851	78,300	75,097	3,203	4 per cent.
Paris	1850	29,628	19,921	9,707	33 per cent. or $\frac{1}{3}$.
Brussels	1850	5,281	3,448	1,833	35 p. c. or more than $\frac{1}{3}$.
Munich	1851	3,464	1,762	1,702	48 p. c. or nearly $\frac{1}{2}$.
Vienna	1841	16,632	8,941	7,741	Nearly $\frac{1}{2}$.
	1849	19,241	8,881	10,360	Upwards of $\frac{1}{2}$.
Rome	4,373	No. of Foundlings exposed in one year 3,160.		Proportion of Foundlings to births 73 per cent. or nearly $\frac{3}{4}$

How does Dr. McGregor account for "the historic fact" that, in the city of Rome, under the immediate eye of the Pope, with his army

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of priests specially honored to cultivate chastity, there should be, in one year, out of 4,373 births 3,160 foundlings? True, these foundlings may not *all* have been illegitimate, but if not, the "confessional" failed to prevent their parents from acting like the ostrich with her offspring.

Historic veracity speaks loudly here—not to confirm, but to refute the assertions of the Rev. Doctor.

ANTI-SOPHIST.

Just before the Reformation, when the debasing *Confessional* had full sway, Popes, bishops and priests had their harems, like Brigham Young; and the common clergy and public prostitutes paid a regular tax for Licenses from the Pope. In one year 13,000 German priests took out their Licenses! Many of the Convents were houses of ill-fame, and indeed a R. C. historian tells us that, "in many places the people were glad to see the priest keep a mistress, that their women might be safe in the Confessional." See D'Aubigne's *History*, vol 1. Chap. III., Mosheim's *History*, p. 534; and "*The More Priests The More Crime*," pp. 32-39.—Father McGillivray has, *privately*, published a pamphlet in defence of the Confessional—poor fellow, he must publish another!—How is it that in Protestant Ulster, Ireland, there are only two murders for every *twenty-six* in *Confessional* Connaught? Father McGillivray, do explain this.*

THE DEVIL AS THE FIRST "FATHER CONFESSOR."

REV. HOBART SEYMOUR ON THE CONFESSIONAL.

In a recent letter Mr. Seymour says:—I feel that the greatest disaster that could befall the social and moral well-being of England would be the introduction of the Confessional. It would soon eat out the soul of our home and family life in this country as it has already done in France and Austria, in Italy and Spain. It would introduce a third person between the husband and wife, knowing more of the wife's secrets than are known to her own husband; and so standing between parent and child as to know more of the daughter's heart than is known to her own mother—until all the secret confidence that ought to exist between man and wife, and all the hallowed confidence between mother and daughter, pass away and become concentrated in the confessor. It is realizing again the scene in Eden, where our first parents were holy and happy together; but a third entered; he began by asking subtle questions of the women, and we know the terrible result.

*Innocent X. who became Pope in 1644 lived in licentious intercourse with Madame Olympia his kinswoman, a most vicious creature to whom he had surrendered both himself and the "church." See Mosheim's *History*; p. 738, where R. C. Historians are quoted for the fact. Yet this Pope was both "infallible" and "Innocent!"

The Antigonish Casket (of lies) and the London, (Eng.) Record—Antigonish billingsgate and Oxford Scholarship contrasted as to their respective estimates of the Rev. Charles Chiniquy:—

(From the London Record.)

DR. WAINWRIGHT AND PASTOR CHINIQUY AT OXFORD.

The Rev. A. M. W. Christopher, Rector of St. Aldate's, Oxford, sends us the following interesting details of recent movements in the University city:—

How often when we make one effort in the cause of God's Gospel He graciously leads us on to another of which was never before thought! Dr. Wainwright has been delivering in St. Aldate's Rectory-Room which holds 300 people, a very able course of seven lectures against the errors of the Church of Rome, in connexion with "The Protestant Educational Institute," 12, Hay-market. These lectures excited more and more interest as they proceeded; and Dr. Wainwright will always henceforth be able to command (D. V.) a full attendance in Oxford. Dr. Wainwright happened to mention to me that Pastor Chiniquy is in England. I had heard of the great work of God by him, to which the faithful Bishop of Huron, Dr. Hellmuth, after visiting him, and examining into his work, bore the strongest testimony. I requested Dr. Wainwright to convey him my invitation to Oxford.

The Oxford Town-hall, a large one, was crowded last Friday night to hear a lecture, which the late eminent Dr. Guthrie, of Edinburgh, said was "the most interesting narrative" he ever heard. Pastor Chiniquy spoke with freedom, charity, and power, on the following subject: "My Own Conversion, and the Conversion of Several Thousands of my Romanist Fellow Countrymen." Pastor Chiniquy is a French Canadian, and did not begin to learn English until he was forty years of age, yet he makes himself perfectly understood; although the eloquence for which he is famed, when he speaks in French, cannot be expected in full force when he uses the English language instead of his own native tongue. In an abridged and simpler form he delivered the same address to a considerable number of undergraduates in my Rectory-Room last Saturday night.

Pastor Chiniquy is a Presbyterian clergyman. I took the Town-hall for him that he might preach therein twice on Sunday, at times which would not interfere with the usual morning and evening Church services. He preached to a large congregation in the afternoon with touching impressiveness on the Gift of God, from John iv. He with persuasive earnestness, pressed upon the people that "The weary traveller at the well of Samaria," was within the reach of all who desire to go to Him by faith in his blood, that He is most ready to give them the "living water" for which He has Himself made them to thirst. In the evening at half-past eight o'clock, the Town-hall was crowded in every part by perhaps, a thousand people, who manifested then, as on the previous occasions, the deepest attention and interest. Pastor Chiniquy's subject was "Christ the Captain of our salvation," Heb. ii. 10. After preaching the "glorious Gospel of the blessed God," he contrasted with this the blasphemous fictions of the Church of Rome, such as Purgatory, Mariolatry, Transubstantiation, the Sacrifice of the Mass.

On Monday night last, Pastor Chiniquy gave, in my Rectory-room, the most effective Temperance address I ever heard.

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The Rev. Narayan Sheshadri, from Bombay, afterwards gave an excellent address in thoroughly good English. He was a Brahmin until the age of twenty, but has been preaching the gospel for thirty years, and has been a total abstainer all his life. He will create great interest when he speaks next Wednesday in Exter-hall at the Anniversary Meeting of the British and Foreign Bible Society.

Pastor Chiniquy was placed when a young Roman Catholic priest, in charge of the parish of Beauport, half way between the city of Quebec and the neighbouring Falls of Montmorency. I passed through it in 1872. The people were able to earn much money but they spent it at seven taverns in the parish, and were unable to support a single school for their children. Father Chiniquy took up the cause of total abstinence, and, before long, brought over the whole parish to his views and practice, so that the seven taverns were shut up, and seven schools built in their place. He then became the Father Matthew of Lower Canada. He had led out a large colony of French Canadians to Illinois, U. S., and settled with them in a fine tract of land in Kankakee County, which he called St. Anne. He was, after a time, required to write his submission, to the Roman Catholic Bishop of Chicago. He did so, but added the condition "according to the Word of God, and the Gospel of Jesus Christ." He was required to strike this condition out of his submission, and to submit unconditionally. This he refused to do. He appealed to his people, to whom he had given French Bibles long before, whether it would not be better to follow the Lord Jesus Christ than the Pope. He asked those who would go out of the Church of Rome with him to stand up; the whole of the crowded congregation rose. He had built the church with his own money, and it had not been consecrated, so he retained it. But suit after suit was brought against him in the civil courts, and a multitude of false charges supported by perjured witnesses. A noble-hearted lawyer stood by him, and defended him in all the suits; that lawyer was the celebrated Abraham Lincoln, at that time a solicitor in Illinois. At the end of the three years Pastor Chiniquy asked Mr. Lincoln for his bill. He laughed at him and said, "I am your friend, I do not wish for a cent." To pacify Chiniquy, Lincoln wrote out a receipt for fifty dollars, which the former still possesses. He might have charged fairly more than a thousand dollars. Abraham Lincoln, when President of the United States, never forgot Pastor Chiniquy, but invited him to the White House at Washington every year, and wished to send him to Paris as the chief Secretary to the American Embassy. But Pastor Chiniquy would not give up his Gospel work for a lucrative office.

This good man is trying to raise money to support his College for the training of ministers. The Romanists burned down his church and study. He rebuilt them, but there still is a debt of £200. on the church. His work deserves generous help.

I wish that he could be invited to spend a year in going round in the principal towns of England. Under God's blessing he might do much here, as in America, to confute Romish doctrine, and to expose the abominations of Romish practice. His long experience proves that the confessional has a direct tendency to corrupt both priests and penitents. My conviction is, that the best and only way successfully to oppose the setting up of the Confessional in the Church of England is to show what is the effect of it in the Church of Rome; an effect of it ever denied by Romanizers, but proved to be the fearful fact to some who have had any knowledge of the interior of this unscriptural system. Pastor Chiniquy should be invited to visit England again.

Yours faithfully,

ALFRED M. W. CHRISTOPHER.

St. Aldate's Rectory, Oxford, April, 29, 1874.

APPENDIX D.

ROMANISM VS. REASONING.

Mr. Hugh McDonald, who was then minister of Militia, witnessed the riot and used no means to stop it! Mr. McDonald through the *Casket* of July 24, threatened to treat me to "humble pie." But I have not seen the "pie" yet! He afterwards telegraphed the subjoined bluster which he has had to swallow in sullen silence! "Black Hugh," as he is familiarly styled, having declared he was in bed at "half past ten" when the riot took place, has since been called "*The Hon. Half Past Ten*."* A Mr. McInnes who follows the Papists of Antigonish for an office, just as the hungry shark follows the ship which has sick passengers on board, tried to defend a Mr. McIsaac against the charge of having countenanced the effigy-burning. Mr. McInnes' Bible-Class were so disgusted at his conduct, that they *all* left him.

LETTER FROM HON. HUGH McDONALD.

BY TELEGRAPH TO THE "EASTERN CHRONICLE."

OTTAWA, AUG. 19, 1873.

To the Editor of the *Eastern Chronicle*:

SIR.—Please publish this:

I telegraphed you on the 11th for your paper of the 7th containing letters of Revs. Messrs. Goodfellow and Gillies, which I saw only a very few minutes before the train left New Glasgow, but it was not received. It is too late to reply by mail through your issue of this week. The statements respecting me in the letters mentioned are untrue. On the night of the Chiniquy disturbance I was not near Cameron's, did not know what took place there, was in my bed asleep at the time mentioned by Mr. Goodfellow, heard no noise except the ringing of bells when Messrs. Hadley and McPhie were in my house with me, knew of no assault being committed till the following day, and any statement to the contrary is absolutely untrue. I will not condescend to reply in the Press to the coarse scurrility of Mr. Gillies, but Mr. Goodfellow having made himself agent of, or associated in the work of defamation, must be held responsible.

(Signed)

HUGH McDONALD.

*See note on page 26.

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(Written for the Eastern Chronicle.)

THE SLANDERER CHASTISED.

TO THE HON. HUGH McDONALD, ANTI-GONISH:

SIR:—You have written several letters in which you were pleased to characterise me as “an unscrupulous knave,” my “style” as “undignified and unclerical,” and my account of the villanous conduct of your co-religionists, as “an attack on innocent men and women.” Your long residence in Ottawa as a wire-puller, and your political associations there, are quite sufficient to account for your moral obtuseness. I have written to you one letter which has made you wince, and now let me address you again. Did you really believe what you wrote when, acting as *judge already*, you pronounced “innocent” your co-religionists as to their barbarous conduct on the nights of the 10th and 11th of last July? If you did, you are a legal simpleton; if you did not, then you are a *moral imposter*. Which of these alternatives will you choose? On either you are dishonored, and Protestants have already, from your own pen, a specimen of the justice which they may expect from you, if ever they should be insulted by seeing you on the Bench. You characterise rev. Mr. Goodfellow’s letter, as being “shilly-shally!” Where, Mr. McDonald, did you learn that *dignified, political and forensic* term? In Ottawa? Is it really parliamentary? Poor fellow! “Evil communications corrupt good manners”—yes, and morals too. *Lapsus memoriae!* you forgot, when writing your word, that you were not on the floor of “The House” (now of ill-fame.) In misrepresenting Rev. Mr. Goodfellow’s motives, you place yourself upon a level with Satan who is quite an adept at that work. See Job I. 9 to 11, Rev. xii. 10. “An unscrupulous knave!” In returning your slander, sir, I treat you as I would your *dog*, should he come out to bite me—give him a few kicks and send him back humiliated! In 1837, when your co-religionists of Lower Canada, headed by the late Cartier, tried to overthrow British law and order, my eldest brother was called to Quebec to assist in defending the old capital, until, owing to a large sum offered for the rebel’s head, monsieur Cartier fled to the States, and returned only when he found that “loyalty” would pay. When, in 1866, your co-religionists from the States invaded Upper Canada, my Cousin Ensign McEachren, was the first man shot in defence of the British flag. During the whole invasion—extending over several weeks—our political engineer was too drunk to know whether he was on sea or land, or to distinguish between a fish and a fenian! We have chameleons in the political as well as in the animal kingdom, and you are one of them! You electioneered as an “anti-confederate”—with whom have you voted ever since entering the house? For the sake of a fat bone, sir, you have deceived those to whose vote you owe your present seat in Parliament. Your party by a surprise vote has disgraced our country in giving a public funeral to an arch-rebel, if not a corrupter of national morals! When last winter damaging rumours were afloat respecting our Government, you voted down an investigation? Whether was that the conduct of an honest man, of “*mens conscia recti*,” or that of a most “unscrupulous knave?” Let your conscience answer for once in your life—that is, if you have one. By switching your tail—“Attorney-at-Law,” you hope to silence every voice.† But who cares for all you know about Law?

“The Pacific Scandal” had just leaked out, and was the humiliation of the country.

†“But here is my comfort—all earth stands in awe,
At the sight of Black Hue Attorney-at-Law!”

From a Satire supposed to be on Hugh McDonald, who is familiarly styled “Black Hugh” on account of his dark complexion.

The very title I have given you at the head of this letter, is a cruel misnomer, an ironical farce! With a few noble exceptions, "Dis." not "Hon." would be a far more suitable prefix to a politician's name. No man of strong common sense can look into many of the "laws" which cost so much to our poor country, and resist the inference that a vast number of *born-blockheads* must have become politicians! People are now very much perplexed, whether, when they want *honorable* servants, they should apply at the *Parliament* or the *Penitentiary*. Accordingly "M. P." may represent either *this* or *that*.* In regard to the Antigonish outrage, you and your co-religionists, especially the Rev. Dr. Macgregor, appear to me, and to many others, to quibble like the pettifogger, extenuate like the special pleader, and equivocate like the Jesuit. A gentleman in your position should leave such prevarication to the New York gambler. What position does the Rev. Dr. Macgregor occupy just now in his own church? Your conduct in this whole affair, your chameleon-like career both in and out of Parliament, has left upon my mind the impression that you are what you slanderously charge your "betters" with, and that you have measured them by yourself. The Editor of the *Presbyterian Witness* tells you again and again, that he will place at your disposal the names of correspondents who affirm that you were on the public street near the riot—that they *saw you there*—and that they *spoke to you* about the riot! One of the two witnesses by whom you said in the *Eastern Chronicle*, you could prove that you were in your own house at a certain hour, says that he was *not in your house at that time at all!* You remind me, sir, of Mr. A. McInnes who from old age is short sighted, though, being an old bachelor, he will not wear glasses, and yet he maintains that, in the dead of night without a moon, and through a window in the upper story of his lodging, he can be certain that Mr. McIsaac was not at the burning of the engines out on the street and down some distance from Mr. McInnes' domicile! "Error like the legs of the lame, is not equal." For instance, your friend the Rev. Dr. Macgregor, in the *Eastern Chronicle*, says that the church of Rome is no more responsible for the teachings of *Dens* than the Presbyterian Church is for the writings of *Barnes*. Now this is *Romish* logic. (1) Rev. Mr. Barnes was very rigorously dealt with for some of his statements. But was *Dens* thus handled for his infamous teaching? *Never!* nay, he was *praised* by a far higher authority than Dr. Macgregor. (2) Was Mr. Barnes ever made a Professor of Theology to teach our young ministers? No. But *Dens* occupied that position in the Romish Church.† (3) Is any work that Barnes ever penned, made a text book in any one of our Theological Colleges? No! What then becomes of your friend's argument? But then "persecutor" does *not* mean "persecute." O, *Romish* audacity! Dr. Macgregor studied "in the *shadow* of the Vatican," and that accounts for the *darkness* of his logic! The doctor makes too great a demand on our charity when he asks us to believe his "*ipsi dixit*" instead of our own eyes which can see plain print as well as his, and with which we can read as well as he can. Rev. Dr. Macgregor may or may not be always a *sober* man, but certainly he is a wretched reasoner. He wonders

*Sir John A. McDonald put his "clean hand" into the public Cash Box of the Dominion and took out of it thousands of dollars, which he handed over to the infamous *Rel.*, as an *inducement to keep out of the way!* For this, and also the part which Bishop Tache, Sir John A., the late Sir George Cartier, and Governor Archibald played in the whole Game see Gov. Report of the Difficulties in the P. M. W. West, pp. 64-69.

†Rev. Peter Dens was born at Boom, in Belgium, in 1690—was President of the College of Malines for 42 years—Reader in Theology in the same College for 12 years; was Canon and Penitentiary, Synodical Examiner and Scholastic Archbishop of St. Rumold's (or Rumbold's)—the Metropolitan Church of Belgium. He died Feb. 15, 1775, in the 85th year of his age. The reader will see from this the high position which *Dens* had occupied in the Romish Sect.

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whether the Rev. Mr. Goodfellow thinks his letters will bring people nearer to a throne of grace, or help to make Roman Catholics and Protestants more friendly! All this borders on the profane. Will stoning Protestant ministers bring people nearer to a throne of grace, or create a friendly feeling in the community? You Roman Catholics, take possession of our churches, break our heads with stones, and then, when we defend ourselves and expose the persecuting dogmas of your infamous Theology, you hypocritically and profanely cry out about a "throne of grace," and "a friendly feeling among the people!" "And it came to pass, when Torun saw Jehu, that he said, Is it peace, Jehu? and he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" II Kings IX. 22. You will not answer me "in" the Press," you say. Well, suppose you answer me "in" whatever you like best. I know more about Canadian politics than you do, and if you prefer the Platform to the Press, you are hereby invited to try it.

Yours, &c.

A. C. GILLIES.

Editor Eastern Chronicle.

SIR:—As the *animus* of my letter of the 26th ult., which appeared in your paper, seems to have been misapprehended, allow me to say that I wrote to correct a statement in Rev. P. Goodfellow's letter, which he, no doubt, had received from other parties, and upon which he founded the charge. I still adhere to my former statement in reference to the Inspector of Schools for this County.

The letter signed "Orangeman," in your last issue, is too low and puerile to be noticed by me. I never answer anonymous correspondence. I judge who the writer is; he resides here. He shall be watched for his good.

Yours, &c.,

A. McINNES.

Antigonish, August 17, 1878.

Mr. McINNES AGAIN.

Editor Eastern Chronicle.

DEAR SIR:—After travelling the counties of Pictou, Antigonish and Guysboro', and having heard the opinions of scores of individuals upon the subject, I can assure Mr. McInnes that "the animus of his letter" (as he words it) has not been at all misunderstood; and if there were any doubt as to the "animus," which there is not, that doubt has been dispelled by the closing paragraph of Mr. McInnes' last letter in which he says, "He (the Orangeman) resides here—he shall be closely watched!" This is perfectly infamous, and smacks of the ruffian. On thinking it over, Mr. McInnes himself will surely be ashamed. The "Orangeman," however, does not reside in Antigonish. Mr. McInnes should go to school for a while. A letter may display the *animus* of the writer, but the letter *itself* can have no *animus* whatever, for it is an *inanimate* thing. Besides, it would require a score of McInneses to handle the "Orangeman."

Yours truly,

A. C. GILLIES.

We have a word to say to the Hon. Hugh McDonald, Minister of Militia. We are assured by correspondents whose names we can place at his disposal that he *was* present at the riot after half past 10 o'clock. Is it possible that a man of Mr. McDonald's position would try to deceive the public by mere quibbling—by merely asserting that he was in his own house till 10 or 11 o'clock, while it is true he was a witness of the riot after that time? We frankly accepted Mr. McDonald's denial. We are now compelled to ask him for a full explanation. It is worth his while giving it. We shall be most happy to state that he was at no time of that ill-starred night a witness of the riot, if he will enable us to do so.

Is it true that at the Antigonish Riot a member of the Local Government was present and witnessed the whole scene? We believe it is true. Let Attorney General Smith ask his associate all about the business. Magistrates were there; and an M. P. was there; and an M. P., P., and M. E. C. was there.

The Hon. Hugh McDonald M. P., and Member of the Dominion Cabinet, has not yet offered any explanation of a slight difficulty which he has got into with respect to the Antigonish Riot. He solemnly assures the public that he was at no time on the ground, and in fact was ignorant of the whole matter till next morning. He has threatened Rev. P. Goodfellow with an action at law for asserting the contrary. We called his attention to the fact that his statement is denied, and is said to be simply an equivocation. Is it so? What a correspondent has written us is that while Mr. McDonald denies being out of his house till half-past 10 o'clock, he *was* out after that hour and witnessed the riot without taking part in it and without trying to suppress it.

By his own confession Mr. McDonald was at home when the riot took place: did he take the first opportunity, next day, of telling the rioters how ill they behaved, and how outrageous was their conduct? Did he, a lawyer, and a Minister of Militia, exert his great influence to rectify the cruel injuries inflicted on two offending ministers of the Gospel? Did he try to find out the culprits who threw those deadly stones? No doubt he must have done this and a great deal more: and it was cruel of Mr. Goodfellow not to have told us of all Mr. McDonald's self-sacrificing exertions in the cause of liberty and law. Mr. McDonald's own modesty restrains him from telling what he *did*: he only declares what he *did not do*. Please complete the picture at your leisure.

It seems the law at Antigonish according to this good lawyer is that poor Mr. Goodfellow's head may be broken with impunity,—Chiniquy may be pelted with stones,—the Presbyterian Church may be converted into a scene of riot,—Cameron's house may be besieged all night by a gang of ruffians and window-smashers, but should Mr. Goodfellow himself wounded, and bleeding, but relying on what he believed to be good testimony, make a statement not strictly accurate concerning the Riot, he renders himself liable to Hon. Hugh McDonald and others "in actions for libel," and is accused of breaking "laws human and divine."

Who authorized Hon. Hugh McDonald to say that Mr. Goodfellow's object in writing was "to intensify and embitter religious animosity?" Can a fouler libel than this be uttered against a minister of the Gospel? No. But then, it is uttered by a lawyer—by the great Minister of Militia, and no one will be disposed to scare him with the crack of an attorney's whip.

It appears according to the testimony of this distinguished correspondent that Mr. Goodfellow has "taken a distinguished part in fomenting" religious strife. Yes; the naughty little lamb went and took a cork out of the brook, and the amiable wood was insulted and felt quite justified in tearing the lamb limb from limb; for wolves, you know, do not know the art of throwing stones and breaking heads.

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That cruel and wicked Goodfellow took the liberty of attending a public meeting in his own church with a minister of his own Church; he dared to say he was a Protestant: he was wicked enough to be hit on the head and on the neck by stones intended to kill another man; he had bad taste enough to fall under one particularly severe blow; and as if that were not bad enough he caused an account of the whole business to be published to the world! Shocking, is it not? Who could have thought that such depravity could have been found in the bosom of Rev. Peter Goodfellow! No wonder the righteous soul of Hon. Hugh McDonald is stirred up to utter a withering rebuke, and a solemn threat. The country is safe in the hands of so gallant and generous a Minister of Militia, who knows so well how to handle a troublesome minister of the Gospel.

JUDGE McDONALD.—We presume it is not too late to offer our congratulations to Hon. Hugh McDonald upon his elevation to the Bench of our Supreme Court. We confess we could offer our good wishes more cordially if our friend would have the kindness to tell us publicly all he saw, all he knows of the Antigonish Riot. He offered us certain explanations some months ago, but they were not satisfactory. Did not our new-made Judge see a part of the Riot—the closing scene? Did he try to check it? Or what did he do? Did he try to mislead us by telling how many hours he was in his own house while the riot was raging? Be frank and candid with us, if you please. It would be well to ascend the Bench on good terms with the whole country. All that is required is a frank explanation.

The above paragraphs are from successive issues of the *Presbyterian Witness*. [Mr. McDonald has not yet "explained."]

The following puerile Confession of weakness has been the only attempt made to answer my "Letters." But it is true that the priest did say what is denied below:

The Rev Mr. Gillies has, I have understood, a series of letters addressed to the Bishop of Arichat. It may not be gratifying to his vanity, though it will perhaps interest his curiosity, to know that that dignified and enlightened prelate has taken and intends to take no notice whatever of his letters. *An reste*, it is not true that the priests have ever said that Mr. Gillies belonged to the Gulf Shore; so far as my knowledge extends, few of them have read his letters, and no one of them ever thought him worth refuting.

Antigonish, October 21st, 1873.

D. M. MCGREGOR.

AN EXPLANATION WANTED.

To the Editor of the *Presbyterian Witness*:

Dear Editor,—In your issue of the 1st of November, the Rev. Dr. McGregor, of Antigonish, says that "few of them (the priests) have read the Rev. Mr. Gillies' letters, and that no one of them ever thought him worth refuting." Now, to a plain reader, this needs an explanation. For, if they

did not read Mr. Gillies' letters, how did they discover whether or not Mr. Gillies is worth refuting? Will their champion, Dr. Macgregor, explain this obvious difficulty? That they *did* read those letters both eagerly and nervously, I have the evidence of many, each one of whom is quite as trustworthy as Dr. Macgregor.

QUERY.

EDITORIAL ROWDYISM.

To the Editor of the *Eastern Chronicle*.

DEAR SIR:—The Antigonish *Casket*, as usual, deals in rowdyism, and weeps bitterly over the fact that the magistrates have endorsed "the infamous statements of Mr. Gillies." But whether does he mean to say that those statements are "infamous" in themselves or that it was "infamous" in me to disclose them to the public? If the former, I agree with him; but if the latter, I would ask him, What harm or infamy can there be in publishing infallible doctrines? And if those "infamous statements" are not the "infamous statements" of the "Infallible Church," why were they not "infallibly" disowned by the "infallible" representative of the "Infallible Pope," to whom they were respectfully addressed? If those most "infamous statements" are *not* the "infamous" doctrines of the infamous *Casket's* Church, as published by her own canonized "Saints," the fact can easily be ascertained. Let me be challenged to produce the books and the "infamous statements," and I will do it with pleasure. But if I fail, then the Popish Church is vindicated and I am exposed. Is this not a fair test? The mere denials of the *Casket* will go for nothing, for the editor of that *Advocate of Rioters* I have found to be both ignorant and very *unreliable*. I will pay no attention to anonymous *Rowdyism*, not even to that of the Hon. *Half-Past-Ten*.

Yours truly,

A. C. GILLIES.

LETTER FROM THE SOUTH.

To the Editor of the *Presbyterian Witness*.

MY DEAR OLD FRIEND,—I was one of the originators of the *Witness*, and have read it from the first number till I received your last issue. I feel that I cannot want it. Though not in British territory, I feel a deep interest in all your Ecclesiastical movements,—as you do in ours.—By your exchanges you get the run and keep it pretty well—of our Church gossip.

I was greatly interested in those Antigonish riots. Our good and liberal citizens here are scarcely willing to believe that Popery is the same old Persecuting Power—where it has the power—that it ever was.*

Many seem to think that Father Chiniquy—good man—must have been breaking the peace or committing some atrocious act of violence, else their mild lamb-like Romanists in Nova Scotia would never have attempted to repeat the Stephen martyrdom. Your Bishop and your Doctor Macgregor came out of the tussle rather ignominiously. My friend, Archibald Gillies, threw in a few heavy broadsides. He had the stuff and the pluck to use it. He had seen the workings of the system in the Province of Quebec. (*Only a part of the letter is quoted.*)

*In the "*Eastern Chronicle*" of September 11, 1873, Rev. Dr. Macgregor says,—
"What the Church of Rome is to-day, she always has been; and what she always has been she now is." We thank thee for that "Confession," doctor.

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"HE LAUGHS BEST WHO LAUGHS LAST."

MR. EDITOR.—Last year, while I was engaged writing a few respectful "Letters" to Bishop MacKinnon, there were not wanting a few simple, good natured and kind hearted men, who supposed that they themselves were very wise, that I was pursuing a wrong course, and that the right way was to bring the rioters to justice. To justice! But who ever obtained justice in spite of priestly influence, and from a Government upheld by Romish votes? Mr. Editor, I lived for twenty years in Lower Canada—that's enough. I knew last year, as well as I know now, that those tools of the priests could not be punished, except through the press, and had we not adopted that method, they would have come off untouched. What need we expect from men who, under oath, will declare that there was no evidence of a Riot? The evidence and "No Bill" are both before the public, and let that public now be the *Grand Jury*. As a last word permit me to say, that though the "simple race of men," just referred to, enjoyed their laugh last year at my severity, yet I had even then, and now have, my laugh at their simplicity. Verily, "He laughs best who laughs last"—To praise people for their morality, as has lately been done, on the ground that *they do not stone those who differ from them in Religion*, is a very doubtful if not insulting compliment, is it not? Pshaw! we Protestants do not expect anything less than full and free liberty of worship—except in such half-civilized regions as Mexico, Patagonia, and Antigonish, where either pure Cannibalism, or popish Catholicism reigns!

Father McGillivray finds it much easier to publish, *on the sly*, a lecture on "The (Roman) Catholic Church, The Mother of Chastity," than to overturn the terrible facts to which his attention has been directed now for nearly a year. In noticing the above pamphlet the "Presbyterian Witness," says: "We have received a copy of a Lecture by Rev. R. McGillivray, P. P., delivered at St. Patrick's Church, Lochaber, entitled, "The Catholic Church, the Mother of Chastity."

"Our readers have heard of this learned gentleman before, and they will not be surprised to learn that "Protestantism has inflicted a wound upon chastity which itself can never heal." The Roman clergy are a 'Virgin priesthood, and the anointed apostles of Chastity.' It was the Pope's opposition to "lustful passion that lost England to Catholicity." Luther was "the gross profaner of Catherine de Bora. He was an apostate monk, unchaste, hard hearted. He everywhere excited the flame of sensuality. What man with a tender and sensitive heart can endure the shameless declamation of Luther?" Chastity, we are told, is fed and guarded by the Confessional, the celibacy of the clergy, devotion to the Virgin Mary, &c. If there were no history of the Middle Ages, or of modern times, if there were no methods of ascertaining what goes on under the thin or thick veil of chastity, we might believe the representations of our Lecturer. Unfortunately there are too many witnesses against him. The subject is extremely difficult to handle; but if Father McGillivray wishes for fair controversy on the subject, let him send an invitation to Rev. A. C. Gillies, Sherbrooke, St. Mary's, to meet him in any public assembly, and we venture to say that the invitation will not be overlooked." But all his private travesties of history will go for nothing so long as the public exposures of last year remain unanswered. To read in his *privately circulated* pamphlet of his generous "Compassion for Protestants because of the bad literature which circulates among them," is far too good a joke to be left in a *secretly printed* pamphlet—"To blush unseen and waste its sweetness on the desert air."

Yours truly,

A. C. GILLIES.

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(Mr. Gillies' Letters have been widely circulated, having been copied by several of our exchanges. An Australian paper came to us the other day with Mr. Gillies' Letters. Good!)—[ED. P. WITNESS.]

PAINFUL ILLNESS.*

MR. EDITOR.—On reading the very distressing intelligence that the "Letters" of the Rev. A. C. Gillies have been widely circulated and even copied by Australian papers, the Antigonish *Casket* has had a most severe attack of *Cholera morbus*, which, after several paroxysms rendered the gentleman (?) unconscious for a week. Dr. McGregor was immediately called in, and by the timely injection of a few pills of "Pious Fraud," and "Justifiable Lies," (which were considered "infallible remedies" and "sure cures" in the *Dark Ages*) wanted consciousness (not conscientiousness) was restored, the severe colic checked, and now to the great joy of all rioters, and enemies to Free Schools, and liberty of speech, the Hon. Minister of Injustice is likely to recover.

APPENDIX E.

ROMANISM VS. READING.

The following letter was published three years ago in an Ontario paper.

TRUTH AND ERROR.

"What saith the SCRIPTURE?"—Paul.
 "To the Law and to the TESTIMONY; if they speak not according to THIS WORD, it is because there is no light in them."—Isaiah.
 "If any man speak, let him speak as the ORACLES of God."—Peter.

To the Editor of the *Standard*.

DEAR SIR:—Pilate asked the important question, "What is Truth?" but showed his *insincerity* by running away before an answer could be

"On hearing that this pamphlet was to be published the unfortunate *Casket* has had another attack of that "Summer Complaint," and on seeing this pamphlet there is no doubt the poor *Casket* will go into frightful hysterics, and is likely ever after to be troubled with the King's Evil or St. Vitus's Dance. The *Casket* has been bitten by a road dog which has caught the disease while barking "in the shadow of the Vatican," and now the poor thing is suffering dreadfully from Free School and Free discussion phobia (Greek for fear.) In its ravings it says:—"You Protestants have no right to worship in your own churches as you please. We are divinely authorized to stone you, take possession of your meeting houses (not churches), burn you in effigies, and even put you to death as the very worst of criminals, for you are "heretics," you know; and therefore instead of keeping up a constant howl for so-called "rights," you should strip, cover yourselves over with sugar and cream, and then keep quiet, that we might all the easier "swallow you like a raw oyster." There is a pretty little animal, which at night sneaks round barn yards and hen-roosts, and from which all creatures with noses, except those that supply us with Pork and bristles, keep as far away as they possibly can, owing to the very disagreeable effect which its only means of warfare has on the olfactory nerve. Now this little spotted creature and the Antigonish *Casket* are so very much alike, that they should enter at once into partnership (if indeed they have not done so already) under the name of "*Casket & Co.*"

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given, lest the answer should not be in harmony with either his principles or practices. John 18. 38.—While only the rude and rough delight in a badly conducted argument, all educated people who are sincere in their search for *truth*, will not only ask the question, "*What is Truth?*" but will also wait patiently for an answer, and listen most respectfully to what every intelligent man may have to say in reply. Taking this view of the matter, I propose, if you have no objections, to give you a *truthful* and candid account of a friendly conversation which took place last summer, on board the steamer *Kingston*, between myself and a well educated Frenchman who had studied for the Priesthood in the Roman Catholic Church. Early in the morning of a charming day in July, soon after leaving Montreal, I was sitting on a good sofa in the Cabin of the *Kingston*, reading a copy of the Bible which I had found on the piano, when a tall and respectable looking man brought a chair and sitting opposite me, said, "Pardon me, sir, for interrupting; but I was just going to say, that you Protestants are great people for reading the Bible." "How do you know, sir, that I am a Protestant." "O, just by the fact of your reading the Bible." Well, I thank you, sir, for the high compliment you have paid to Protestantism; I wish we were more deserving of it. Having told me his name and position in the Romish Church, he said, "I think the Bible should be read only by the Clergy." What makes you think that? May I not be as educated a man as you are, and may not my head be as clear and my heart as clean as yours are, and therefore equally competent to understand it? "Well, but I study it more." How do you know? Besides, that is a *practical* point, and we can easily test it. "O, but we have the Holy Ghost." When, said I, the Pope makes a Bishop, the Bishop receives the Holy Ghost, who enables that Bishop to understand the Bible, and when that same Bishop makes a Priest, that Priest receives the same Holy Ghost, who enables him in turn to understand the Bible; but when that Priest baptises or confirms any person, that person receives the same Holy Ghost, who, instead of enabling the *layman* to understand the Bible, takes away his common sense, and converts *him* into such an arrant blockhead that he can not understand plain English! How does it happen that the same Holy Ghost makes one man *capable*, and another man *incapable* of understanding the Bible? By this time nearly all the cabin passengers gathered around us. Mr. L. said I, permit me to ask you another question. "Certainly," said he. Well, my question is this: If, on going to your post-office, I got a letter with your name plainly written on the back of it, opened it, read it, refused to give it to you, but assured you under pretense of friendship, that the reading of the letter would do you more harm than good, and that I would tell you all you needed to know of its contents; what would and could you do to me? "I both would and could send you to the penitentiary." Just so. Now, I said, the Bible is a letter from God to *man*, containing my Heavenly Father's last Will and Testament to me, and the man who keeps this letter from me is guilty of the very worst *felony*! Your Priests do in the *ecclesiastical* sphere, what, if they should dare do it in the *political*, would consign them to a state prison for many years! "Well, that is pretty hard," said Mr. L. "and all very clear, provided you can show that the Bible is addressed to the *people*." There is nothing plainer in the *Rule of Three*, said I, and immediately turned to and read Deut. xi. 18—22. Now, in accordance with the divine command to have both old and young thoroughly acquainted with God's word, did not Christ take for granted that the common people were in the habit of reading the Scriptures? Matt. xii. 3—5; xlx. 4; xxi. 16, 42. Did he not rebuke them for their ignorance of Scripture? Matt. xxiii. 23. Did He not commend them for obeying the divine order in Deut. xi. 18 and 19 verses? John v. 39. Does not the writer of the Acts of the Apostles commend the Bereans for having "searched

the Scriptures *daily*?" Acts xvii, 10, 11.—Whether to the Priests as such, or to the thoughtless in general, "Wisdom" speaks in the eighth chapter of Proverbs? Now look sharp, for if you take the *first* alternative, not only the *second, third* and *fourth* verses point in the other direction, but the *fifth* verse shuts you up to the conclusion that Priests are "simpletons" and "fools." Was Paul's first and famous Epistle not addressed to "all that be in Rome, beloved of God, called Saints," whether they were *clergymen* or not? Rom. I, 7. Did Paul not address his portions of God's Word to the Corinthians, and "to them that are sanctified in Christ Jesus, with all that in every place call upon the name of Jesus Christ our Lord"? 2 Cor. I, 2; 2 Cor. I, 1. Did not Paul address his Epistles to the Romans—Corinthians—Galatians—Ephesians—Philippians—Colossians—Thessalonians—and Hebrews? Did James not address his Epistle "to the twelve tribes"? Did John not address his second Epistle to an "elect lady and her children"? Was this "lady," a clergy-man? (Here the passengers laughed.) Did Jude not address his Epistle "to them that are sanctified by God the Father, and preserved in Jesus Christ, and called"? Did Luke not dedicate his Gospel and the Acts of the Apostles to the "most excellent Theophilus"? Was Theophilus a clergyman? Did John the Divine not dedicate the most mysterious Book in the whole Bible "to the seven Churches which are in Asia"? Rev. I, 4. Did not even Peter, whom you claim for your first Pope, address his *first* Epistle "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia;" and the *second*, "to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ"? If Peter was Pope, it is a very great pity his *pretended* successors are so much opposed to him, as to revoke his order to send the Gospel, without note or comment, "to the strangers scattered throughout" the provinces! Now, Mr. L., I have proved as clearly as it is that *three* and *three* make *six*, that your Priests do things in the *Ecclesiastical* sphere, which, if they should do in any other, would land them in the penitentiary, and consign them to public infamy for the rest of their days! "That's even so," said a passenger. After a long pause Mr. L. said:—"From those facts to which you have called my attention, it is quite clear that the Gospel is addressed to the *people in general*." Being anxious to take shelter in the strongest tower of the papist, Mr. L. said,—“Why do you Protestants who make so much of the Bible, not believe Christ when He says, “*This is my body*,” and be done with it?” We believe everything Christ says, I replied, but we do not believe what you put into His mouth and say for Him. He says, “*This is my body*,” but whether does He mean *representation* or *identity*? that is, whether does He mean that the thing which is *before* the word “is,” is *identical* with, or the *representation* of that which *follows* it? To say that Protestants do not believe what Christ says, is pure slander; and for a priest, or bishop, or pope, to say that Christ meant *identity*, and not *representation*, is just his *assertion* and *nothing more*! The assertion of a pope is of no more value or authority among intelligent people, than that of any other man who is equally well acquainted with the language of Scripture. In the passage “The seven good kine are seven years; and the seven good ears are seven years,” (Gen. xli, 26,) whether does the word “are” mean *representation* or *identity*? In Dan. vii, 24, whether does the phrase “the ten horns are ten kings,” mean *representation* or *identity*? In Dan. viii, 20, whether does the clause “the two horns are the kings of Media and Persia,” mean *representation* or *identity*? In Dan. 2, 38, whether is the “head of gold” *identical* with, or simply a *representation* of the King? In Rev. I, 20, whether *representation* or *identity* is meant? “The seven stars are seven angels, and the seven candlesticks are seven churches.” Whether does this mean *representation* or *identity*? “The ten horns are ten kings.”—“The waters are peoples,” &c.—“The woman is that

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great city." Rev. xvii. 12, 15, 18. Whether does this language mean *representation* or *identity*? Let us now consult Christ's *own use* of the same language, and see what *He* means by it. See Matt. xlii. 19-23. "He that soweth the good seed is the son of Man; and the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels." Matt. xlii. 37-39.—Now, if *in all these instances*, you admit that the word "is," or "are," means *representation* and not *identity*, on what authority do you affirm, that in the clause "this is my body," the word "is" means *identity*, and not *representation*? Do not exhibit the usual ignorance of your "cloth," by quoting John vi. 53; for every man of common intelligence knows, that, as that passage had been spoken *before* the institution of the Supper, it has nothing to do with the point in debate. Some of the Jews were stupid enough to take your *popish* and *cannibal* idea of Christ's meaning, but He corrects them in the 63rd verse. No wonder then that Dean Swift represents a spirit on guard in a certain region, as objecting to the admission of a Priest, on the ground that—

"A wretch so unclean
Who on Earth ate his God,
May in Hell eat the Devil!"

Here we all, even the Frenchman, enjoyed a hearty laugh, after which our young Priest began to charge Protestants with misrepresenting Roman Catholics in the matter of image-worship. Having shown that the absurd distinction made between *worship* and *adoration*, is only a vicious figment invented by the popish Church for her own convenience, to hide her departures from the *truth*, just as in her books of devotion, she has omitted the *Second Commandment*, and divided the *Tenth* into *two* in order to make up the number, I called Mr. L.'s attention to the *Second Commandment*, and said: Here you are forbidden three things,—(1) The *making* of any "images" or "likeness" of anything for religious purposes. (2) The *bowing down* of yourself to them; and (3) the worshipping of them. "*Thou shalt NOT MAKE*" them meets you at the very door. See Exodus xx. 4, 5. Thou shalt neither *make* them, nor *bow* to them, nor *serve* them, Deut. v. 8, 9; 2 Chron. xxxiv. 1-7; Ps. 78, 58, 59; Matt. iv. 10. Moreover, Mr. L., if you read the *Fourth Commandment*, you will see that *all* your "holidays" are forbidden—"Six days shalt thou labor, and do *all* thy work." While the *Fourth Commandment* forbids common work on the *seventh day*, it at the same time secures the remaining "*Six*," as *labouring days*, to the working man. The *permanent* taking away of any one of the "Six," and the appointing of it as a day on which common "labour" is *not* to be done, is as much a violation of God's Law, as is the performing of secular "work" on the "Seventh." If either the Divine example or word is good for the one thing, it must be equally good for the other. God *worked* on each of the *six*, but He *rested* on the *seventh*; and hence the commandment is,—"*Six days shalt thou labour, and do all thy work, but on the seventh thou shalt not work.*" Exodus xx. 8-11; Deut. v. 12-14.—Mr. L. here admitted that my logic was unanswerable, and that he had never taken such views of the subject before.—"But," said he, "here is where our Church has every advantage: *Her Clergy have Apostolic Succession.*" Mr. L., permit me to say, that, besides *your* clergy, there are *other* Ecclesiastical simulators in the world, who jabber about Apostolic Succession, to the great amusement of those who take God's Word for their supreme guide in religious matters. The office of an Apostle, *as such*, was to testify to the *resurrection* of Christ. Acts 1. 22; 11. 32; iv. 33. Three credentials were necessary to constitute an Apostle,—(1.) That he had seen the Lord Jesus *in person* after His resurrection, Acts ix. 27;

1 Cor. ix. 1; xv. 8. (2.) That he had his authority, not by or through man or men, but directly from Christ Himself, Gal. 1. 1; and hence the very word *Apostle*—from the Greek *Apostello*—means literally *sent from*—that is, *from Christ Himself*. In Galatians I. 1, *succession* in the Apostolic office, is expressly denied. (3.) That the claimant be able to perform miracles, 2 Cor. xii. 12. Have those who foolishly claim "Apostolic Succession," any one of "the signs of an Apostle"? If they have not, then they are so many impostors who ought to be scouted by all honest people. The man who claims to be a successor of the Apostles in their *Apostolic* capacity, ought to be sent for two or three years to some good Sabbath School, to learn the A. B. C. of Christianity. The Apostles had and have faithful and successful successors in their *ministerial*, but none in their *Apostolic* capacity. The fact of the *resurrection* of Christ having been once established by so many reliable "witnesses," the *Apostolic* office ceased to exist in the Church when those "witnesses" died; just as the *priestly* office disappeared at the death of the *Great Victim*. I challenge any living man to show me one passage of Scripture in which the term "Priest" refers to an officiating human officer, as such, in the Christian Church. In the sense that we can approach God for ourselves, *all believers* are "priests," Rev. 1. 6; and in any other sense Christ alone is the only Priest now in the Catholic Church of God, Heb. 3. 1; Eph. 2. 18; John x. 1 and 9; xiv. 6. "But," said Mr. L., "Christ gave Peter a supremacy over all the other apostles, and our Popes are the successors of Peter." In that bold assertion, Mr. L., there are four assertions implied, namely,—(1.) That Christ gave to Peter a supremacy over all the others; (2.) that it was Christ's intention and appointment that Peter should have successors to whom this supremacy would descend; (3.) that Peter was Pope in Rome; and (4.) that your Popes are the successors of Peter, possessing his supremacy. Now, Mr. L., as the strength of the entire chain must be measured by that of the weakest link in it; so, if you fail to prove any one of these assertions, your whole cause is ruined beyond recovery. As a house built upon four pillars will come to the ground the moment any one of these pillars is removed; so the Church of Rome, built as it is on the above four assertions, becomes logically ruined the moment any one of these four assertions is shown to be contrary to the stubborn facts of Sacred History. Now, never mind the assertions of interested parties; let us look at *facts* which are "stubborn things." For Peter's supremacy, you refer me to Matt. xvi. 18, 19. But if you read on to chapter eighteenth and 18th verse, and then if you look at John xx. 22, 23, you will see that whatever authority was given to Peter, was given also to all the rest, Matt. xxiii. 8. Peter was only an ordinary member of the first Council or Synod held in Jerusalem, Acts xv. 7. It was James, not Peter, who summed up and then gave the decision or "sentence" of that Synod, verses 13 to 19. Do not refer to Gal. 2. 9, for there again James is put *before* Cephas or Peter; and besides, if you read on to the eleventh and following verses, you will see that poor Peter blundered so egregiously, that Paul *publicly* "withstood him to the face, because he was to be blamed." Gal. 2. 11—14. Such are the *facts* of sacred history on the *first* point, and they plainly prove that poor Peter was neither *infallible* nor *supreme*. Now, one of the pillars is gone, and therefore the whole building must fall. By showing that no supremacy was given to Peter, which was not given to the others, the *second* assertion is ruined along with the *first*, and therefore the house rests on only *two* pillars,—I would not like to be either *inside* or on the *garret!* Well then, as to the *third* pillar. Was Peter ever in Rome? Paul wrote a long and doctrinal Epistle to the Congregation in Rome. Would he dare do such a thing without either consulting or addressing it to the Pope? Instead of addressing his letter, "To all that be in Rome," &c., the address would be "To His Holiness Pope Peter," &c., on the wild

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supposition that Peter was Pope there. At the end of that Epistle Paul devotes a whole chapter to the sending of compliments to his acquaintances in Rome, *but he never once mentions Peter*, and therefore it is morally certain that Peter was *not* there. That up to the year of our Lord 60, Peter was not in Rome *in any capacity*, is plain enough from the above facts; and that he could not have been there in any *ecclesiastical* capacity, is equally plain from the fact, that he was sent by the Church as her missionary to the *circumcised Jews*, while Paul was sent to the Gentiles, Galatians 2. 7, 8. For Peter, therefore, to go to Rome, in any *ecclesiastical* capacity, would be to leave his field of labor, and prove *unfaithful* to his trust. Now, as to the *fourth* and *last* pillar, Is the present Pope the successor of Peter? Impossible! for (1) the Pope is a rich man of millions,—but Peter was a poor fisherman, Matt. 17. 24—27; (2) the Pope by becoming an *Ecclesiastic*, became *rich*,—but Peter by following Christ, became *poor*, Matt. xix. 27; (3) the Pope receives homage from the Romans,—but Peter was perfectly shocked at its being offered to him, and would not receive it, Acts x. 25, 26; (4) the Pope claims to be “King of kings,” a *temporal Monarch*,—but Peter claimed to be only “an *Elder*,” 1 Peter v. 1; (5) the Pope will neither preach the Gospel nor leave Rome, *if he can help it*,—but Peter preached all over Palestine, Acts 2. 14; (6) the Pope countermands Peter’s orders, opposes him out and out, and *mathematizes* him for having circulated the Scriptures, without note or comment, and forbids, so far as *he can*, the free circulation of God’s Word,—but Peter addressed the Gospel “to the strangers who were scattered abroad,” 1 Peter 1. 1; (7) the Pope receives pay for divine gifts,—but Peter would not accept them when offered to him, Acts viii. 18—20; (8) the Pope is under a vow to “exterminate heretics to the best of his ability”—that is, all those who will not submit to *him*,—but Peter recommended the opposite course of conduct, 1 Peter 2. 21—23; (9) the Pope *curse*s the King of Italy,—but Peter advises “a more excellent way,” 1 Peter 2. 17; (10) the Pope is a *very old bachelor*, and will not allow any of his clergy to marry,—but Peter was a *MARRIED MAN*, Matt. viii. 14, 15; Luke iv. 38, 39; [11] the Pope is [so he says himself] *INFALLIBLE*,—but Peter was a great blunderer, Matt. xxvi. 73, 74; Gal. ii. 11; and [12] in 1848 the Pope fled for his life, and went from Rome to Gaeta hid among grocery boxes,—but Peter would far sooner die than do that, Acts iv. 13—20. If the first Pope was a married man, why is the last an old bachelor? Matt. viii. 14, 15; Luke iv. 38, 39; 1 Cor. ix. 5. Now, what has become of “Apostolic Succession”? Why is the name of the head-officer of your Church, never once mentioned in God’s Word? “Pope” is from the Latin PAPA, father; and Christ forbids you calling any one of your clergy by such a name, Matt. xxiii. 9. There was no supremacy given to Peter that was not given to the others—Peter was never Pope in Rome, and the Pope, whose antichristian title can not be found in the Bible, is not a successor of Peter.*

Your Church, Mr. L., is a huge imposition, “forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of those who believe and know the truth,” 1 Tim. iv. 1—3. Your “Confessional” is perfectly infamous.† You

*According to Baronius, Anastasius and Paulus Diaconus the Bishop of Constantinople held the supremacy until the 7th Century, when it was bestowed on the Bishop of Rome by the Roman Emperor Phocas, who was a usurper, a tyrant and a murderer! *Mosheim*, pp. 245-6.

†The *Edinburgh Weekly Review* says: The criminal statistics of Scotland have most important bearings on the comparative social value of Romanism and Protestantism. The results, briefly told, are that out of a total of criminal committals in Scotland amounting to 34,182, no fewer than 10,740 of these, or close upon one-third, were connected with the Roman Catholic section of the church. That is, while the Roman Catholics of Scotland comprise but a little more than one-twelfth of the population, they supply nearly one-third of the committals for crime. One committal, in other

know the questions put to all women there. I know them, for I have them in Peter Dens' own language,—and they are fit only for the Bar-room and the Brothel! Your Church is guilty of the blood of *fifty*—two millions of the human race! Rev. xvi. 5, 6; xvii. 1—6; xviii. 24. Every conscientious Protestant who knows the persecuting spirit, the exclusive dogmas, and the bloody history of popery, will “come up to the help of the Lord” against this “mystery of iniquity,” this “man of sin, the Son of Perdition, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming: even him, whose coming is after (according to) the working of Satan with all *power* and *signs* and *LYING WONDERS*,” Judges v 23: 11 Thess. ii. 3—12. Mr. L. and myself conversed together, and afterward parted from each other, in a very friendly manner, and we have not met since that day. He was a pretty fair scholar, a perfect gentleman, and I believe, a sincere christian, though sadly befogged in the antiscriptural and senseless mummeries of the Great Apostacy.

Yours truly,

A. C. GILLIES.

A CONTRAST.

A Roman Catholic paper published in New York furnishes the following testimony to the difference between the Methodists and the Roman Catholics as to the intelligence of the people:

“The sales of the Methodist Book Concern amount to nearly ONE MILLION DOLLARS PER ANNUM—a sum more than equal to the receipts from all the Catholic books published in the United States by the English Catholic publishing houses of Boston, New York, Philadelphia and Baltimore. Then look at the circulation of their Sunday school papers—304,000 copies of *one*—while with us the *Young Catholic* has only reached 154,000 copies, and the other two or three papers do not reach to 3,000 each; yet be it remembered, THE CATHOLICS NUMBER TWICE AS MANY AS THE METHODISTS. Within the last three years leaving out school books and a few controversial books, one could count on the fingers of one's two hands all the Catholic books within a year after publication, which reached a *bona fide* sale of 1,500 copies. After the first year they circulate at the rate of 250 per year, hardly enough to pay interest on the capital invested. They often without money, and those that have the money are too often without the taste for reading.”

The boasted schools of the Roman Catholic Church rarely produce scholars or eager readers. It is the blindest folly for Protestants to send their children to Romish institutions with the hope of gaining useful instruction or cultivating high tastes.

GET RID OF THE BIBLE.

Three Roman Catholic Bishops gave this advice to the Pope on the day when consulted as to the mode of strengthening the Church of Rome:

“words, takes place out of every twenty-seven Roman Catholics, while in the Protestant section (from which the infidel, the profane and the vagabond are not eliminated, as they should be for a proper comparison) the proportion is one committal for 122 persons. So that in fact the Roman Catholics give us 10,749 Criminals, while in the general average of crime all over the country they should send out only 2,320.—Father McGillivray, what about the “Holy Confessional”?”

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"Lastly, of all the advice we can give your Beautitude, we have reserved to the end the most important, viz.: That as little as possible of the Gospel (especially in the common tongue) be read in all countries subject to your jurisdiction. The little which is usually read at mass is sufficient, and beyond that no one whatever must be permitted to read. Whilmen were contented with that little, your interests prospered; but when they read more, they began to decay. To sum all: that Book is the one, which, more than any other, has raised against us those whirlwinds and tempests, whereby we are almost swept away; and, in fact, if any one examines it diligently, and then confronts therewith the practice of our Church, he will perceive the great discordance, and that our doctrine is utterly different from, and often contrary to it; which thing if the people understand, they will not cease their clamour against us till all be divulged, and then we shall become an object of universal scorn and hatred. Wherefore even those few pages must be put away, but with considerable wariness and caution, lest so doing should raise greater uproars and tumults."—Imp. Library at Paris, fol. B. No. 1,038, vol. ii, pp. 641—640; also Brit. Mus. 7, c. 10, 11, *Frasculus Rerum*, Lond, 1690 fol.

[The pope was Julius III., and the document bears date—"Bologna, Oct. 23, 1553." The genuineness of this extract has been verified by reference to the original in the library of the British Museum.]

"This is the worthy Pope who was scarcely seated in the Papal Chair when he bestowed the Cardinal's Hat on the keeper of his monkeys, a boy chosen from the lowest of the populace, and who was also the infamous object of his unnatural pleasure." *Mosheim*, page 612. But the "Infallible" Pope Alexander VI. was far worse, for he kept a private brothel for his own use! He and his son died of poison which they had intended for others. Popes had sons in those days, and if they have no sons now, will Father McGillivray tell us the *reason why*? And still those infamous men (And I have mentioned only a specimen of many) were all "the *infallible* vicergerents of God"!—*D'aubigne*, Vol. I., Chap. III., and *Mosheim*, pp. 534-5 where R. C. historians are quoted in support of the above.

The "infallible" Pope Innocent VIII., who died in A. D. 1492, "had lived so shamefully before he mounted the Romish throne, that he had sixteen bastards to make provision for"! *Mosheim*, p. 534, note 4. And yet this infamous libertine was both "Innocent" and "infallible"! Anthony Gavin, a Spanish priest, and for many years a "Holy Inquisitor," says:—"Pope Paul III., in the third year of his papacy, granted a decree for publicly licensing brothels * * * In the days of this Pope there are said to have been 45,000 prostitutes in Rome, and besides the amount of the annual license, which each woman took out for the privilege of prostitution, the 'church' received a part of their weekly income"! (See Mr. Gavin's "*Master Key*," Having lost the book last summer, I am unable to give the page.) Agrippa, a R. C. writer says:—"Amongst all the lustful men of these latter times, there was none more famous (infamous, rather) than Pope Sixtus IV., who built in Rome a public bagnio, in which, after the example of Heliogabalus (an infamous Roman Emperor who flourished in the third century), he kept multitudes of buxom courtizans, with whom he furnished his friends and followers, gathering by this merchandise no small advantage to his treasury." Yet he was "infallible," you know! Anthony Gavin, in his "*Master Key*," says: "A priest made his dying confession to myself, in which he acknowledged that for twelve years he belonged to a club of priests, six in number, re-

siding in adjoining parishes. Each priest, he said, had a list of the handsomest women in his parish, and when another priest wanted to see any of them, the priest of the parish sent for her to his own house, *under some religious pretext!* I must not quote any more. But still, you know, those priests were "Successors of the Apostles," fully commissioned to pardon sin, and divinely appointed to guide people to Heaven!! In "*The Key of Paradise*," a R. C. devotional book, approved by Bishop Kendrick of Philadelphia, there are *ten* questions for the "Confessional," which I cannot transcribe into these pages. "*The Path to Paradise*" is no better. William Hogan, for many years a priest in Albany, N. Y., says: "The Roman Catholics of Albany had, during about two years previous to my arrival among them, three Irish priests alternately with them, *occasionally preaching, but always hearing confessions.* I know the names of these men. One of them is dead, the other two are living, and now in full communion in the Roman Church, still saying mass and hearing confessions. As soon as I got settled in Albany, I had of course to attend to the duty of hearing confession, and in less than two months found that those three priests, during the time they had been there, were the "fathers" of between sixty and one hundred children. Many of these children were of married women, who were among the most zealous supporters of these vagabond priests, and whose husbands and brothers were ready to wade, if necessary, knee-deep in blood for the holy, immaculate and infallible Church of Rome." As well as I can remember just now, it was in 1851, that a fat "Successor of the Apostles," in Guelph, Ontario, disinterred the body of a child, and sold it to a medical doctor, because the father was unable to pay his "Reverence" his exorbitant fees! Could all the devils in Hell, boiled down into one and then put into the shape of a priest, beat that? The doctor having paid the priestly brute, handed the body of the child gratuitously over to the poor father. And yet, upon pain of eternal damnation, we are ordered to believe that those ignorant, lazy, well-fed, fat and filthy libertines were "holy Fathers" and divinely appointed "Successors of the Apostles" to "show unto us the way of salvation," and that without their interference and consent, neither man, woman, nor child, in those communities, however pious and pure, could be a member of the Church of God or be admitted into the heavenly Society! Whoever can believe such arrant blasphemy must be left to that "strong delusion" which prefers a lie to the truth. 2 Thess. 2, 11.—Like every other serpent, Popery, though bruised at the head, is quite vigorous at the other end *until sundown*, and then the viper will die all over. The once rising and brilliant sun of popish priest-craft is already in its western horizon and sinking fast. May it soon go down to rise no more, that the millions now bewildered by its false light, may find their way to the only Mediator, and then rejoice in "the simplicity that is in Christ"! 2 Cor. 11, 3. The Master saith, "Surely I come quickly.—Amen." And let every free soul and loyal heart respond,—Even so, come, LORD JESUS, our only PRIEST, our only MEDIATOR and our only INFALLIBLE TEACHER, SHEPHERD and GUIDE through Grace to Glory!"²

²The Pope in an Allocution delivered on September 20th, 1874, is guilty of the following net of gross idolatry:

"Let us uplift our hearts towards the mountain and profit by the example of strength given to us by the Immaculate Virgin who will proportion our burden to our strength. Oh! yes most Blessed Virgin, I pray for myself and all those who are here and for all who are united with me. I beseech you to help us at this moment and to make us strong and firm in our resolutions. We pray you to assist us at our death, and when our lips, cold and trembling, pronounce your name in an expiring voice, do you and your chaste Spouse receive our souls." See New York and Brooklyn (Roman) *Catholic Review* for October 24, 1874. "Immaculate Virgin"—That Mary had a "Saviour" and was therefore a sinner is plainly taught us in Luke 1, 46-7. See the foot of page 29 of this pamphlet where we learn from another Allocution that Mary

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THE POPE ARRESTED AND POKERY IDENTIFIED.

(1) What the Holy Spirit hath said the Pope and Popery would claim to be: "That man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped,—so that he as God sitteth in the temple (or place) of God, showing himself that he is God; forbidding to marry, and commanding to abstain from MEATS," 2 Thes. 2, 3, 4; 1 Tim. 4, 3.—(2) What the Pope and Popery claim to be: "The Pope is of such dignity and highness, that he is not simply man, but, as it were, God, and the Vicar of God. Hence the Pope is crowned with a triple crown as King of Heaven, of Earth, and of Hell. Nay, the Pope's excellence and Power are not only above heavenly, terrestrial and infernal things, but he is also above angels, and is their superior; so that if it were possible that angels could err from the faith, they could be judged and excommunicated by the Pope. The Pope is, as it were, God on earth, the *only Prince*, of the faithful, the greatest King of all kings, possessing the plenitude of power, to whom the government of the earthly and heavenly kingdom is intrusted." From Ferrule's "*Bibliotheca Prompta*," a book of great authority among papists.—(3) Now gather all the ecclesiastics and creeds on earth into one crowd, put the above descriptions into the hand of the most stupid policeman in all Christendom, then tell him to identify and arrest the parties thus described, and he will have no difficulty in detecting the criminals. We respectfully ask the Roman Catholic reader to name any ecclesiastic and creed on earth to whom and to which these descriptions can by any fair and honest possibility be applied, *—excepting the Pope and Popery*; and therefore the Pope is "that man of sin, the son of perdition," and Popery is a "mystery of iniquity," abounding with "doctrines of devils." See 2 Thess. 2, 1-12. 1 Tim. 4, 1-5.

"commands" the Saviour! That this, like every other distinctive doctrine of Popery, is infallibly unscriptural, see John 11, 4. In the above Allocution, quoted from the R. C. Review, it is really amusing to hear the poor old ignorant Pope saying that Mary "climbed the steps of Golgotha." Were the Pope to study a little Topography, he would learn that there were no "steps" to be climbed! Golgotha or Calvary was not a "Mount." The Pope, like a badly bred boy or dirty urchin in the street, calls Gladstone by the nickname—"an intoxicated viper"! The poor old man blunders in Bible Topography and good breeding, and yet we are told that he is "infallible"—that he can not err! All this is perfectly refreshing!! "The Mother of God"—says the Pope! Now the human nature of Christ had a mother, but is it not perfect blasphemy to say that GOD has a mother?

While conversing with a very intelligent French Roman Catholic on Christ as the *only* Mediator, he said: "We have the true Mediator in the heap somewhere, but hardly had Him." How true!—N. B. Mr. Corrigan, whose murder is referred to on page 88, had been a Roman Catholic. Hence the pious venom of "the faithful."

said, had a list of the other priest wanted to refer her to his own house, many more. But still, the Apostles," fully com- to guide people to devotional book, ap- are ten questions rbe into these pages. ogan, for many years al among them, three preaching, but always men. One of them is communion in the onfessions. As soon tted to the duty of found that those three re the "fathers" of here of these children were zealous supporters of l brothers were ready the holy, immaculate can remember just Apostles," in Gneph, it to a medical doc- riveness" his exor- oiled down into one t? The doctor hav- of the child grati- on pain of eternal ignorant, lazy, well- and divinely ap- unto us the way of and consent, neither ies, however pious od or be admitted into ch arant blasphemy prefers a lie to the ent, Popery, though end until sundown, sing and brilliant sun horizon and sinking the millions now be- the only Mediator, "!" 2 Cor. 11, 3. The n." And let every e, LORD JESUS, our FALLIBLE TEACHER.

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