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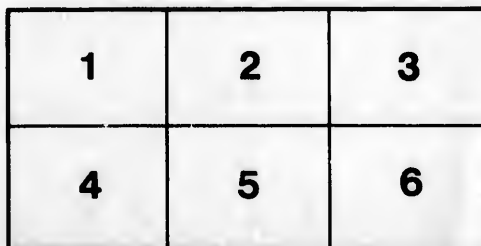
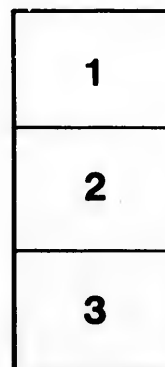
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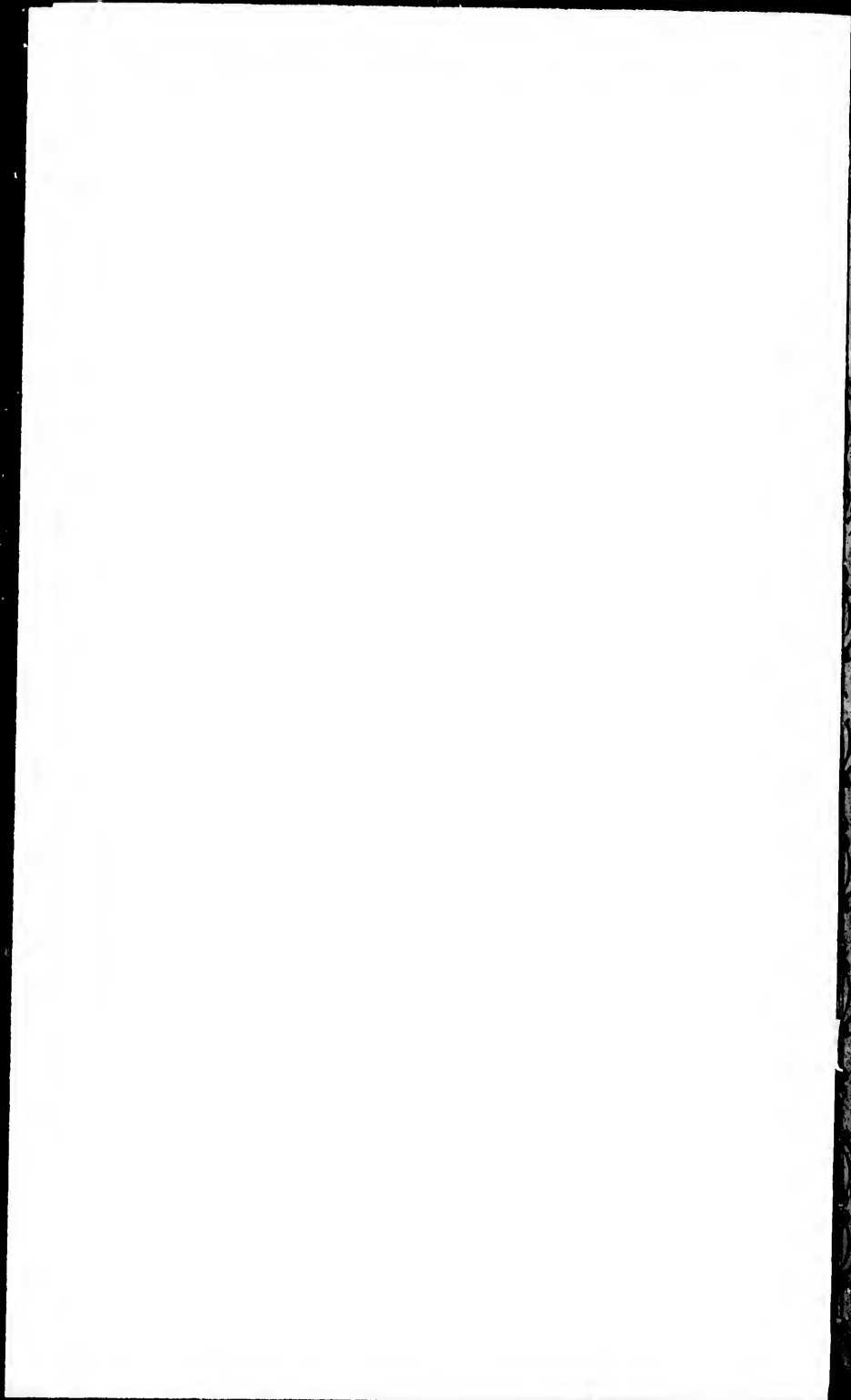
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OBSERVATIONS

ADDRESSED IN

A SERIES OF LETTERS

TO THE PROFESSORS OF THE

ROMAN CATHOLIC FAITH,

BY

EXPOSTULATUS.

"COME NOW, AND LET US REASON TOGETHER."—ISAIAH.

QUEBEC:

PRINTED BY R. MIDDLETON, ST. PETER STREET.

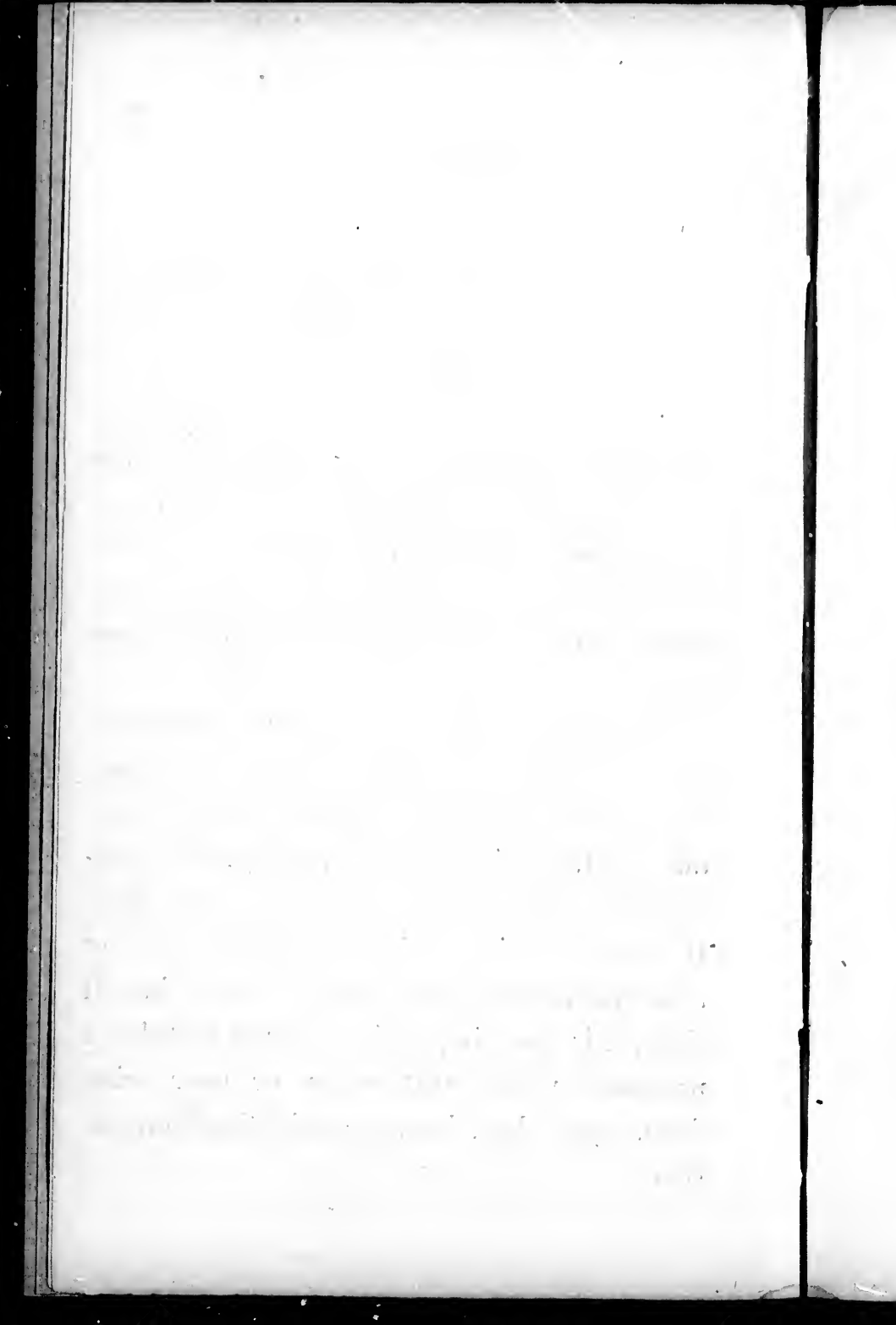
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PREFACE.

THESE Letters were originally published, as many are aware, in the columns of the "Quebec Gazette." Their writer believed that a grave necessity existed for their appearance in the first instance; and now, in deference to the judgment of many of his friends, embodies them in the connected form of the pamphlet; that by possibility, a more patient and serious attention may be given to the subjects on which they treat.

"Peace on earth; and good will to man;" are the precious boon of the Gospel of Christ; but the writer of these Letters is widely mistaken if Romanism does not exert on it a counteracting influence of fearful power and effect. If wrong in this conviction, the advocates of that system can shew him his error; but if right, it is their imperative duty to abandon a profession which must sooner or later bring down upon them heaven's weightiest indignation.



OBSERVATIONS

ADDRESSED

TO THE PROFESSORS

OF THE

ROMAN CATHOLIC FAITH.

LETTER I.

Necessity for caution—Expostulatus a Protestant—Protestants not Slaves—Protestantism liberty—Romanists have more liberty under Protestant Governments than under their own—Men responsible for their own acts—Gavazzi's language not foul—Gavazzi more influence in Rome than the Pope—The Pope and his Hierarchy should give up political intermeddling.

To the Editor of the Quebec Gazette.

SIR,—With your permission, I would address some frank and friendly observations to my fellow-citizens of the Roman Catholic faith.

“I speak as to wise men: judge ye what I say.”—ST. PAUL.

The events of the last few weeks have produced an excitement that may possibly lead to very undesirable consequences, if, in addition to their natural influence, misrepresentations are industriously circulated and unreflectingly received. Of this, allow me to suggest the propriety of all due caution. Let nothing be believed—much less acted upon—but after mature consideration. A wrong step may induce scenes which every man of any sensibility would most deeply deplore.

As a Protestant—which I profess to be—I do not address you because I believe that any circumstance by which Protestants in this province could be affected are such as to compel a servile submission to their Roman Catholic fellow-countrymen; nor even to constrain them for a moment to pause in asserting and maintaining their rights. *To assert them they will, no matter when, where, or how; and to maintain them they are prepared, be the cost what it may. British Protestants will never make slaves; nor tamely submit to be made such.* This I write calmly and considerately, and could I believe Protestants otherwise minded, I would despise and renounce alike them and their principles.

While I wish every Roman Catholic to receive this, I feel authorized to demand its admission by referring to our antecedents, even from the time that we were compelled to assume the distinctive appellation of PROTESTANT to the present. *Protestantism* is but another name for LIBERTY. Liberty to all who are capable of enjoying its blessings, and using them without detriment to his neighbour, of whatever rank or profession; and any instance in which this principle has been imperfectly exemplified, we do not hesitate to say, it has been no less a compromise of its character than it may have been injurious to those on whom the failure has fallen.

Our position is high and impregnable, as, pointing to the civilized world, we ask—Have not Roman Catholics infinitely better treatment from Protestants in countries where they predominate, than Protestants have from Roman Catholics where they rule? yea, have not Roman Catholics better institutions, greater freedom of action, and vastly more comfort and security under Protestant Governments than under their own, not excepting that of the Pope? This, I aver to be a fair appeal, and inasmuch as the obvious difference arises from the legitimate influence of the principles which we severally avow, is it not a reason why Catholics should fully and confidently co-operate with Protestants in working out what is so divine, because so fair and equitable; and at once to silence every unprincipled scribbler, who, for nefarious purposes, endeavours through the public prints

to arouse within your breasts jealousies and deadly animosities towards your Protestant fellow-citizens?

I will not for a moment say that no instance of injustice has ever been perpetrated by Protestant individuals or governments on Romanists. I believe there have been many. But I will say, and defy successful contradiction, that all such have been in direct opposition to true and legitimate Protestantism—which inculcates *the doing to others as we would they should do unto us*—and the better understanding of which is working a firmer basis for all objects of truth and liberty. This we write of the Protestant world generally, but what may we not say of Quebec and Montreal? Have Romanists been treated by their Protestant neighbours otherwise than kindly and respectfully? Certainly not; and give to Protestants the rights they freely concede to you, and such will continue to be their treatment of you.

You objected to the coming of Gavazzi to lecture in Quebec and Montreal; and because he did come, you raised a riot—at once disgraceful and deadly. Did Protestants thus treat Dr. Brownson? Does not their conduct contrast most honorably for themselves and Protestantism, when viewed by the side of yours? We are compelled to cast the odium of the riot upon you, because we hold that *every man is morally responsible for whatever evils are perpetrated which he had the power to prevent*. You, especially aided as you ought to have been by your clergy, could have prevented the whole, but you did not; which, taken together with the fact that no becoming denunciations have yet come from your press, your priests, or your laity, forces us to lay the whole at your doors.* The time has come, be assured of it, when on all matters affecting our individual or public interests, a larger amount of independence of thought and action is imperative upon Roman Catholics as well as Protestants; and that our conduct should be regulated more by *a sense of personal responsibility both to God and man* than it has been heretofore. The doing wrong

* How forcible is this conclusion especially when viewed in the light of more recent doings.

at the bidding of another—be he priest or peasant—is no exculpation before any tribunal, whether it be human or divine.

You say it was an insult to you as Roman Catholics, that Gavazzi was brought into Quebec and Montreal to lecture. But why? Because, you add—"his language was foul and untrue." We positively deny that his language was foul. This is a slander on the man and on us his hearers, which we have a right to complain of. Protestants, generally, have too much self-respect to countenance foul and improper language in public lecturers whom they patronize. This slander you have raised for an unworthy object, and we advise you, for your own sakes, to abandon it. You say further that his statements were untrue. Prove them so. We have an interest, as well as you, in the truth or falsehood of such statements. For our sakes, as well as for your own, set about a refutation of his lectures at once. That your writers in the papers which your clergy control, are endeavouring to do so in a way quite their own, we are aware, but then you know full well that such a style of argument and defamation is far more likely to damn the writer and his cause, than the object he professedly aims at.

Is it untrue that until lately Gavazzi was a Roman Catholic monk? Is it untrue that one of his principal reasons for renouncing Romanism was its unrelenting and incurable tyranny? Is it untrue that his countrymen hail him as a patriot and a friend, whom, in despite of Pope, Cardinal, Bishop or Priest, they would now receive with open arms?

Which, let me ask you, would be the safest, not to say the most influential, man in Rome—the Pope or Gavazzi—if foreign bayonets were removed? What, we demand, must any thoughtful and reflecting man think of a policy which has reduced a country to such a condition that its ecclesiastical head has to be protected against its own people by French soldiers? The conclusion is inevitable, the whole policy is radically and fearfully wrong, and every Romanist should feel a personal interest not to palliate or cover it, but to change

or destroy it. Let your Pope and his hierarchy give up their political intermeddling, and all idea of secular rule—a thing they have never done right—and, attending exclusively to their proper and only duties,—the government of their church and the salvation of sinners—they will earn to themselves a better influence over their own people, and a higher status in the estimation of those who dissent from them in name and faith.

Purposing to resume my pen soon on this deeply interesting subject, let me hope that in a spirit of candour you will consider what is now before you, as, be assured, your real welfare is the sincere desire of

EXPOSTULATUS.

Quebee, 5th July, 1853.

LETTER II.

An important reason for writing—Romanists should reciprocate—Greater independence of thought and action called for—Priest's conduct in France, &c.—Gavazzi should have been heard by both Romanists and Protestants—Extracts from the *Moniteur*—Lower Canada members in priestly dread—Romanists, professions confronted by their fears.

"I speak as to wise men; judge ye what I say."—ST. PAUL.

As intimated in the closing remarks of my previous communication, I resume my pen and subject. Mutual interests in this the country of our adoption, is one of my principal reasons for doing so. The prosperity of our common country is an object of common concern, and should be mutually, intelligently, vigorously, and if possible, harmoniously prosecuted.

But is this at all likely to be the case if you demand every liberty you believe to be yours, but pertinaciously refuse to Protestants what they as truly believe to be theirs? Impossible! What if in addition to Protestants bringing in a Gavazzi to lecture in return for your having brought in a Brownson, they should resolve upon having a religious procession on a Sabbath day through this city; that with banners flying and a large concourse of people they perambulated the streets just as you were going to your places of worship; and, much to your annoyance and interruption, ringing every bell on their churches, and sometimes so astounding you with their noise as to prevent you from prosecuting your worship as you were wont to do? What, I ask, would you say and do under such circumstances? Why, judging from the past, you would resolve, if peaceable means would not do—should you even have patience enough to resort to them—to take the law into your own hands, and riotously accomplish your object. And yet for years Protestants have suffered from your annual procession; thronging up their principal thoroughfares, and otherwise interrupting them in the peaceful and

conscientious observance of the Lord's Day. This they have forbearingly endured, not from a tame spirit of submission, but that of a desire to live peaceably with you as much as possible. I now refer to it to shew you how different the spirit animating a Protestant community from that which animates a Roman Catholic. Which looks the most Christian?

I have said that the time has come, be assured of it, when on all matters affecting our individual or public interests, a larger amount of independence of thought and action is imperative upon Roman Catholics as well as Protestants; and that our conduct should be regulated more by *a sense of personal responsibility to God and man*, than it has been heretofore. I say so still; and no man that has any apprehension of that movement of progress which characterizes the present day, but will perceive that he who does not freely exercise his mind and conscience on his own account, will be left behind in the march, wrapt up in his nutshell of bigotry and superstition.

The world is starting up, and opening wide its eyes to every thing that either promotes or retards its progress in liberty and general improvement. Clearly is it perceiving that the policy which your church pursues is a barrier which must be dealt with. Well does it know that the ruler who now has his heel on the neck of France, never could have achieved such an object but for your priesthood. Amazed has it stood to see a class of men one day amongst the most active in rearing and blessing trees of liberty, and on the next assisting to tear them down; and to fasten a yoke on a chivalrous and noble nation which now makes her a proverb and a bye-word to all the world. Was it for France's good that your priesthood enabled Napoleon, the tyrant and dissembler,* to extinguish her last spark of

*It is very probable that since the above was written, a different opinion has been formed by many of this remarkable man:—One much more flattering to himself and his friends. But it is clear that he has entered upon another line of policy; your priesthood are not now about him as formerly; while he has actually broken with some of them. He will yet teach your hierarchy a lesson after the example of his uncle, or I am much mistaken.

liberty, by proscribing her press, and with it any thing approaching to freedom of speech or debate? Surely France neither demanded nor deserved such a service at their hands. Poor France! thou wilt rise again, but not by thy priesthood.

Look at Austria, Spain, Portugal, and Italy. What policy has conducted these nations to their present state of abjectness and poverty? The very same which would soon sway the councils of this fair province, but for that independence of thought and action of Protestants,—which you will not understand, but at the nod of a deeply interested fraternity, rise furiously to smother and destroy. Why have Protestants desired to hear Gavazzi? for reasons which you ought still more deeply to feel and resolutely to act under. He comes from a country which the policy of your clergy has crushed into the dust. Noble Italy! once the brightest star of the whole earth! what art thou now? This Gavazzi ought to have been permitted to tell to every Roman Catholic and Protestant in this whole province. This, every Rome Catholic priest or peasant ought to have been prepared to controvert or to receive. What made him what he is? He stands above suspicion—a man of honour:—a man of truth. Craven spirits may try to write him down—they might as well try to stop the tide. The condition of his country—and what has reduced it to that condition—and the brave and fearless spirit which he and others have displayed to rescue it, have taken hold of the public mind, so that you cannot destroy his influence, nor divert that stream of sympathy which sets in upon him and the object which he advocates with so much mind and heart.

We all—Protestant and Romanist—have a large interest in the subject. The policy under which the Continent of Europe groans is spreading here. Do you doubt it? Then look at the accessions which your Church is making in property and power. Look at the subserviency of your representatives in Parliament to priestly rule and domination. From various sources has it come to the ears of him who now addresses you—and to many others—that your representatives, when conversing with

their Protestant fellow-members on the acts of incorporation for which your clergy are so intent, have said—"we believe as you do on these subjects, but it would not do for us to say so." An extract from the *Moniteur*, because of its bearing on these remarks, is worth my transcribing and your reading:—"We must call the attention of our readers to the fact that Mr. Brown, on the day of prorogation of Parliament, has given notice that he would introduce, at the next session, a bill to abolish tithes and compulsory taxes for ecclesiastical objects in this Province. Mr. Brown, as an enlightened man, understands the incalculable harm done to religion by a system of coercive laws, instead of the voluntary system, which alone produces conviction and good will. Mr. Brown wants, with civil liberty, also the liberty of conscience, which is the highest degree of civilization. And this is the reason why he is called fanatic, as if the fanatics were not our legislators of Lower Canada, who are constantly wishing to lay a sacrilegious hand upon the liberty of conscience. Mr. Brown has been the most devoted advocate of the *censitaires* of Lower Canada, when he urged the abolition of the Seigniorial Tenure at any cost. Our members did not support him. They want only to maintain and even multiply abuses. *Habitans* of Lower Canada, know your friends! If your delegates have not the courage to uphold your interests, address yourselves to members from Upper Canada."

But why should inhabitants in Lower Canada be compelled to apply to members from Upper Canada to do them justice? This is a question which should be duly weighed. Is it because members from Lower Canada have not the intelligence to know what would be for our good? No; but because the clerical lasso is round their necks, and being afraid of political strangling, they bow and act with all becoming subserviency. Let the line of policy which controls so large a portion of our legislation; which rouses an imbruted mob to stop freedom of speech, and to shed innocent blood; which chokes an honest and ardent expression of abhorrence at such rioting; which sows among you the seeds of distrust towards Protestants, simply because they are

such; and which stifles liberty of conscience—designated by the *Moniteur*, and justly, “*the highest degree of civilization*,”—be allowed to continue unchecked; then shall we be written down, for penury and abjectness, with Spain or Portugal, Naples or Rome.

What under the heavens can be the reason—if it be a good one—that the policy of your clergy should be so marked by secrecy and separation? Monasteries must be built, and nunneries multiplied and endowed, and all placed under a regime of secrecy and mystery. Schools are erected for children of all sects and parties; and all sects and parties meet but Roman Catholic children. These must be by themselves, whatever the trouble or cost. The peace of society, the interest of the young, and the mutual good understanding of the old must be sacrificed to this policy. We are told, the Church, *i. e.*, the Roman Catholic Church, is immutable and cannot fail or fall; and yet, if but a puff of wind blows, a hue and a cry is raised, as if heaven and earth were broken in pieces and flying away like the commingling parts of Nebuchadnezzar’s great and terrible image. Rise, my fellow-citizens, and act as if you really believed your church and principles to be what you say they are; that you can trust them to any ordeal, and follow them to any conclusion. When Protestants build schools, or originate schemes to improve the mind, the heart, or the circumstances of each other, they gladly open the way for all who wish to avail themselves of such an opportunity—Roman Catholic or Protestant; but if the policy of your clergy is applied, and soon it is, all this is stopped, at least so far as free action of truth upon the mind and heart is concerned. You may say it is to guard your people from the influence of error; but a thinking world is saying—and with good reason—*it is because your clergy are afraid of the truth.*

Hoping to address you soon again, I remain your well-wisher,

EXPOSTULATUS.

Quebec, 11th July, 1853.

LETTER III.

Priests' policy to be dreaded—Priests can go wrong—The Church of Rome, claiming to be the first Church, excites surprise or contempt—True principles of judging—Extract from Macauley—State of Ireland considered—Illustrations of its popish christianity.

"I speak as to wise men; judge ye what I say.—St. Paul.

INHABITING as we do a country rich in natural resources, and thus opening up to the active and enterprizing, native or emigrant, a means of comfort, if not of wealth, it is of the utmost importance that we benefit by the experience of the olden world, and guard against the introduction of those influences which have been its bane and curse. Many things will naturally suggest themselves to an intelligent mind, which should not be permitted to obtain a footing in our midst; or, if having done so, should be rooted out as quickly as possible.

A monster evil is the policy of your clergy. Do not start at this assertion. You may be told that to entertain such a thought is heresy, blasphemy, and I know not what. This is child's play—or worse. What! are the clergy the only men in the world whose conduct and policy are not to be reviewed? Certainly not. That *they can go wrong*, and *do wrong*, all history demonstrates. Who headed the Jewish populace against the Saviour? The priests of the nation. Who led the way in obtaining against the Lord of Life the sentence of death? The very High Priest of Judah. Who have headed and led the people from time to time in error and schism? Clerical portions of the church to whom they were wont to look for instruction and example. Have we not, then, a good and sufficient reason to think and act for ourselves? We have. And we may be assured that He who gave to man a mind to perceive, and a will to determine, requires him—with such aids as he supplies—to use his understanding, and act, not as a tool at others' bidding, whether he sees or approves the

reason or not, but as an independent moral agent, who is personally responsible for the right or the wrong of his conduct.

The history of a long past shews that there is something wrong—tremendously wrong—in the policy of your clergy. You are told that you are *the church*—the *first church*—*the only true church*—and a great deal more that is calculated to excite a smile of surprise if not of contempt:—a smile in which many of your own intelligent members are heartily joining. Suppose we were to admit these assumptions, would we not be justified in looking for proof? Not proofs which no man can understand, but that which commends itself to the judgment of the most simple. The church of Christ was appointed for certain great ends of mercy and holiness:—has your church produced these? The principles of philosophy propounded by the great Bacon lead us to say—*no fact, no theory*. Any theory that cannot be sustained by consistent facts, we are authorized to repudiate. A greater than Bacon has said—“By their fruits ye shall know them.” He asks—“Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit.”—(Jesus Christ.)

By these principles we may be safely guided, and therefore we ask, where are the fruits following the labours and policy of your clergy which should compel conviction in the justness of their doings and the wisdom of their speculations?

Are Roman Catholic countries—especially where the rule of your clergy is allowed its full effect—marked by the blessings of heaven so as at least to distinguish them from other, and particularly Protestant, countries—where nestles, in the estimation of your priesthood, the worst of all heresies? “Righteousness,” we are told, “exalteth a nation.” “Godliness is profitable for all things; having the promise of the life that now is, and of that which is to come.” Therefore, if the claims of your church are worth listening to, she must show that Roman Catholicism has exalted, and still does exalt, every people under its influence. But is this borne out by facts in any country on this broad earth?

Is it true of any Roman Catholic community inhabiting it? You know well it is not. Here, then, the high-sounding pretensions of your clergy fall to the ground, and you are furnished with a good and sufficient reason for thinking and acting for yourselves in despite of anything they may say to the contrary. I have digressed a little from my main object, to induce that independence of thought in you which we are all called to exercise. Now let us look at a few facts.

I cite an extract from the eloquent and liberal Macaulay to begin with. In his *History of England*, he writes as follows:—"From the time when the barbarians overran the Western Empire, to the time of the revival of letters, the influence of the Church of Rome had been generally favourable to science, to civilization, and to good government. But during the last two centuries, to stunt the growth of the human mind has been the chief object. Throughout christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor, while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation, the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes in Germany from a Roman Catholic to a Protestant principality, in Switzerland from a Roman Catholic to a Protestant canton, in Ireland from a Roman Catholic to a Protestant coun-

ty, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent round them is in a ferment with Protestant activity and enterprise. The French have doubtless shewn an energy and an intelligence which, even when misdirected, have justly entitled them to be called a great people. But this apparent exception, when examined, will be found to confirm the rule; for in no country that is called Roman Catholic, has the Roman Catholic Church, during several generations, possessed so little authority as in France."

This character we fear is not likely to continue to France, so long at least as its present Emperor with his Jesuit supporters rule her. Where now are her men of science and of literature? Her soldiers of chivalric valour, and her senators of fearless independence? They either speak from the dust or are aliens in a strange land. Macaulay's picture is a true one, and suggests many and forcible topics for reflection. But does it agree with the pretensions of your clergy? The principles of judgment laid down by Bacon, and the Lord Jesus Christ, forbid the supposition. Think of this, my fellow citizens, and let it compel you to turn round and teach them a lesson or two, seeing they have taught you so many false and foolish ones.

Another reason why Roman Catholic as well as Protestant should at once cut off the stream of priestly influence which is making itself so felt in this Province—the lower part especially—is to be seen in the past and present of Ireland. See a whole people flying from poverty and wretchedness. Was there ever such a sight before of any other people, or in any other age? How is it explained? Listening to your clergy and their minions, we are told—It is all British misrule! It is Saxon injustice! Many have heard these statements so frequently and so confidently made, as at

length to believe them; and hence, have turned upon Britain a fierce and reproachful look. But admitting that there has been misrule in reference to Ireland—does not the same apply as forcibly to Scotland? And if to Ireland ought we to look for any exception to the rule of penury and suffering in any portion of it? Why is the North—Protestant Ulster—an exception; *a striking and remarkable exception?* I shall point this out shortly. In the meantime, let me ask, Have Roman Catholics suffered from British misrule, as it is called, as the primitive Christians suffered from the persecuting tyranny of the pagan Romans? Did the ministers of that age suggest, and the Christians of that day carry out the suggestion by which the land was filled with blood and crime? Then you saw the fruits of the religion of Jesus in love and peace and long-suffering: do you see it in their boastful successors? Then by charity, and meekness, and Christ-like simplicity, they commended religion to a pagan world, and daily gained converts to the true faith from the midst of their persecutors; but if christianity had no better illustration of its nature than is given by a Cullen, a McHale, a Laffan, a Cahill, a Timlin, and a host of others of similiar stamp, the world would flee to infidelity—the natural transition from the hideous distortions of a christianity which such intolerant men are supplying. On the state of Ireland, let me detain your attention a little. Here was a fair field as any under the sun for the operation of your clergy. A fertile, beautiful country. A people whose strong affections and natural capabilities shew them, when under proper training, equal to any positon. Her statesmen, her orators, her lawyers, her generals, and her soldiers, have demonstrated this over and over again. But what has your church made her? You will probably turn on me and ask—what could she have done in opposition to the tyranny and misrule of England? Tyranny and misrule of Enland! Did England prevent her from teaching her doctrines—enforcing her discipline, or otherwise ruling her people as she saw fit? Did England in anywise prevent the full application of the

principles of Christ, through the instrumentality of his church, on a willing and obedient people? Certainly not. Then were we to admit all you say, we remember that seasons of tribulation are frequently most healthful to a church, which, even as an individual might say—"It is good for me that I have been afflicted, that I might learn thy statutes." St. Paul says—"We glory in tribulation also; for tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost given unto us."

Were we therefore to concede all you say about English misrule, &c., yet is not your Church open to the charge of failure—*which in this case is imposition?* Instead of raising Ireland under the influence of a Gospel of peace—of love to God and man—rendering her a praise in the earth, as a united, contented and prosperous people—she has sunk her in ignorance, crime, and wretchedness; so that her very name is a byword and a reproach.

Statistical proof of all this shall be given in my next.

EXPOSTULATUS.

Quebec, 15th July, 1853. ;

LETTER IV.

Priestly tyranny the ruin of Ireland—Irish papists feel in America that they have escaped—Specimens of tyranny and exaction—Sympathy for the Pope, not for the Poor—Similar illustrations of heartlessness in Canada—This heartlessness a principal cause of the great changes in the people in Ireland.

“I speak as to wise men; judge ye what I say.—ST. PAUL.

IN closing my last communication, I promised statistical evidence to prove that the *misrule and tyranny* which has depressed and ruined Ireland, was that of your clergy, rather than of the British Government. I believe its policy towards Ireland has been many times seriously wrong; yet I am constrained to add—wrong, with the sincerest intentions of benefitting a restless and unhappy people. Wrong, from an erring and mistaken judgment—not an unjust and evil one.

A slight attention to facts, with freedom from that prejudice which beclouds the understanding, is all that is necessary to lead to the conclusion that the monster evil of Ireland is the conduct of its Romish clergy:—a clergy proverbial for its exorbitant and unfeeling exactions—its fierce and relentless domination—and its illiberal and persecuting spirit. All this must be admitted, or facts, numerous and telling as the lights of heaven, must be cast aside as meaning nothing.

Who does not know that one of the impelling motives which is inducing so many thousands of your people to leave the land of their birth and the home of their fathers, to seek a refuge in a foreign land, is that of getting loose from the grasp of their priesthood? Strikingly was this exhibited by the poor fellow who, inditing a letter from New York to the relations he had left behind him, screwed up his courage to have written—“*And say that the priests cannot lord it over us here as they did in ould Ireland!*” Again—“Sir,” exclaimed an Irish labourer on the banks of the Delaware, to the priest who had insolently refused to take five

dollars for some rite—" *Sir, do you think it is in Ireland you have me ?*" And how, but as supporting my assertion, shall we view the fact that not less than two millions have severed themselves from communion with your church in the United States within the last twenty-five years.

Thousands are doing so now in Ireland—and their number is almost daily increasing—who rejoice in the opportunity and advantages of reading the Word of God. But a few months ago, they, in common with many others, when so unfortunate as to incur the displeasure of their priest, trembled in apprehension of his horsewhip, (an instrument of salvation which our Lord and his apostles have neglected to specify)—his altar denunciations—or the application of that miraculous power by which at any time he could turn them into *turkey cocks* !

"When a chapel is to be repaired"—so wrote an eye-witness of the scene he describes, when on a tour through Ireland in 1834—"the gates are often shut on the Sunday morning, with sentinels stationed at them, and none allowed to enter who did not pay : *the priest himself perhaps superintending the scene with cudgel in hand, and freely using it against such as would pass without contributing.*"

"During the late famine," writes an eloquent and warm-hearted Irishman, "when the Hindoos of Calcutta and the Copts of Alexandria were sending relief to Ireland—its own priests, in many cases, not only left the people to perish, but robbed them of the alms bestowed by heathen and Mahomedan charity. One priest made large sums of money by selling holy salt to cure the potato disease, and many gave their last sixpence to purchase this specific ; others sold relief tickets with which they were entrusted for gratuitous distribution : while several gave them to the people on condition that the first relief procured should be brought to them, as payment of arrear dues ! Of some it was reported that they never gave a satisfactory account of the relief which was entrusted to their care ; and such currency did these rumours obtain. that those who had entrusted

them therewith, soon thought it better to commit it to other hands."

"And Dr. McHale himself, while appealing through the papers to public sympathy on behalf of the starving masses around him, *was convicted by the relieving officer as a defaulter in the payment of his poor rates!*" —Ireland's Miseries, Dr. Dill.

Who can read the following incident, and not feel at once astonished at the heartlessness it exhibits; as of the truth of my strong assertions against your clergy? "In the neighbourhood of Westport dwelt a poor man who supported a family on five acres of land. When the potato failed in 1847, his all was destroyed, save a small patch of oats, which amounted, when reaped, to sixty sheaves. The priest came round for his *bart*, (the name of a kind of clerical foraging effort). The wretched man pointed imploringly to his wife and family. You say, surely the priest gave him something; at least, it is impossible he could have asked him for anything; and for the sake of humanity, one would so believe. But deaf to every entreaty, dead to every feeling, *he commanded his servant to count into his cart twenty sheaves of the sixty, and then marched off with his booty!!*" The author of the foregoing narrative states that when in Connaught in the winter of 1848, he was as much struck with the fulness of the priests' haggards as with the emptiness of the people's. And adds further—"The present wonderful openings in Connaught, (i. e. for evangelical efforts), were in some measure caused by such circumstances."—Dr. Dill.

During the time of Ireland's famine and suffering, the Pope was thrown into difficulties by the efforts of his people to break their yoke, and thus free themselves from his tyranny; then, with wonderful alacrity, the priesthood applied themselves throughout Ireland, and from a generous and famishing people raised him thousands of pounds! *Did they ever so bestir themselves for their own poor?* Again:—Hundreds were raised weekly or monthly for purposes of agitation, in which efforts the priests were principal agents, and when in an instance or two, a voice was raised to appropriate a

portion of it for the poor, it was met by such a storm of hisses and other marks of disapprobation, as would have led one to imagine the proposition to have been to send the whole to the Turks.

And are there not circumstances in this our own country so similar in nature, as so invest those in Ireland with a more than ordinary interest to us? Let me relate a fact or two, and then judge for yourselves.

In a city in this Lower Province, (there are but two in it, and it is not to Montreal that I allude), a number of kind-hearted citizens got up a bazaar. They worked hard, and were liberally assisted by others who highly approved of their object, viz.:—that of assisting the poor to provide for the coming winter. The bazaar realized somewhere (so Roman Catholics themselves stated) about £900. The poor were on tip-toe expectation, and the humane rejoiced with them, believing that many comforts would be supplied to them by the judicious application of such a sum of money. A check however was given to hope by the intimation that the money would not be appropriated until after Christmas.

“Well, that will soon be here, and with it our seasonable and long-expected relief.” But, lo! Christmas came—“and then the charity was dispensed”—not so fast, my friend—and then the charity was dispensed, truly—but not to the poor. It was ascertained—doubtless by the clergy, (*Christ-like men!*) that it would be much better to give the proceeds to the church rather than to the poor—and it was so!!!*

* The account as given above was received from Roman Catholics, who professed great indignation at so heartless a distribution of the charity. Since it appeared in print, a counter statement has been supplied by a person over the signature of “Observer”; who says that the proceeds of the bazaar amounted to only £550. Two hundred of which were given to the Nuns outside St. John’s Gate; (doubtless to aid in the erection of their huge building,) and two hundred were given to the St. Vincent de Paul Society: fifty to the pastor for the poor, and one hundred remained in hands. The reader may receive which statement he pleases, they both rest on Roman Catholic testimony; but he must bear in mind that while the latter one is given to wipe off odium from the Church, the *former* was given as the result of a bitter disappointment. The retention in hands

Now, how long my fellow-citizens, would you be, do you think, through the instrumentality of a "brutal and bellowing mob," in battering Protestant's heads with sticks and axe-handles, ere you could succeed in inducing them to believe such to be an illustration of the religion of Jesus Christ? How long would it take such an agency, in pelting stones through church windows, and psalm books at a speaker's head, before you could drive an intelligent community into the belief that a clergy who could perpetrate such actions formed any part of the *first church*, or the *true church*, of the Saviour of the world? Shall I answer for you? Not while grass grows or water runs. No, never! Nor would you yourselves be long held by such a faith, if you were as well instructed in the Word of God, and as independent in the exercise of your reason, as the glory of your Creator and the interest of your souls for time and eternity demand that you should.

Do your poor, who call so frequently at our doors for alms, belie your clergy or do they not, when, in reply to the question we sometimes put to them—"Why do you not apply to your own clergy, inasmuch as your church is so wealthy?"—they say, "Oh! Sir, its little good we get by applying to them."

Another case which came to Protestant ears, illustrating the tender-heartedness of your clergy, and shewing how much reason we have for paying particular attention to the state of things in Ireland, is as follows. [The incident I am about to relate happened in the same city in which the bazaar was held, 180 miles below Montreal.] A gentleman felt that his end was drawing nigh, and although during life he declared that he was poor and had nothing, yet astonishing to say on his death-bed he finds himself possessed of *one thousand pounds*! Under the influence of a natural and very becoming affection, he purposes leaving it to two near and worthy relatives. The church (which in such instances always means the clergy), being apprized of his intention, at

of one hundred pounds after a hard winter is not the least curious item in it.

once brought its artillery to bear upon his fears ; and hence, instead of the thousand pounds going to where God and humanity directed, they were spirited away, *mirabile dictu !* to lay beside the proceeds of the bazaar. Can you—any of you—justify such an act, especially when considering that, next to the watching of death-beds, and so getting money, one of the greatest troubles your clergy have is that of finding safe and profitable investments for what they already have ? Can you, with these facts before you, find fault with an intelligent public for believing that your clergy are an ecclesiastical maelstrom, which would suck down the gold of California and Australia, and yet not even then say enough ?

Under circumstances of almost unexampled suffering, the starving poor of Ireland found out their real friends. They judged rightly that a friend and a Christian is not he who says, be ye clothed or fed, and not only gives nothing for such objects, but appropriates to himself what was given by others to that end ; but he who acts as he speaks, and ministers to want wherever he sees it, of whatever creed, country, or colour.

It was thus they became accessible to Protestant teachers. It was thus they became willing to have that Word read to them which reveals in God, a Father ; and in Christ the *one Mediator* between God and man. Thus they drank from the pure fountain of God's own revelation the water of eternal life ; and realized a religion which unites in love the heart to God, and to every creature of God's hand, for God's sake. For this they are defamed ; and the senseless cry raised, that they have been bought from their faith by soup :—that they have sold their religion for a mess of pottage : and I know not what. And, shame on you, you have, many of you, joined in the cry. Is it, I ask, characteristic of an Irishman to deal thus false with his faith ? Is his character a fickle one ? No, it is not. Whatever his faults may be, (and they are sufficiently numerous) he has not that of inconstancy. His affections are not only strong but they are abiding ; and never would it have been written, or told, that thousands upon thousands of Irishmen had abandoned the faith of their fathers, if good and sufficient reasons had not been given them.

The strain of my remarks has carried me beyond my statistics ; but they will be forthcoming. In the meantime, allow me to assure you, that Protestants wish you no harm : treat them as they have treated you, and they will readily open to you every means of improvement and comfort which they themselves enjoy. A common interest for time and eternity should bind us together, if not absolutely in one faith and in one church, yet in an honest and honourable rivalry ; that under the influence of a common effort our country might rise, smiling with the blessings of peace and prosperity.

Yours sincerely,

EXPOSTULATUS.

Quebec, 20th July, 1853.

LETTER V.

Statistical information—Ulster an exception—Means of elevating a people—The Church should supply them—Dr. Dill's book—Specimens of ignorance—Superstition—Of crime—Comparison instituted.

"I speak as to wise men; judge ye what I say."—ST. PAUL.

I now call your attention to the evidence which statistics, recently constructed, give of Ireland's degradation and distress, and that by its Romish priesthood.

I say Ireland's degradation and distress—but I must except Ulster, in which is found a larger proportion of Protestants than in any other county. Ulster, although the majority of its inhabitants are Popish, and although it cannot for a moment be compared for beauty and natural advantages with the other counties of Ireland; yet it has nobly and successfully struggled under Protestant intelligence and energy against many disadvantages, and now furnishes to the world a striking evidence of the relative influences of Protestantism and Popery in elevating or depressing a people.

Another premisary observation I will make, and it is as follows:—The two great means of elevating a people—whether that elevation be social, political, commercial, or religious—are *knowledge* and *virtue*; while those which degrade are *ignorance* and *vice*. Knowledge marks the difference between civilized and savage life; and virtue distinguishes between the orderly and the lawless; the real Christian and the hypocritical pretender; the saint and the devil.

The church of Jesus Christ is charged with diffusing knowledge of the highest character and of generating virtue of the purest stamp; if, then, it is to be seen that your clergy have failed in producing in Ireland either one or other of these, we are forced to the conclusion that your church does not, cannot promote them; or that your priesthood there have altogether failed in carrying out its objects.

The information which I am now about to lay before you is derived from an exceedingly well-written book, recently published and entitled—“*The Mystery solved; or, Ireland's Miseries: The grand cause and cure.—By the Rev. Marcus Dill, A.M., M.D., Missionary Agent to the Irish Presbyterian Church.*”

I earnestly recommend its careful perusal to all to whom the condition of Ireland possesses any interest; and who wish a condensed but graphic view of Romanism as taught in Maynooth College, enforced by her priesthood, and exemplified in the prostration of a country and people susceptible of the highest improvement and noblest associations.

In referring to the amount of knowledge possessed by the Irish people, Dr. Dill quotes from the census of 1841, and says:—“53 per cent of the population of Ireland could *neither read nor write*; while only 26 per cent could both read and write. Thus our educational statistics, at the very first glance, bring out the astounding fact, that eleven years ago three-fourths of the people were devoid of the simplest rudiments of knowledge.”

“There are still,” (notwithstanding the efforts of the National Board to effect improvement in this respect,) “whole districts into which scarce a book or a newspaper penetrates, and where you will find professional scribes who are employed by the people to write their letters for them to America.”

“Their moral and religious ignorance,” writes Dr. Dill, “is still more deplorable. It is quite notorious that thousands in Ireland never saw a Bible; never heard of the Trinity; know nothing of the Saviour, but the name; and are so ignorant of the nature of vice and crime, as to be restrained from them chiefly through fear of the prison. To the question, ‘*Who made you?*’ how often have our missionaries received the answer, ‘*It was my mother, sir.*’ To the question, ‘*Are you a sinner?*’ you will often get the reply, ‘*No, indeed, sir!*’ And in reply to the question, ‘*Who is the Holy Ghost?*’ have been told by several that *they never heard of a Holy Ghost!* And should you express surprise at any

of these answers, you are often silenced by the touching reply, '*God help me, I never got the learning!*' God help them, indeed! And these are not savage heathen in the jungle, but our own *Christian* fellow-countrymen—of whom, even while we write, some are passing to the judgment throne!"

"Hence their amazing superstition. You will see charms called '*gospels*,' and '*scapulars*' tied round their necks, and fixed in their cabin roofs, to keep away devils and fairies! If their cow takes ill, it is '*fairy shot*;' if their churn will not yield the butter, it is '*blinked*;' indeed, they seem as if they thought evil spirits had a peculiar fancy for a dairy, and had little else to do than play pranks with the milk and butter. Their superstitious minds have covered the land with holy wells, trees, lakes and mountains, each having its patron saint—rivaling the ancient Greeks in their poetic creations of naiads, mermaids, fauns, and hamadryads. You will sometimes see them, as they pass a holy well, take off their hats and begin to mutter as if addressing some spirit who resided in its waters.

"If we next turn to that *fourth part* who can read and write, while very many are most highly educated, the attainments of the majority are, we fear, but slender. In 6 counties and 74 towns, with populations varying from 2,500 to 12,400 each, there was not in 1849 a single bookshop; and in the entire island there was, in proportion to the population, only one for every 9 which then existed in Scotland!"

The moral condition of Ireland under the training of an active and thoroughly supplied priesthood is inferred from the fact, that for the last 8 or 10 years, the average amount of troops stationed there is 25,000, which, with a constabulary force of 13,000, makes an army of 38,000! And yet these cannot keep the peace, there being more rioting and blood-shedding there than in any other portion of the British dominions. What a matter for thought, seeing it is the most popish portion of the Empire of our Queen!

"There are in Ireland 155 jails and bridewells; near 700 law courts, from assizes to petty sessions; and

10,000 persons ministering to justice, from the judge to the bailiff." "In fact, our chief public buildings, in addition to *poor-houses*, are jails and court-houses; and our most flourishing business is that of lawyers and solicitors."

"In Great Britain, with thrice the population of Ireland, and this consisting largely of the depraved manufacturing classes, there were in 1850, only 31,281 *commitals*, while there were in Ireland, in the same year, 33,326, or upwards of 3 to 1! Yet this gives no accurate idea of the proportions of *actual* crime in these two countries; for conspiracy against the laws is in many parts of Ireland so perfect, *that even assassinations take place in open day, within view of the people; and not only do they not inform, BUT SO SCREEN THE ASSASSIN THAT HE OFTEN ELUDES THE UTMOST VIGILANCE OF THE POLICE!!!*"

"The same conspiracy against law and justice appears in our very courts; scenes of perjury the most revolting are common on the witness table; and in party cases, the frequent expression, even of jurors, before entering the box at all, is, that they will '*eat their boots*' with hunger before they find against the prisoner!" And are we not fast travelling to the same beatiful climax of virtuous and scriptural sensibility to the sacredness of an oath? Is this the legitimate fruit—I apprehend it is—of the doctrine of your church, that no faith is to be kept with heretics? If so, let me tell you, it is one of those 'causes which will bring upon us, as it has already upon the popish countries of Europe, the withering, blighting anger of a just and righteous God. "*To do justice and judgment is more acceptable to the Lord than sacrifice.*" Solomon. "*Thou shalt destroy them who speak leasing; the Lord will abhor the man of blood and deceit.*"—David.

The relative condition of Ulster is seen as follows:—
"By the census of 1841, the proportions of the population in *each* province who could neither read nor write, were—Ulster, 33 per cent; Leinster, 38; Munster, 52; Connaught, 64." "Though a large number of the youth of Ulster are educated in the Scotch Universities, yet,

during the session of 1849, the students attending the Belfast Queen's College amounted to 192; while, in that of Cork, there were 115; in that of Galway, 68; of this latter number, some of the most eminent were natives of Ulster."

"Of the 25,000 troops stationed in Ireland, scarcely 3,000 are found in Ulster, and, except in its southern counties, even these are wholly unnecessary. Not a soldier is stationed between Belfast and Derry, a distance of 70 miles, embracing two most populous counties and various large towns."

"Out of 33,326 committals in 1850, the number in Ulster was 5,260, not one-sixth part. Yet, considering how many crimes escape detection in the south, from the prevailing conspiracy against the laws, and how few in the north, from the opposite cause, even this is too large a figure to represent the proportion of *actual crime*." "The *character* of crime shews a still more remarkable difference. At almost every northern assizes, the first sentence of the judge's opening address is one of congratulation on the peace of the country and the lightness of their calendar. Comparatively few are transported from Ulster; and capital crime occurs there so rarely, that of 23 executions which took place in the years 1849 and '50, only *two* occurred in Ulster."

"The number of Protestants to Roman Catholics in the several provinces is as follows:—Ulster, 11 to 19; Leinster, as 2 to 11; Munster, as 1 to 20; and in Connaught, as 1 to 23.—[Census Returns for 1834.] A careful consultation of the authorities will shew that just in proportion as Protestantism is found in each county, is there knowledge, virtue and prosperity; while on the opposite principle of calculation is to be found ignorance crime and poverty. Take one instance—in 1848—there were, in round numbers, 3 persons seeking relief out of every 100 in Ulster; 14 in Munster; and 19 in Connaught. Further, we find that in the 4 Roman Catholic Unions of Kanturk, Listowel, Castlebar and Ballinrobe, there were, in 1848, *twelve times* as many paupers relieved, in proportion to the population, as in the 4 Protestant Unions of Larne, Kilkeel, Coleraine and Newton Limavady."

"It is notorious that during the late famine, even in Ireland's most Protestant parts, the immense proportion of the *relieving* were Protestants, and of the *relieved* Roman Catholics." To any one who has paid attention to the famine and pestilence of Ireland, it is well known they were more severely felt in the south and west, the most fertile but most popish parts of Ireland; while in the north, the least fertile but most Protestant, they were known the least. The assistance there was comparatively small, while much was contributed by its inhabitants to help their more wretched southern countrymen. On this subject, Dr. Dill writes as follows:— "Those scenes of horror which were so common in the south were scarcely known in the north of Ireland; and many of those who did perish there were natives of Connaught and Leinster who poured into Ulster in quest of food. Of the £10,000,000 of relief sent to Ireland at that period by public and private charity, scarce £1,000,000 is supposed to have reached Ulster; while that province actually contributed large sums for the relief of the south and west, and has ever since paid the rate-in-aid tax to the same end." While Ireland has lost one-fifth of its inhabitants, Munster almost one-fourth and Connaught nearly one-third, Ulster has not lost one-sixth! How do you account for this, if, as your clergy tell you, Romanism is the true church of God, while Protestantism is a most damning heresy? Surely this shews a singular method of blessing the true church, and of damning the false one! Oh! when will you open your eyes to the evils of a policy which heaven is scorching with judgment, and earth is loathing with disgust!

But more of this in my next.

Your earnest well-wisher.

EXPOSTULATUS.

Quebec, 23rd July, 1853.

LETTER VI.

To doubt our faith excites us—The Romanist's claim of infallibility unsustained—Priests can curse—The only curse dreaded—Protestants driven to protect themselves—Further statistics—Further proof that while Protestantism elevates, Romanism depresses—Ireland's Patriots—A noble band—Ireland's poverty and helplessness.

“Am I therefore become your enemy, because I tell you the truth” ?—ST. PAUL.

It is unhappily the case that few things excite us more unpleasantly than a hint that our faith may possibly be wrong. Here, men very generally, even as your pope, claim infallibility. We are willing to admit we may be wrong upon temporal matters, and will even thank those who, in a proper manner, shew us a real or supposed error ; but upon the subject of religion—no interference is the cry. You may believe me to be wrong as Satan could wish me, but you must assume that I am right as St. Peter or St. Paul could have made me ; or, ten to one, in a burst of anger, I will denounce you as an intolerant bigot, or a meddling fool.

Those educated in your school will not even stop at this, for they not only get highly incensed if any one should dare to question the truthfulness of their faith ; but they (their infallibly fallible clergy at least) assume the right to try all by the standards of their orthodoxy, and when a difference is ascertained—as though authorised of heaven and not to be obstructed by earth—to treat them to a disquisition after the order of St. Dominic—which by the way is about as gracious and tender as the treatment of a kitten to a mouse that has unfortunately fallen into Miss Pussy's hands ; the winding up being, to hand to the tender mercies of the devil, the body and soul of the miserable dissidents.

You claim to be infallibly right, without (allow me to say for your good and not for anger, and which I shall, if I mistake not, fully prove ere I am done,) a *fraction of reliable evidence ; and that we Protestants are*

wrong, because, forsooth, your clergy tell you so! Yes, that you are right, divinely right, and that we are wrong—infernally so. Such being your convictions, we might well ask—where is this to be seen? Does anything like an intellectual, moral, social, political or commercial inferiority of Protestants to Papists tell you so? Is it to be witnessed in our condition as individuals; or in our aggregations as communities or nations? Go through the States and compare them with Mexico; through England and Scotland, and compare them with Ireland; or through Italy—not excepting Rome itself—and compare it with Protestant Holland, and then say, if anything approaching to such a supposition presents itself. If, then, as by effects the true character of causes may be ascertained—which all sane-minded persons will admit—have we not here as in the light of a sunbeam a refutation of what your clergy say of the dreadful nature of Protestantism; and, by natural inference, all they pronounce of the divine character and importance of the system they teach, and which you so unreflectingly believe and follow? Don't start at this, and feel as if you were drinking in soul-destroying heresy. Your clergy have held you by the nose with thoughts of this kind long enough. They, for their own sakes, fulminate anathemas against those who are determined to be independent and think for themselves—a course, *be it known, which our Creator in his own Word invites us to pursue, promising wisdom to direct and assist us, if we ask it aright at his hand*

Few things excite your clergy and set them into a cursing strain sooner than the inculcation of a conduct so manly and so christian—so becoming the glory of God and the proper character and accountability of us his creatures; and I doubt not but that this my humble but well meant effort will bring down upon my head their weightiest curse. Of this, so far as I am concerned, I would rather rejoice than otherwise; inasmuch as you may thus have an opportunity of witnessing its futility. Let them, if they choose, heap on me every curse that their Sacred College ever invented, or that a Maynooth priest—and they are adepts in this way—ever uttered,

save one, and I doubt not but, enjoying as hitherto, the divine blessing, I shall move on in my ordinary duties and interests. The one to which I except is that which swings the cudgel, flings the stone, or fires the assassin's bullet from behind the hedge. From more than mere personal reasons, I would deprecate this very effective mode of cursing, which your clergy have long and oft employed. I do so because of the tremendous spirit of retaliation it would arouse. *For be it known to all whom it may concern, that throughout this whole province is the spirit of a Protestant and outraged people moved. Resolved they are that the scenes of the 6th and 9th of June, nor anything like them, shall be re-enacted with impunity.* Knowing now that neither *Municipal*, nor *LEGAL*, nor *EXECUTIVE* authority can be trusted for that protection which, as peaceable citizens, they have a right to expect, they purpose doing what, according to the laws of nature, they are driven to—*TO PROTECT THEMSELVES; and much am I mistaken if those who have educated you in the principles—and stimulated you to the practice—of robbing your Protestant neighbours of their heaven-invested right, would not, in such a case be visited with a terrible retribution.* Let them look back at the retributive visitations of St Bartholomew's day doings in the French revolution of 1789, and remember a lesson which they never should forget even to the end of time. On the right or the wrong of this I offer no opinion, but merely say, that as I think I have good reason for the statements I have made, it becomes those in authority to vigorously employ means to prevent such a fearful visitation. This they will not do by pandering to the base passions of a rabble, which they do when they tell the respectable members of the community that they cannot protect them in the use of a British right; nor by assuring us that it is not at all likely that those who so seriously and flagrantly outrage peace and justice can be convicted for their offence, and then employ no means to render it otherwise; nor by screening a public officer who stands charged by an insulted and injured people of the grossest dereliction of duty, if not of actual collusion with the Chalmers' Church rioters;

but by adopting the maxim of the wise heathen—" *fiat justitia ruat cælum* "—they at once employ whatever means may be necessary thereto.

But let us now return to the subject of my former letter. The statistics which I then laid before you—and others which I shall shortly produce—are designed to shew that the policy which your clergy pursued, and the influence which they have exerted in Ireland, have been Ireland's ruin; widely different, therefore, from what should have been expected as the result of an influence fully applied from the true church of our Lord and Saviour Jesus Christ.

A proper application of the principles of the church of God—I repeat—leads to knowledge and virtue; and had the inhabitants of Ireland been thus raised, they would, from the wonderful susceptibilities of their country—in soil, in climate, and position, in the powers which nature has given them of mind and body—have taken rank in influence and importance, with the first people of the earth. But for knowledge, your clergy have sown ignorance; for virtue, they have planted vice; and Ireland now reaps the fruit in bitter sorrow and desolation. AND SHALL YOUR PRIESTHOOD REAP NO SHAME?

The effects of your priests' policy in Ireland are best seen by comparisons drawn between its less and more popish parts: between Ulster, where there is more of Protestantism, and Leinster, Munster, and Connaught, where they are almost all papists. This course I have pursued, and shall continue a little further.

Dr. Dill writes as follows;—"If you look to Ulster's condition prior to the famine, you find it has long been the home of comfort and industry, and the head-quarters of our commerce and manufactures. Of the 22,591 persons employed in our factories in 1746; nearly four-fifths belonged to the northern province, the proportions being—Ulster, 17,340; Leinsters 3,735; Munster, 1,555; and in Connaught not a single one. To give one example of the relative progress of our northern and southern towns. In 1789, Belfast was an unimportant place, with a wretched harbour, and the revenue of

of its port was £1,500,000 sterling. In 1838, it contained 50 factory steam engines; in 1846, its mills for spinning yarn alone amounted to 25, one of the principal employing 800 hands; in 1846, the Tidal Harbour Commissioners pronounced it the first town in Ireland for enterprise and commercial prosperity; and in 1850, its port revenues had increased to £25,000,00. On the other hand, Kilkenny was an important city when Belfast was only a village; it once had several factories, 11 water wheels, and such a carpet manufactory that Kidderminster prayed for repeal of the Union. In 1824, Mr. Inglis saw one man in the principal factory, which once employed 200; and he adds that of the 11 water wheels, one was going, not for the purpose of driving the machinery, but to prevent it from rotting.

On the subject of "*British misrule*," or indifference to Ireland's interests, the following remarks of Dr. Dill are very pertinent:—"The truth is, Ireland has been the object of the most painstaking legislation, and whatever have been the sins of our rulers, it would be downright wrong to deny this. More time is each session spent on Irish affairs than on all our colonial affairs together; and more of the public treasure has been lavished on Ireland than on any other portion of the empire. Since 1800, 33 Committees of Parliament, and 21 Government Commissions, have been appointed to enquire into the cause of our miseries and the best means of removal; and during the same period we have received £26,000,000 sterling in mere grants and advances. £1,000,000 has been given to construct harbours for our commerce; £8,500,000 to encourage our own manufactures; £8,000,000 to save our people from the grave of famine: while our canals, railways, agriculture and fisheries, have all been nursed at the public expense. Nay, even our charitable institutions are largely supported by parliamentary grants. Yet, while not a tithe of this kindness has been shown either to Ulster or Scotland, the southern demagogue has for years harped upon British neglect."

"Where, then, can you find such political grievances as can at all account for our miseries; or how explain that our least favored province is the most prosperous, and its people the most loyal, though at least as able to detect, and ready to resist, oppression as any of their countrymen? Does it not demonstrate how little our disease is connected with politics at all; that we have for years been growing worse, while our legislation has confessedly been growing better; until now the country is at the point of dissolution, when, according to our political empirics, she should at least have been convalescent? Alas! if legislation could have blessed us, we should now have been the happiest of nations, for on no country's behalf have more statutes been framed—and the people are beginning to perceive this. *They have seen how their PATRIOTS have been strangely hushed in the hour of our deepest distress. (What a fact!) "when, if British misrule is its cause, their voice should have been louder than ever."* And they are beginning to see that other motives may influence an agitator besides those of pure-minded patriotism; that, after all, Parliament can do little for a country if it will do nothing for itself; and that in order to prosperity, Ireland needs something far different from what agitation can extort, or legislation concede."

Another of the many evidences of the debasing tendency of the religion which your clergy teach, is seen in the swarms of beggars which infest all Roman Catholic countries. True religion teaches and blends self-reliance with dependence upon the divine blessing; and he is false to his principles, who professing the true faith, consent to be a beggar but under the pressure of circumstances which he cannot surmount. Throughout Roman Catholic countries you are forced to a different conclusion; and Ireland has participated in this as it has in other characteristics of the Romish faith. "Indeed, begging, writes our author, Dr. Dill, ruins the national trade, and never was a race more fertile in expedients to awaken liberality and impose on simplicity. They have been known to make ulcers in their legs with bluestone; and you would think those naked children who pursue the

coaches along the roads had the most unquenchable thirst for learning, for *the half-penny* is always to *buy a book*. Yes, though the sixth of Ireland's population is in the Poor-house, this has scarce perceptibly diminished the number of strolling beggars. By the highways, you see them posted like sentinels; as you pass through a town, they follow you, invoking the saints blessings on your departed parents' souls. If you enter a shop, they instantly surround the door; and, even late at night, you'll hear their monotonous call rising in the stillness of the half-deserted streets "

"And these are thy trophies, O ! Rome—the proof of thy divinity—the priests of thy celestial sway !" Yes, they are, truly so. Such mendicity is not a necessary and inseparable ingredient of the Irish character. The Irish are as susceptible of the delicacies of honourable sentiments as any other people, and better training seldom fails to show it. "Irish Protestants"—writes Dr. Dill, and we believe him—"we have often known to be half-starved in their dwelling before they would divulge their wants." And he further adds with great truthfulness—"It is the necessary point of a system which, by degrading the whole soul, begets of necessity the spirit of a beggar; which by placing such stress on the merit of alms-giving, holds out a premium to begging; and which by its various mendicant *orders*, invests the trade with not only the garb of respectability, but the sanction of religion. Hence what popish country does not swarm with beggars ? "

The complete absence of self-reliance and becoming energy to which the people of Ireland have been conducted by their religious training is graphically stated in the following manner. "If they want their rivers deepened, their harbours improved, their very land drained, they look elsewhere for assistance. Hospitals are established—they look to parliament to support them; trade is decaying—they look to parliament to relieve them; the potato fails—they look to parliament to feed them; they want a Galway Packet Station, and they look first to England, then to America. Nay, they cannot even get up a rebellion without seeking

foreign aid; in 1798, Wolfe Tone presents himself before the French Directory; in 1848, Smith O'Brien waits on Lamartine. And thus our poor country lies a paralytic on the world's highway, crying to all nations to come and help her along?"

That this would not be the case if she were under Protestant training, is demonstrated by the comparatively Protestant and thriving Ulster—and the prosperity and vastly extended influence of England and Scotland—the latter of which not being for a moment to be compared in natural resources with the Roman Catholic parts of Ireland. And this state of things cannot be set down to any want of Roman Catholic influence, according even to the wishes of their own priesthood—read the following from the pen of the late Dr. Doyle, one of its most popular bishops:—"When it pleased God to have an Island of Saints upon earth, he prepared Ireland from a-far for this high destiny. The Irish are, (so thought and wrote Dr. Doyle) *morally speaking, not only religious like other nations, but entirely devoted to religion!*"

If, therefore, Ireland is marked by ignorance instead of knowledge;—if by vice instead of virtue;—if by judgments instead of blessings; it is not because the Irish are not religious like other nations—but because the religion she has, and has had for centuries—is not the religion which elevates and blesses; therefore it is not the religion of a gracious Saviour and of a blessing heaven.

My desire is that you, my fellow citizens, would duly weigh these telling facts and act accordingly.

Yours very truly,

EXPOSTULATUS.

Quebec, 23th July, 1853.

P. S.—Since my reference to the case of the person who, ere he died, wished to leave what he possessed to two nephews for whom he felt it a duty to provide, I have learnt that I overstated the sum—that it was **one*

* The correction has been introduced into the letter where first alluded to.

thousand pounds and not two as I supposed. Wishing to be perfectly accurate in all I advance, I shall ever feel obliged for any corrections properly supplied.

Still, as it appears that this amount was not wrested from the relations but at a comparatively short period before the death of the uncle, I would like to know whether or not the dying man was then in circumstances to sign a codicil to his will? and if not—as it does not seem likely that he was—was there no one of sufficient independence of mind found to stand up for the rights of the orphans against the giant spoliator?* Does not this—and numberless cases continually occurring—show a dire necessity for some legislation that might protect a people from the fleecings of such graceless shepherds? Such conduct by other men would drive them from reputable society as swindlers, if not into the consequences of a criminal prosecution; but here, I venture to say, that if Mr. George Brown, (your own members dare not attempt it,) were to introduce a bill for any such object, you would—you who are the simple but principal sufferers—at the interested representations of your clergy, cry out persecution, and threaten to stone him for his pains!

* This, I am happy to learn, was effected. The spoliator was met and reluctantly compelled to modify his measures which, while they secured something for the relatives, removed nothing of the reflection hanging over his character.

LETTER VII.

The sentence against popish policy written—Effects visible—The present a utilitarian age—Argument of successionists exposed—Puseyism a kindred subject—Further quotation from Dr. Dill.

"Yes, and why even of yourselves judge ye not what is right?"—JESUS CHRIST.

HAVING dwelt so fully upon Ireland, and shewn that while rich in natural resources her people are suffering, and have been for years, from poverty; that while amply supplied with an active Roman Catholic clergy, she has nevertheless been characterized by ignorance, lawlessness, and crime; we might well pause and demand a verdict upon facts so clear and indubitable. This, however, has been given by a discerning and deeply interested people; as, along the wall, and over against your priesthood is seen written with a finger which all eyes note, and with an effect which many hearts are feeling—MENE, MENE, TEKEL: which is, being interpreted—"God hath numbered thy kingdom and finished it; thou art weighed in the balances and found wanting."

Never was the world in such a condition as now to form a correct judgment upon the policy and pretensions of the clergy of your church. Wide spread are its influences upon nations in both hemispheres, while in a similar way are the effects of Protestantism visible. The world is looking upon the difference observable between Great Britain and the continent of Europe, the United States and Mexico; and if we cannot look to such a distance, we may observe the contrast that exists between Upper and Lower Canada—a difference which every unprejudiced mind will say would be vastly greater but for the protestant intelligence and enterprise which is found amongst us. Dealing as I am in great and intensely important truths, I must be excused if I make statements which may grate upon your feelings. This is my necessity; not my desire.

The spirit of the present day will as sure'y work the overthrow of that policy which your clergy pursue as the rising of the sun will dissipate the darkness of the night, or the mists of the morning. This is a utilitarian age. To every propounder of a new theory, as to every defender of an old one, the demand is, "*Cui bono*—what good will it do?" "What profit has it yielded?" &c., &c. And before this common sense enquiry, and the searching and determined spirit with which it is put, your clergy will have to abandon their plan of action, and return to the guileless simplicity and telling usefulness of christianity's primitive days, or submit to be left all alone in their glory:—A solitary monument of impracticable obstinacy—if nothing worse befall them.

The profession of being the *first church*, I pronounce to be a *vain and miserable cant*; and I pledge myself to prove it such, if a kind providence only continues to me my present mercies. My course opens before me, and while I pretend to no ability beyond what hundreds, if not thousands, around me possess, I will, or I am much mistaken, place such facts before you as shall satisfy you that Protestants are not wrong in believing that your church needs a complete and thorough reform.

On the profession which I have pronounced so distinctly and strongly, I will even now offer a passing remark, illustrative of my views upon a subject to which your priesthood—and you as taught by them—appeal with such wonderful assurance.

How long would a grave common sense body of gentlemen, listen to the demand for the exclusive right of ship-building by persons whose only claim to such a privilege was founded upon what they declared to be fact—viz, that they had descended in a direct line from Noah's foreman who built the ark? Would they be five minutes in relieving themselves from the presence of these Chinese exclusionists, especially, when they recollected that large numbers of vessels of all kinds, and of excellent quality, were built by persons who eschewed any connexion with them; while the ships which they launched were crazy, unseaworthy things? I apprehend that as they dismissed them from their presence they

would take the opportunity of saying;—"Gentlemen, if Noah's foreman was a practical man, and understood his business—as we doubt not but he did—you have wonderfully degenerated from him in both character and ability; and if any importance is to be attached to the line of descent on which you lay such stress—but upon which we entertain serious doubts—we cannot but think that, like a ship in a fog, you have lost your reckoning." Take another illustration. Here is a company of notables, who, being perfectly satisfied in their own mind (?) that as physicians they are in a direct line from Æsculapius, the founder of the healing art; and, therefore, beside themselves, no other person shall be permitted to prescribe a draught, apply a lancet, or stick a plaster. To this effect they demand a law and its constant and rigorous application. What sensible man but would rise, if not in a burst of indignation, at least in a roar of laughter, that such folly could be played off in the nineteenth century, and in a free country; especially when it is well known that every poor wite who fell into the hands of these mandarins were either bled or physicked to death?

I am aware that your clergy are not the only persons who will feel scandalized by these illustrations. There are others to whom the point of my instrument will be equally disagreeable; and I cannot refuse to gratify the very natural desire of knowing to whom I refer.

Were I attempting a learned analysis of their creed and character, I would begin by saying that they are of the GENUS ROMANUM, and SPECIES PUSEYANUM. But as I wish to be simple, assured that I shall be fully understood, and perhaps better, by this mode, I observe that they are called PUSEYITES. They have nearly all of *Romanism* but the TONSURE; and scarcely anything of *Protestantism* remaining but the E-MO-LU-MENTS.

Having been smitten with the appearance and flavour of a certain wine which your clergy have long been famed for manufacturing—see Rev 18, 3,—they have sipped and sipped at it, until at length they are actually drunk. Since then they are sometimes seen cutting such

antics before high heaven as make angels weep—devils laugh—hearthen stare—and Christians sigh, and say—“Lord, what is man!” Then, again—as drunken men are wout to do—they talk the sheerest nonsense—affecting the while to look wondrously wise and even Oracular. Huge deliverances are then made of “*APOSTOLICAL SUCCESSION* ;” “*BAPTISMAL REGENERATION* ;” “*VISIBLE UNITY* ;” “*EPISCOPAL ORDINATION AND AUTHORITY*”—as by themselves understood and expounded ; and with even increased impressiveness, the high crime and misdemeanor of “*ENCOURAGING UNAUTHORIZED TEACHERS*.” Listening to these sagacious and stand-off-looking gents, you would scarcely fail to receive the impressio (that is, of course, if you believed in their teaching,) that the Saviour and His Apostles committed a serious fault in saying so much about matters on which *they say so little*, and of scarcely, if at all, alluding to *what is to them the beginning and end of Christian doctrine*.

They sometimes say much also about an old decrepid relative whom they denominate “*their erring sister of Rome* ;” and when it is not sickening, it is really amusing, to see how they kiss and hug the ancient body, who in return chuckles with supreme delight over the fondness of her younger relative. Each is anticipating great things from this mutual reconciliation ; (they having lived for a considerable time, until a few years ago, in a state of estrangement,) and, doubtless, unless they meet with a mishap—and some gravely predict such a thing—similar to that which sometimes befalls the unfortunate aeronaut when his frail balloon bursts, they will yet ascend to “the sides of the the north, and exalt their thrones above the stars.” It is true the attempt is extremely hazardous—and a remarkable personage once lost his all in attempting it ; but these loving friends have, with a towering ambition, a large amount of daring, so that they will not be easily intimidated from attempting an object so near to their heart.

This letter I will now bring to a close by another telling extract from our elequent friend, Dr. Dill.

“We charge on Popery mainly Ireland’s political evils. First, but for it those grievances which exist amongst us

would either have been mitigated or long since removed. There is a moral state which invites misrule, and another which makes it impossible. Demosthenes keenly knew this when he told the Athenians that even were Philip dead, their conduct would soon raise up another Philip. It has been the experience of all ages, that rulers will enslave if the people will let them; and that the only effectual breast work against the encroachments of the one, is the elevation of the other. It is only *below* a certain moral level that a nation *can* be trampled on, and the moment it gets *above* this it flings off the oppressor. *Popish lands are the home of despotism, and Protestant lands the sanctuary of freedom.* Hence, America, Scotland, and England, have thrown off the tyrant's yoke. If, then, Ireland is in bondage, as some maintain, it must be because she lacks those qualities which would have secured liberty for her just as certainly as for them; and hence those priests who loudly complain of her thralldom, are themselves convicted as indirectly the cause; for had any other nation than England been placed by her side, would not the result have been the same? The same, did I say?—Let the present state of Europe answer the question. It was in England's power to oppress Ireland to any extent for aught such a priest-ridden nation could have hindered her. Thus it follows, that the political blessings Ireland enjoys, have sprung from *England's Protestantism*, while such political wrongs as she suffers are indirectly owing to *her own Popery*. Nay, in truth, the worst grievances she has ever endured, are *directly* chargeable upon Rome. Were not those "disabilities," for instance, of which Roman Catholics have loudly complained, a great part of their own procuring? Did not Rome convince our fathers, by too many unmistakeable proofs, that they must either bind her, or submit themselves to be bound? And when they saw that she never got her hands loose but the first use she made of her liberty was to spring on *themselves*, what else could they do but bind her again?"

"So much for our political grievances. We next assert that Popery robs of their benign influence most of our political *blessings*. Instance its influence on our *laws*. A highly virtuous state of society makes some-

what tolerable the worst laws, while a vicious state renders mischievous the best ; the one turns the evil into good, and the other the good into evil."

"In Ulster, the *poor-law* works so well, that several poor-houses are almost self-supporting; while in Munster several unions are bankrupts, and the very guardian's board-rooms are the scenes of party violence." In confirmation of such statements, we might add here several accounts of priests lecturing, cursing, and rioting, at the recent elections in Ireland, but we forbear for the present. We cannot, however, now take leave of Ireland, and of our author, from whom we have so largely quoted—who with the warm heart and the eloquent pen of the Irishman, unites the mind of the intelligent Christian, without placing before you a peroration in which, with his own characteristic eloquence and force, he compels a response at once deep and full.

"Here, then, we have a monument of Rome's destroying power mournfully instructive—a country at once a garden and a grave; indented by harbours without a sail, pervaded by rivers whose banks are still; with *above* the finest clime unavailed of, *beneath* the richest mines unwrought, *around* the most fertile soil untilled, and inhabited by a race, which in natural parts have few superiors amongst the sons of men. Well, let the extent of the ruin at least serve to convince us of the malignity of the cause. And when we behold Ireland teeming with natural stores, yet starving; covered with improvement societies, yet a desert; and receiving millions of aid, yet a beggar. When we see Scotchmen in *our* banks, and Irishmen in *their* prisons; foreign ships doing our trade and our countrymen not the crews but the cargoes; when in short, we look upon every jail and poorhouse, soldier and policeman, Oh! let it give fresh zeal to our evangelistic efforts, and fervour to our prayers on behalf of a land on which God has permitted Rome to do her worst,—as if He thereby designed it to be a *special warning* to all nations to beware of her blasting power."

Be assured of it, my fellow-citizens, that you have enemies to your peace and prosperity, more to be feared than your Protestant neighbours. EXPOSTULATUS.

LETTER VIII.

Facts shew that popery is a ruinous system, but papists will not look at them—Their conduct different from those whom St. Paul eulogizes—Tests exist, men should examine them—God requires this—Popery proved to be the antagonism of Christianity.

"Come now, and let us reason together,
saith the Lord."—ISAIAH.

THAT "facts are stubborn things," and never can be made to bend to the subtleties of argument, or the denunciations of power, all admit: and hence we are naturally anxious to secure, in support of any favourite position, such an array of them as may neither be misunderstood nor proved inconclusive; assured then that all who desire the triumph of truth and justice will at once submit.

We seldom feel disposed to continue reasoning with those who pertinaciously refuse their testimony, being well convinced that such are governed, not by their intellect, but by their prejudices.

The facts I have adduced from the condition of Ireland, as being the fruit of your priests' policy ought, most unquestionably, to break the spell of priestly influence under which you live; or, at least, so to arouse you as to lead to the resolution that you will fully and independently investigate the whole subject. Seek *the truth*—it can never mislead; for, said our Saviour to the Jews, "*the truth shall make you free.*" Believe that you are not any longer children, but should have a reason for all that is required of you. Great allowances, I am aware, should be made for your unwillingness to receive anything which may be to the prejudice of your church; for, from the earliest dawn of your reason, you are held, by the most fearful apprehensions, from entertaining a thought that might shake your faith in her character or mission. The effort of a consistent Papist is not to examine with manly and Christian independence

the various reasons of his faith ; but to bow with implicit deference to the dogmas of his church, however unsustained by Scripture or repugnant to reason. This babyish submission is neither to your interest nor to your honour. God does not require it ; and man should not exact it.

The testimony of the Holy Spirit to the course we urge you to pursue is seen in the following :—" These were more noble than those of Thessalonica, in that they received the word with all readiness of mind, *and searched the Scriptures daily whether those things were so*. Therefore many of them believed ; also of honourable women which were Greeks, and of men, not a few."

You will not fail to perceive, I trust, that the commendation bestowed on these persons was, for searching the Holy Scriptures, in order to ascertain the truth or falsehood of what Paul and Silas preached to them : teachers whom you will scarcely say were at all inferior in authority and character to any your church has ever produced.

We claim for religion the same common sense and judicious treatment which is given to any other science. It, as they, has its great and elemental principles ; and may well, therefore, claim the same practical use of them in every process of judgment we may be led to pursue. If so, then every proposition must be cast aside which impinges or contravenes them ; and we should ever be ready in all frankness and honesty to apply them for safety and guidance.—Do any object to this ? Then it is because they are alarmed for their system. With them their system is everything ; and truth nothing but as it may minister to their idol. Of course such cannot be considered honest men.

One of the great principles of the Christian faith is—that God, who created all things, now rules all things by His omnipotent power—His unerring wisdom—and His infinite goodness. Another is—that whatever He does, or has directed to be done, is worthy of Him—whether in its nature, in its operation, or in its results. Evident as these propositions are to every thoughtful mind, so should there be a readiness to apply them to

every system that assumes to be a religion from God to man. And whatever that system be which will not bear such a test; however venerable for age or imposing for power; it should be cast aside as a worthless, offensive thing:—yea, an imposition.

But is this a rule of action which has our approval? Then how shall we pronounce on the Popery of Ireland? Will any man say, that is not lost to all sense of propriety, that in nature, in operation, and in results, he sees a God of purity, truth and love, in it? Impossible! The intelligent mind shrinks from such an attempt and would rather flee into deism than be compelled to reconcile such contradictions. And what shall we say of the Popery of Italy? Italy! where for centuries your Pope has reigned with absolute power. Where no "British misrule" could interfere with his plans and operations. Surely here at least, the Papist will point with exulting boast! Surely here will be seen in rich abundance evidences of the divine character of his religion!

Well, to Italy we cast our eyes—and what salutes them? A Paradise? A people raised high in the scale of intelligence, and richly blessed with such fruit as a religion worthy of God would be supposed to confer? A nation so impressed with gratitude to the ministers of a religion so divine, that because of the benefits they have been instrumental in imparting, they hang round them as children round a wise and loving parent? No: but the very reverse of all this is to be witnessed!

We see Italy crushed, and that by the very power which if Popery were Christianity, would have raised it. We hear its piteous groans under oppression most afflictive, and that at the hand of professed ministers of a God of love. We hear her stifled but heart-rending-cries for help—and that help to be deliverance from the merciless fangs of reputed servants and followers of a merciful Saviour—who left a throne of glory to come to earth and "bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." To invite to himself, for the

bestowal of peace and consolation, the weary and heavy laden of the children of men.

And you would have a discerning world to believe that THIS POPERY—which blights the fairest field—which crushes the noblest spirit—which dethrones the highest reason—and which denies the least concession—is CHRISTIANITY! *and that without it there can be no SALVATION!!* What a demand! To grant which I must believe that that gospel which proclaims “glory to God in the highest and on earth peace and good will to man,” is nevertheless God’s greatest dishonour and man’s greatest curse! That that which professedly is heaven’s great remedy for man’s many woes, is notwithstanding that by which his woes are increased an hundredfold, so that under them there are those who prefer strangling to life! No, no; you must make no such demand on us; for no one can for a moment concede to it to whom the honour of God is of greater interest than the maintenance of a mere human arrangement. The glory of God, be assured of it, is a worthier object to consult than the importance of all the Popes who have ever sat in St. Peter’s (?) Chair; or of all the Cardinals who with longing eyes, have ever revolved around it

Here with perfect confidence, I might leave you, if truth, illustrated by the most telling facts, were allowed its full sway over your mind, satisfied that with one voice you would demand a thorough reform of your clergy and the entire abandonment of a policy which has led to such tremendous consequences. But I am far from being satisfied that you are prepared for such an action, and because I earnestly desire to promote it, I will descend to a searching examination of some of the particulars of which your priests’ creed is composed.

That my object and plans may be the more readily and fully apprehended, I will propose them in the subjoined syllogistic forms.

- 1.—Christianity is the first religion. But Popery is not Christianity :—therefore, Popery is not the first religion.
- 2.—Christianity constitutes the true church of Christ.

But Popery is not Christianity :—therefore Popery does not constitute the true church of Jesus Christ.

- 3.—Christianity, where a reasonable opportunity exists of learning its truths, is the only means of salvation. But popery, not being Christianity, cannot therefore be a means of salvation to any one who has the means of knowing better.

I hold that all men are bound to use every means which God has placed within their reach to ascertain His will, and then to obey it ; and he who does not do so, perils his everlasting salvation. The Bible is one of those means, and no man should allow another to prevent him from reading it: for in doing so he leans upon man and not upon God, and the denunciation to all such is—"Cursed is man that trusteth in man; or that maketh flesh his arm." Long have your priests stood in the way of your employing this right; but now, should you permit them to do so any longer, seeing as you may do—yea, are bound to do—the consequences of their policy, your condemnation will be the greater. "If the blind lead the blind," said Christ, "both shall fall into the ditch." But what solace then would it be to you to know that you had not only fallen into the ditch but your leaders also; and that both were rolling there together? Better for both to keep out of it.

I do not, as will be seen, indiscriminately condemn protestant, papist, or heathen. God, who knows what means each individual has of knowing his duty, will make that knowledge the rule of his judgment in the last day. But this I will aver, that where those means exist, much more so where they abound, by which an accurate and intelligent judgment of the will of God to man, and of the opposition which popery maintains to that knowledge and performance—that then wilfully to follow it is to turn our back on every possible hope of salvation and to seal our ruin for ever.

I ask no man's reception of my statements unless I prove them. Then, and in the name of God, I shall demand that they be received.

I will not apologize for now placing my observations before you in a more theological cast than they have

been wont to assume. I will not, because, while popery is as much a political as an ecclesiastical system ; and while it would imbue with its spirit our municipal, legislative, judicial, and governmental plans and operations, as much as its own church arrangements—yet, its spiritual power is the root of its vast influence, and *it*, therefore, must be broken if its means of injuring is really destroyed.

Here, then, is my work before me—to prove that popery is not Christianity. Here, then, as your interests are great, should your attention be great also. I commence by denying popery to be Christianity, *because that in one instance it teaches LESS than Christianity ;—in another MORE ;—in a third, its teachings ARE DIRECTLY OPPOSED TO THE TRUTH AND REPUGNANT TO THE SPIRIT OF CHRISTIANITY ;—and lastly—because, that in all, its ERRORS COMPLETELY NEUTRALIZE THE SAVING INFLUENCE OF WHATEVER OF TRUTH IT POSSESSES.*

To prove any one of these particulars would be sufficient for my object ; but to demonstrate them all must certainly redeem my pledge.

I begin with proving that Popery teaches what is directly opposed to the TRUTH and repugnant to the SPIRIT of Christianity. It does so by teaching PERSECUTION. Every priest of the popish faith swears “ *to hold and teach all that the sacred canons have delivered, defined and declared* ” ; and every bishop swears, on being installed into that office, that “ *Heretics, schismatics, and rebels to our said Lord* ” (the Pope) “ *or his aforesaid successors, I will to my power, persecute and oppose.* ”

The Council of Trent, following up the spirit of several of the preceding councils, decreed “ *the extermination of heretics by the sword, the fire, the rope, and all other means, WHEN IT CAN BE DONE WITH SAFETY ;* ” i. e. when it can be done without endangering the interests of the church—the church of the Pope. Sometimes your clergy prove themselves painfully fallible in determining this point, and as in the Gavazzi riots, it turns out that they have counselled the act of persecuting without a due regard to consequences. Then in

sullen mortification they mutter a few words of censure, well understood in import by their Protestant opponents as by their Popish adherents.

There have been times, however, when their plans were more judiciously matured, and more successfully carried out; insomuch so that some have computed that from the year 1518 to that of 1548, fifteen millions of Protestants perished by the inquisition! "This," as one observes, "may be overcharged; but certainly the number of them in those thirty years, as well as since, is almost incredible."

The Jesuits have denied that persecution has been practised by the Romish Church—but why? because the murdering of Protestants is to them a meretorious act! The Rhemish translators of the New Testament, in their note on Rev. xvii. 6, say:—"Drunken with the blood of the saints, Protestants foolishly expound it of Rome, for that *THERE they put heretics to death, and allow of their punishment IN OTHER COUNTRIES: but THEIR blood is not called the blood of saints, no more than the blood of thieves, men-killers and other malefactors*; for the shedding of which, by order of justice, no commonwealth shall answer." Again, that authority for Popish doctrine, in a note on Matt. xiii. 29, 30, says: "*The good must tolerate the evil when it is so strong that it cannot be redressed without danger and disturbance to the whole church, and commit the matter to God's judgment in the latter day. OTHERWISE where ill men, be they HERETICS or OTHER MALEFACTORS, may be punished or suppressed without disturbance and hazard of the good they MAY and OUGHT, by public authority, either spiritual, or temporal, to be chastised or EXECUTED.*"

More of this in my next.

EXPOSTULATUS.

Quebec, 11th August, 1853.

LETTER IX.

Eloquent testimony—One instance of infallibility in the Church of Rome which no Protestant will question—Rome denounces religious liberty—What is heresy?—Who are heretics?—The doom of heretics—How Christian!—Reply to O'G.

"God is love."—ST. JOHN.

"If any man have not the spirit of Christ, he is none of his."—ST. PAUL.

IN order to prove to you that the religion which your priests inculcate is not the religion which our Lord and Saviour came from heaven to originate; or which his Apostles labored to teach and propagate—and even died to authenticate—I have called your attention to PERSECUTION, 'This, as I have shewn you, they inculcate as a duty to God and His church; and only to be suspended when, by following it, there may be a "*danger of disturbing the whole church*"; otherwise, HERETICS as other MALEFACTORS, may "be PUNISHED or EXECUTED." A writer of considerable note observes, this "occasioned the papal wars in Italy, fomented and perpetuated by the pretended successors of the Prince of Peace. The civil wars in France, which lasted a whole century, and which are so ably recorded by Davila. The continental wars of Germany, France and Flanders, as recorded by DeThou. The massacre of St. Bartholemew, in Paris and the provinces, *for which the Pope of that day solemnly returned public thanks to Almighty God in the cathedral of St. Peter.* The Sicilian vespers. The cruelties of the Duke of Alva, and of the Jesuits, in the Low Countries. The horrors which followed the revocation of the Edict of Nantz, by that splendid scourge of Europe, Louis XIV. The abominable cruelties of the Inquisition of Spain, Portugal, and elsewhere, from the earliest period of its establishment. The martyrdoms of England, in the reign of Philip and Mary. The appalling conspiracy of the 5th November, and the other sanguinary plots of the reigns of Elizabeth and James I. The atrocious and extensive massacre of the

Protestants of Ireland, in the reign of Charles I., as recorded by Sir John Temple; and the Irish rebellion, in 1798, whose main object was the extinction of Protestantism," (and which has been the design of every rebellion since, however they have been covered over with other and less repulsive professions) "and which was fomented and conducted by the Romish priests, as authenticated by Sir Richard Musgrave."

Amongst the pretensions of your church is that of Infallibility, and I know not any feature of her character, or article of her creed, that would go further to sustain this assumption, than her principles of persecution; for that she is unchanged, (and I fear unchangeable) her recent doings in Madeira, France, Spain, Portugal, and Italy, abundantly testify.

Many simple Protestants have entertained a different opinion, and have thought her so improved that they would now usher her into all the honourable and friendly relations of society, But they exalt her character at the expense of her creed. And that this is vain and a thing which your press and priesthood disclaim, is easily shewn. *L'Univers*, in France, and the *Tablet* and *Rambler*, in Ireland, supply an ample correction to all such fond illusions in the following characteristic manner:—

"Religious liberty, in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The very name of liberty,—except in the sense of permission to do certain definite acts,—ought to be banished from the domain of religion.

* * * It is neither more nor less than falsehood. No man has a right to choose his religion. None but an atheist can uphold the principles of religious liberty.

* * * Shall I therefore fall in with this abominable delusion? Shall I foster that damnable doctrine, that Socinianism, and Calvinism, and Anglicism, and Judaism, are not every one of them mortal sins, like murder and adultery? *Shall I hold out hopes to my erring Protestant brother, that I will not meddle with his creed, if he will not meddle with mine? Shall I tempt*

him to forget that he has NO MORE RIGHT TO HIS RELIGIOUS VIEWS THAN HE HAS TO MY PURSE, MY HOUSE, OR MY LIFE BLOOD? No; CATHOLICISM IS THE MOST INTOLERANT OF CREEDS. We might as rationally maintain that a sane man had no right to believe that two and two make four as this theory of religious liberty. Its impiety is only equalled by its absurdity." *L'Univers*, the organ of the ultramontane or ruling popish power now in France, has expressed its great regret that Luther and his coadjutors were not brought to the stake; as by this (so he thinks) great evil would have been prevented. He further intimates that a return (by the Church) to such an effectual method of silencing heresy is more than probable, and certainly to be desired.

And that, my fellow-protestants, even as you may know that such sentiments are not confined to Europe, I subjoin the following extract from a Roman Catholic paper, which I doubt not has a large circulation in the Western States of the neighbouring republic. It is called *The Sheppard of the Valley*:—

"If the Catholics ever gain, which they surely will do though at a distant day, an immense numerical majority, RELIGIOUS FREEDOM IN THIS COUNTRY IS AT AN END. So say our enemies. *So we believe.*" * * * * *

* * * * *

"The church, we admit, is intolerant; that is, she does everything in her power to check, as effectually as circumstances will admit, the progress of crime and error. Her intolerance follows necessarily from her claim to infallibility; she alone has the right to be intolerant. Heresy she inserts in her catalogue of mortal sins; *she endures when and where she must*; but she hates it, and directs all her energy to effect its destruction."

All this is sufficiently significant, especially as it is seen streaming down in bloody and ferocious purpose from the Popes, the Councils, the Cardinals, the Bishops, the Priests, and the Press, of your church, to the present day. And is not that Protestant, let me ask, a fool, who—blind to his own interests and to those of his children—does not ponder these facts and act accordingly?

But what is Heresy? What is it to be a Heretic? Is that heresy which, rejecting the Holy Scriptures, believes in the Tom-fooleries of a Smith, a Southcott, a Beata, a Clara, or of a certain Bishop of Holy Coat notoriety? If so, Protestants are not heretics, for they receive no such nonsense. Is that heresy, which, leaving the highway of common sense and Bible instruction, turns aside to receive such absurd juggleries as moving and winking images—weeping Madonnas—liquified blood—miraculous medals—wonder-working old coats or old bones, &c., &c.,? Then, I assure you, Protestants are not heretics; for with much and becoming contempt, they cast all such things aside as playthings for fools; or instruments for knaves.

What, then, is that which constitutes a heretic? I answer:—If I do not believe the Pope to be the visible head of the church of Christ—I AM A HERETIC. He may be an Arian, like Pope Liberius; a pagan, like Pope Marcellinus; a Pelagian, like Pope Clement XI.; an infidel like Leo, X, or a monster in human form as were John XII and Alexander; yet, if I believe not that each one of such children of the devil may nevertheless be verily and truly "*Our Lord God the Pope*"—"The Vicar of Christ upon earth"—possessing all power in heaven, and earth, and hell, so far as man's salvation or damnation are concerned—I AM A HERETIC!

If I do not believe that the church of Rome is the mother and mistress of all churches; yea, the only true church of Christ upon earth, and in which ONLY is salvation;—although, in order to be satisfied on this point, I look at her through the mirror of evangelical truth, and see not one original feature of the church of Christ and his apostles—I AM A HERETIC!

If I believe not that that priest;—he may be an incarnation of the father of lies, and in works a very devil:—he may curse like a: horsewhip and denounce like a; drink and get drunk like a; yea, be a Judas, for covetousness, or a Nero for cruelty;—yet, being duly (?) ordained to the office of a priest in the true (?) and only apostolical (?) church—if I believe not that he

can, even as Christ when upon earth, forgive sins ; open or shut heaven to a sinner's admission ; &c., &c.,—I AM A HERETIC.

If, after looking over the doctrines which direct the confessional, as taught by Liguori (now a Saint,) Dens, De LaHogue, Bailly, Cabassutius, &c., &c. ; and in addition to my conviction of the absence of any Scripture authorising such a rite at all, I take especial exception to such filthy and abominable questions as are put to that matronly mother, to that virtuous wife, and to that blushing virgin ; and which they must answer or be refused absolution—which in your creed is equivalent to being consigned to a hopeless perdition ;—questions which not only no husband would entertain and no parent propose—but which every chaste and honourable mind would spurn with irrepressible indignation ; if I say, I object to the whole system, as in my soul I believe it to be much more calculated to promote vice than to correct it—I AM A HERETIC !

If I do not believe, not only that God made man, but also that fearful absurdity—surpassing far anything that has ever characterized the most revolting forms of heathenism—viz., *that a man may make his God ! and then worship and eat him !!!* I AM A HERETIC.

I may have the logical acumen of a Locke ; the poetical genius of a Milton ; the giant mind of a Newton ; the philanthropy of a Howard ; the reverence of a Boyle ; the zeal of a Peter ; the faithfulness of a Paul ; or the catholicity of a John ; but if I have not, and will not receive, the infallibly absurd dogmas which your priests have appended to simple Christianity—I AM A HERETIC !

And what, as such, may I expect—especially were I living in the palmy days of popery, as for the return of which your clergy sigh and pray with so much feeling ? Why, to be taken to the office of the holy (?) Inquisitor—to the Inquisition. And, if not moved from my steadfastness ; if my purpose continues firm, then will follow an application of the wheel, the pulley, the hot pincers, or one or other of those forms of torture which none but a devil's head could invent, or a devil's heart

inflict. If after all this, I survive, and my faith fails not then I am taken out that my body may be given to the flames, and my soul to the—Devil.

And do any ask, Who inflicts all this? I answer: the Inquisitor and his familiars. He is an ordained minister of the only church which Jesus Christ is said to have upon earth; and they are his servants. For the office he sustains, and the service he renders the *true* (?) church, he must possess certain qualifications; the principal of which are—a quenchless zeal for her interests—an inflexibility of purpose which nothing may turn—and a heart so callous, that if his dearest friend, or his nearest relative were brought to him he would subject him, or her, to the whole process; and although every bone cracked on the wheel, and every muscle quivered under the pincers, and every pulse throbbed with agony, and every cry uttered were enough to pierce an adamant—they must not pierce his heart, nor move his spirit, nor alter his purpose, nor stay his hand. The *wretch* before him is a *heretic*, and refuses to worship the idol of his church—*therefore, suffer he must and shall; and unless he recant, HE SHALL DIE.*

Now, my Roman Catholic reader, will you shew me where I may see anything of Christ or Christianity in all this? You look, and look in vain, and say you cannot. I believe you. It were absurd indeed to imagine a resemblance here with him who on the cross prayed for his murderers; or with the system which teaches as follows:—“*And the servant of the Lord must not strive; but be GENTLE unto all man, apt to teach, PATIENT, in MEEKNESS INSTRUCTING those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.*”—ST. PAUL. But more of this bye and bye.

I now turn from my course of remark for the present in order to attend to a Mr. O’G., who has honoured Ex-postulatus with his strictures.

O’G. complains that Ex. has not told you to which of the 700 and odd sects into which Protestantism has split itself, he belongs. But would this be material? Would it affect his argument in the least? I apprehend not.—

Suppose he were to say of O'G. that he has not told him to which of the 700 and odd—or 7000, for ought we can say to the contrary—sects into which Popery has split itself, he belongs; and that in order to help to the settling of this point, he were to enumerate as follows:—Does he belong to the Cerinthian, the Arian, the Aerian, the Aetian, the Ammonian, the Armenian, the Docetæ, the Ebionite, the Eutychian, the Gnostic, the Nestorian, the Nicolaitain, or the Grecian, &c., &c., &c.? I apprehend, with no inconsiderable stare at his imagined folly, he would ask—“What do you mean, sir? These sects, you ought to know, never did belong to the Roman Catholic Church.” Not quite so clear, Mr. O'G., on that point; nevertheless, let me say, I mean they are just as much parts of your church as the greater proportion of the 700 and odd sects you refer to are of Protestantism.

Having missed O'G.'s sect in my first enumeration, I would attempt a second. Does O'G. belong to the Augustines, or the Alumbrados; the Capuchins or the Carmelites; the Barnabites or the Benedictines; the Dominicans or the Franciscans; the Jansenists or the Jesuits; the monks of LaTrappe or the Theatines; the Frères Chrétien or the Congregation of the Good Heart; &c., &c., &c.? O'G.'s wonderment, I dare say, by this time has reached its climax, and without allowing me to proceed further with my list of sects into which Popery has split itself, he exclaims, nay, almost vociferates—“what do you mean, I again ask,—do you not know that these are but branches of one and the same tree, of which the Pope is the root?” Yes, Mr. O'G., I knew that before you said so; therefore, my answer is—*The Protestant sect to which Ex. belongs is one of the many branches of the true church of which Jesus Christ is the root; or, to change the figure one of the members of that body of which—not the Pope—but the Son of God is the living head.* I have dwelt the more upon this portion of O'G.'s letter, not because of its intrinsic importance, but because I know it is one on which many of your church dwell with much satisfaction to themselves, and no small amusement to their

discerning opponents. They will now apprehend the value of such an argument against Protestantism and demean themselves accordingly.

O'G.'s knowledge of Luther wants improving. He evidently knows too little of that extraordinary man. Let me advise him to read with some care D'Aubigné's History of the Reformation; it will amply repay the labour.

O'G. writes as though he disapproved of persecution. Let him beware, for thus he reflects upon his church. Such reflections might lead to serious consequences, in the shape of penance; and I should be sorry were he to get into trouble through breaking a lance with *Ex-postulatus*.

Cases of persecution are carefully noted and supplied. I have no disposition to deny them. I can assure O'G. it has given Protestants very considerable trouble to purge away that popish leaven which so fully tainted the feelings and biassed the judgment of those who had, either directly or indirectly, received their education at Rome. Nor was the difficulty lessened by the very examples which O'G.'s church set them, in whichever part of the globe they turned their eyes. They think they have now, however, nearly, if not altogether, succeeded; so that papists have an equal amount of liberty with themselves in every Protestant country they are found inhabiting, and that, too, while everything like a reciprocity in liberty is pertinaciously denied to them in all popish countries where they reside. What a contrast do Popish and Protestant countries supply in this respect! *Papists are tolerated by Protestants, even while they inform them that they are hoping yet to destroy every vestige of that liberty which Protestants have been taught to value even dearer than life!* WHAT A FACT!

*"He makes the whole Catholic community responsible for the improper conduct of a few hot-headed, bigoted young men and gamins"** If I do not make the

* Recent events have fully shewn that "*hotheaded, bigoted young men and gamins,*" were not the only persons on whom the charge of the Chalmers's Church riot rests.

whole Catholic community responsible, I can assure O'G. that I will not except those whom he would gladly shield. As this subject will come up for a more full and formal discussion in my general remarks, I will not now anticipate what I shall then give him an opportunity of considering. But I will even now say this much, that such attempts as those he makes to throw the whole blame of the riot upon a "few hot-headed, bigoted young men and *gamins*," is a miserable shuffle with which no intelligent mind will be deceived. And just so much will I say of the admonitory dissuasions delivered on the 5th of June, and the charge of disobedience uttered on the 12th, according to O'G.'s account. Protestants know as well as O'G. can know, that the system which could constrain the chaunting of a *Te Deum* in St. Peter's in Rome, and Pope Gregory XIII, to make a solemn procession to the church of San Luigi—by which to celebrate the massacre of thousands in France on St Bartholomew's festival, would have effectually prevented the shedding of tears if the "hot-headed, bigoted young man and *gamins*," who attacked Gavazzi and his Protestant hearers on the 6th of June last, had succeeded in murdering every soul of them.

A "*calumnious*" untruth which the lecturer is said to have uttered is—"that the Catholic Church forbade the reading of the Bible." Does O'G. know what he means by the Catholic Church? Could it be possible he was then thinking of the Protestant Church? If not, does he know what his Church is doing in this respect? Or is there not a Jesuitical quibble in all this? I believe there is. The Catholic Church does not formally forbid the Bible only in the *vulgar tongue*. If people read English, they may have the Bible in Latin—that is, with the license of their confessor. But that there is, in this sense in which the community would understand the expression, a liberty for whosoever chooses to read the Bible in the language which he understands, we most emphatically deny. A fact which O'G. must know, and therefore convicts himself in a want of honesty in conducting the defence of his church.

I will place this beyond a question by the following

quotation from a high authority :—"To show you that this book was a sealed book before the Reformation, whatever Roman Catholics or their abettors may say, I add, that in 1227, the Council of Toulouse prohibited the reading of the Scriptures wholly to the laity. In 1270, James I., king of Arragon, passed a law, that whosoever possessed any book of the Bible in the vulgar tongue, and did not bring it to the bishop to be burned, should be considered suspected of heresy. In 1400, Pope Alexander III. condemned all translations into the vulgar tongue. In 1413, Gerson, one of the best of the Roman Catholic bishops at the Council of Constance, complained that the practice of reading the Scriptures in the vulgar tongue was still permitted. In 1711, Clement XI. issued, a bull declaring it to be heresy for any one to have the Scriptures in the vulgar tongue, or to attempt to read them at all, and insists on the civil power helping the spiritual to put a stop to it. Pius IX. addressed an Encyclical letter to all the Roman Catholic Bishops of Christendom, in the year 1846. This document was read in every Roman Catholic Church throughout the world;" (perhaps O'G. was not at church that Sabbath: still it is wonderful that he did not hear of it somehow or other,) "and is received by every Roman Catholic priest and prelate in Christendom.." The subject of which letter was a denunciation of all—especially the agents of Protestant Bible Societies—who circulated the Scriptures "in the vulgar tongue." "Here," says our author, "is the secret of Romish superstition: many Protestants make erroneous charges against Roman Catholics and the Church of Rome when they say that the church prohibits the possession of the Bible—this is not the case. In the present day, the Church of Rome does not prohibit the perusal of the Bible—*she merely prohibits the reading of the Bible in the VULGAR TONGUE.* This is all." But is not this equivalent to forbidding it altogether, if we can only have it in a different language from our own?

Other portions of O. Gs. letter are left out inasmuch as they are not of sufficient importance to the general reader.

EXPOSTULATUS.

LETTER X.

Popery authorises persecution—Quotations from Edgar's Variations of Popery—Persecution of the Albigenses—Dominic failing to change by preaching resorts to severe measures—Storming of Beziers—Lavour—The Inquisition.

"God is love."—ST. JOHN.

"If any man have not the spirit of Christ, he is none of his."—ST. PAUL.

THAT PERSECUTION, even to the employment of the severest tortures and death, is authorized by your church for the suppression of what she designates heresy, is attested by innumerable facts. But that the doctrine, so diabolical in origin and character, may be seen in all its horribleness, I will supply a few instances which can never be forgotten, and which should never cease to exert a practical influence upon all people, so long as your church continues to be what she is, and what she professes to be, and that without a pang of sorrow or a blush of shame.

The case I now supply is her crusade against the Albigenses, and is from that admirable work of Dr. Edgar, entitled—"THE VARIATIONS OF POPERY." "The variations of popery!" you exclaim. "Why I thought popery was *always* the same!" All very natural for *you* to think so, who have not been allowed to think but as your priests have dictated. But read the work for yourselves, and I am much mistaken if you do not conclude with Protestants, that as the winds of heaven so has popery varied in her creed; while absurdities, which all reflecting minds would be ashamed of, have been nestled in her bosom or patronized by her smile.

It may be proper to state for your information, ere we begin the Dr.'s relation, that his authorities are Roman Catholic, which he has been at considerable pains to collect, and to which he refers as he proceeds:—

"Pope Innocent I.," he writes, "sent a missionary expedition against the Albigenses. His Holiness, for

this purpose, commissioned Rainer, Grey, Arnold, Guido Osina, Castelnau, Rodolf, and Dominic. These in execution of their mission, preached popery and wrought miracles. Dominic, in particular, though distinguished for cruelty, excelled in the manufacture of 'lying wonders.' But the miracles and sermons, or rather the imposition and balderdash, of these apostles of superstition and barbarity, excited only the derision and scorn of these 'sons of heresy and error.' 'The obdurate people says Benedict, 'shewed no desire of conversion; but, on the contrary, treated their instructors with contempt and reproach.' 'An infinite number,' says Nanges, 'obstinately adhered to their error.' According to Mariana, 'the Albigenses increased every day, and, in their stupidity, rejoiced in their own blindness.' The gospel of Castelnau, Rainer, and Arnold, Velly grants, met with no attention; and therefore, according to Giannou's admission, made no impression."

"His infallibility, Pope Innocent the Third, finding the inefficiency of the gospel as preached by Dominic, proclaimed by his bulls, a crusade against the Albigenses. Supported by divine aid, his holiness, in the name of the Lord of Hosts, granted all who should march against the Albigensian pestilence, *the pardon of sin, the glory of martyrdom, and the possession of heaven.* The pontiff, by special favour and indulgence, gave the hero of the holy cross, if he fell in battle, *an immediate passport by a short way to heaven without ever touching purgatory.* These rewards assembled half a million of HOLY WARRIORS composed of bishops, soldiers, canons, and people from Italy, France, and Germany, ready to riot in blood for the honour of God, and the extinction of heresy."

"This army was led by the Earl of Montfort, whom ambition and hypocrisy marked for the hero of a holy war. The Archbishop of Narbonne, at an early period, painted Montfort's ambition, stratagems, malice, violence, and duplicity. But the contemporary historians ascribed his exploits to zeal and piety; while Raymond, Count of Thoulouse, who was Montfort's rival and protector of the Albigenses, was, on the contrary character-

ized as a member of the devil, the son of perdition, the eldest born of Satan, the enemy of the cross, the defender of heresy, and the oppressor of Catholicism."

"This holy war, during its campaign, exhibited a great diversity of battles and sieges. The storming of Beziers and Lavour will supply a specimen of the spirit and achievements of the crusading army."

"The city of Beziers was taken by storm in 1209, and the citizens put to the sword without distinction of condition, age, sex, or even religion. When the Crusaders were so mixed that they could not be discriminated, Arnold, the papal missionary, commanded the soldiery to kill all and God would know his own. Seven hundred were slain in the church. Daniel reckons the killed at thirty thousand. Mezeray and Velly as well as some of the original historians, estimate the number who were massacred at sixty thousand. The blood of the human victims, who fled to the churches for safety and were murdered by the HOLY WARRIORS, drenched the altars, and flowed in crimson torrents through the streets."

"Lavour was taken by storm in 1210. Aimeric, the governor, was hanged on a gibbet, and Girarda, his lady, was thrown into a well and overwhelmed with stones. Eighty gentlemen, who had been made prisoners, were slaughtered like sheep in cold blood. All the citizens were mingled without discrimination in promiscuous carnage. Four hundred were burned alive, to the extreme delight of the Crusaders. *One shudders, says Velly, in his history of these transactions, while he relates such horrors*"

"Languedoc, a country flourishing and cultivated, was wasted by these desolators. Its plains became a desert; while its cities were burned and its inhabitants swept away with fire and sword. An hundred thousand Albigenses fell, it is said in one day; and their bodies were heaped together and burned. Detachments of soldiery were, for three months, despatched in every direction to demolish houses, destroy vineyards, and ruin the hopes of the husbandman. The females were defiled. The march of the HOLY WARRIORS was marked

by the flames of burning houses, the screams of violated women, and the groans of the murdered men. (See Bruys 3, 139. Daniel 3, 511. Velly 4, 121.) The war, with all its sanguinary accompaniments, lasted twenty years, and the Albigenses, during this time, were not the only sufferers. Three hundred thousand crusaders fell on the plains of Languedoc, and fattened the soil with their blood."

"All this barbarity was perpetrated in the name of religion. The carnage was celebrated as the triumph of the church, the honour of the papacy, and the glory of Catholicism. The Pope proclaimed the HOLY WAR in the name of the Lord. The army of the cross exulted in the massacre of Lavour, and the clergy sung a hymn to the Creator for the glorious victory. (Le clergé chantait avec beaucoup de dévotion l'hymn Veni Creator. Velly 3, 453, 121. Alex. 20, 307. Mariana 2, 687, Benedict 2, 139.) The assassins thanked the God of Mercy for the work of destruction and bloodshed. The soldiery, in the morning, attended high mass, and then proceeded, during the day, to waste the country and murder its population. The assassination of sixty thousand citizens of Beziers was accounted, says Mariana, '*the visible judgment of heaven.*' According to Benedict, '*the heresy of Albigensianism, drew down the wrath of God on the country of Languedoc.*'

"The Crusaders were accompanied with another engine of horror and inhumanity. This was no less than the INFERNAL INQUISITION. The inventor of the inquisition, according to Benedict, was Dominic, who was also the first Inquisitor General. This historian, indeed, seems doubtful whether the benevolent Christian idea suggested itself first to Dominic or to Innocent, to the *saint* or to the Pontiff. But Dominic first mentioned it to Arnold. The saint also established, as agents of this tribunal, a confraternity of knights whom he called the MILITIA OF JESUS. (*Il nomma les Frères de la Milice de Jésus.* Benedict 2, 139.) These demons of destruction, these fiends of blood, the blasphemer had the effrontery to represent as the warriors of the

Captain of Salvation. Gregory the Ninth, in more appropriate language, styled them the knights of the MILITIA OF DOMINIC. Those in Italy, were called the Knights of the Inquisition, and in Spain, the Familiars of the Holy Office."

"Benedict is quite out of temper with some historians who would rob Dominic of the glory of being the first Inquisitor, and who bestowed the honour on Rodolf, Castelnau, and Arnold. The invention of the Holy Office, and the title of Inquisitor-General, in this author's opinion, crowns his hero with immortal renown. The historian of Waldensinianism, therefore, has eternalized his patron's name, by combining it with an institution erected for human destruction, associated with scenes of blood, and calculated to awaken horror in every mind which retains a single sentiment of humanity."

"Dominic, it must be granted, was well qualified for his office. He possessed all that impregnable cruelty, which enabled his mind to soar above every feeling of compassion, and to extract pleasure from scenes of torture and misery. The torments of men, or, at least, of heretics, were his enjoyment. The saints, in satanic and unsated malignity, enjoyed the spectacle of his victim's bleeding veins, dislocated joints, torn nerves, and lacerated limbs, quivering and convulsed with agony.

"Proofs of his inhumanity appeared, in many instances, in the holy war and in the holy office. During the crusade against the Albigenses, though a pretended missionary, he encouraged the holy warriors of the cross in the work of massacre and murder."

"Such was the man or minister, who, to the present day, is a full-length saint in the Roman Calendar. The miscreant is an object of worship in the Popish communion. The Roman breviary lauds his merits and doctrines which enlightened the church, his ingenuity and virtue which overthrew the Tolosan heretics, many miracles which extended even to the raising of the dead. The Roman missal, having eulogized his merits, prays for temporal aid through his intercession. The holy infallible church, in this manner, prefers adoration to the canonized Dominic, who was first Inquisitor-general,

and one of the greatest ruffians that ever disgraced humanity."

"The holy office admitted of all kinds of evidence. Suspicion alone would subject its object to a long course of imprisonment in a dungeon, far from all intercourse with friends or society. A malefactor or a child was allowed to be a witness. A son might depose against a father, or a wife against her husband. The accuser and the accusation were equally unknown to the accused, who was urged by the most treacherous means to discover on himself. His feelings, in the mean time, were horrified by a vast apparatus of crosses, imprecations, exorcisms, conjurations and flaming piles of wood, ready to consume the guilty."

"The rack, in defect of evidence, was applied. The accused, whether man or woman, was, in defiance of all decency, stripped naked. The arms to which a small hard cord was fastened, were turned behind the back. The cord by the action of a pulley, raised the sufferer off his feet and held him suspended in the air. The victim of barbarity was, several times, let fall, and raised with a jerk, which dislocated all the joints of his arms; whilst the cord, by which he was suspended, entered the flesh and lacerated the tortured nerves. Heavy weights were frequently, in this case, appended to the feet, and when the prisoner was raised from the earth by the arms, strained the whole frame, and caused a general luxation of the shattered system. The cord was sometimes twisted round the naked arm and legs, till it penetrated to the bone through the ruptured flesh and bleeding veins.—(Limborch, 4: 29.)

"The application of the rack, without evidence, caused many to be tortured who never committed the sin of heresy. A young lady who was incarcerated in the dungeon of the inquisition, at the same time with the celebrated Bohorquia, will supply an instance of this kind. This victim of inquisitorial brutality, notwithstanding her admitted attachment to Romanism, endured the rack till all the members of her body were rent asunder by the infernal machinery of the holy office. An interval of some days succeeded, till she

began, notwithstanding such inhumanity, to recover. She was then taken back to the infliction of similar barbarity. Small cords were twisted round her naked arms, legs, and thighs, till they cut through the flesh to the bone; and blood, in copious torrents, streamed from the lacerated veins. Eight days after, she died of her wounds, and was translated from the dungeons of the inquisition to the glory of heaven."

"The celebrated Orobio endured the rack for the sin of Judaism. His description of the transaction is frightful. The place of execution was a subterranean vault lighted with a dim lamp. His hands and feet were bound round with cords, which were drawn by an engine made for the purpose, till they divided the flesh to the excoriated bone. His hands and feet swelled, and blood burst, in copious effusion, from his nails as well as from his wounded limbs. He was then set at liberty, and left Spain, the scene of persecution and misery."—(*Morei*, 6 : 7—*Limborch*, 323.)

"The convicted were sentenced to an ACT OF FAITH. The ecclesiastical authority transferred the condemned to the secular arm, and the clergy in the mean time, in mockery of mercy, supplicated the magistracy in a hypocritical prayer, to shew compassion to the intended victim of barbarity. But the magistracy, who, through pity should have deferred the execution, would, by the relentless clergy, have been compelled by excommunication to proceed in the work of death. The heretic, dressed in a yellow coat variegated with pictures of dogs, serpents, flames, and devils, was then led to the place of execution, tied to the stake, and committed, amid the joyful acclamations of the populace, to the flames. Such has been the death of myriads. Torquemada, on being made Inquisitor-general, burned alive, to signalize his promotion to the holy office, no less than two thousand of those sons of heresy. (*On le faisait publiquement bruler vive. Mariana*, 4, 362. 365. *Dellon*. c. 28. *Moreri*, 5. 130.)"

Could we believe that your church—even as Protestantism—blushed and sighed over acts of persecution done in her name, we would gladly consign all such

narratives to the shades of oblivion. But when we learn that she plans and prays for the times when, by a repetition of these very acts, if needs be, she may purge away the heresy of Protestantism ; and when we remember that to this the canons of her councils—the vows of her hierarchy—and the spirit of her institutions—bind her, we are constrained to speak out ; and, by holding up the light of Holy Scripture, to shew that the assumption of doing this in the name of Jesus Christ and his Church is an unauthorized and fearful profanation.

EXPOSTULATUS.

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LETTER XI.

St. Bartholomew Massacre—Blood was spilt in torrents—No pity for age, sex, or condition—Numbers thrown into the Seine—A cause of joy and exultation at Rome.

“In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother.”—ST. JOHN.

THE narrative I now am about to lay before you, I have previously adverted to :—It is the massacre of St. Bartholomew. It is called such because on the eve of that day—the 24th August, 1572, and at the signal of the tolling of the alarm-bell of the church of St. Germain, a work of death commenced, which, as previously arranged, spread over the whole of France and was continued for the space of thirty days, during which time it is computed that not less than thirty thousand (some say seventy-five thousand) human being—created by the power—redeemed by the blood—and fostered by the care of Jehovah Jesus—were hunted to death like wild and ferocious beasts of prey, for the simple and wonderful *crime* of acting under what they conceived an imperative duty—viz.,—*that of worshipping God according to their prayerful and conscientious conviction of the import of God's Holy Word!* Does the savage African or the cannibal Feegean ask who perpetrated such a deed of blood and infamy? Alas! my Roman Catholic fellow-citizens, can we answer such a question truthfully without a blush of shame for the profession of that religion which we regard as an emanation from a God of love? Impossible! and yet your church instigated it—your church rejoiced over its achievement—and, receiving her own testimony, would do it again.

The sketch I transcribe is supplied by that eloquent and popular minister of Christ, Dr. Cumming, well known to Cardinal Wiseman and many others of your high authorities.

“At length Charles IX., casting his half-closed eyes

on the floor, gave the fatal order for the murder of his subjects. The alarm-bell of St. Germain was instantly rung, and in a moment the Palais, the Tuileries, the banks of the river, the public places, the churches and edifices of Paris were brilliantly illuminated. Guided by these terrible lights, which enveloped the capital as in a circle of fire, they distinguished the dwellings of heretics by the fresh made marks. *'Open by command of the King,'* was the order given by the murderers. Some hastened to obey, and their lives were extinguished with the lights which they brought to see who called them; others, opening their windows to discover who knocked at so unseasonable an hour, fell, struck by twenty balls at once; another, burying himself in the bed-clothes, would perhaps pretend to be fast asleep; his door was shattered in pieces, and two or three assassins, separating from the rest, ran and slaughtered him in his bed. Sometimes they left the house unstained with blood; but dragging the victim from his couch into the street, they gave him up to the weapons of the populace. As the spoils of the doomed were to belong to those who should despatch them, a thousand blades were raised at once over the unfortunate wretch, whose death, swift as lightning, left no time for pain. Happy they who were thus surprised in the first sleep; their sufferings were brief; but when the hands of the murderers became wearied with slaughter, the agony of the sufferer was prolonged for hours."

"While blood was thus spilt in torrents before the eyes of the Queen-mother, the bell of the Palais rang; and the general massacre began. At this signal Tavennes and the Duke of Nevers drew their swords, crying, 'kill! kill!' The night-guards, the citizens, among whom arms had been distributed, the whole tribe of murderers, sallied forth from their lurking places, repeating, 'kill! kill!' The shrill sound of the bells, the clatter of arms, the vagabond tramp of the assassins, the flickering glare of torches, mingled with shouts, which the night-echo rendered still more horrible. The massacre then became general: there was no pity for sex, age, or condition; no blood came amiss provided that it

circulated in heretic veins; and these were the signs by which heretics were distinguished :—Whoever shuts his door at the approach of a 1 armed band, is a heretic; whoever refuses to answer, or begs his life, is a heretic; whoever has not a white badge on his arm, is a heretic; whoever does not come when the murderer calls, is a heretic. The assassins had no need to speak; here were no judges; all were executioners; but, if words did now and then drop from their lips, it was to complain to one another of their fatigue, or to insult the sufferers; nay, it was often an infernal laugh that greeted his last sigh."

"Pursued on all sides by those insidious flames with which the capital was lighted up, driven like a flock of sheep, tracked like deer, in vain did the Protestants endeavour to flee from fate. If they would have sought refuge in the Catholic churches, armed men guarded the doors of the sanctuary; if they approached the Louvre, the Swiss awaited them with presented muskets; if they burst open the prison doors, to conceal themselves among the malefactors whom the justice of men had condemned, the jailers denounced or drove them out by main force. If they attempted to gain the banks of the river, the implements of destruction were quite ready; boat-hooks to catch them in their flight and to knock them on the head, poles to thrust them into the water. If they took shelter in the dark, they fell into the snares of an assassin lurking for human prey; if they sought the light, the light was as deadly as the darkness; death was everywhere, in their beds, on their housetops, within, without, in the public places, and in the very waters of the river."

"They were flung alive into the Seine, and dragged out to be plunged in again, if the unfortunate creatures, struggling against the current, contrived to reach the shore, invisible hands, armed with sharp spikes, thrust them into the stream, which drove some upon the sand of an islet facing the Louvre, and carried others towards Chaillot, Auteuil, St. Cloud, and the adjacent parts, to which the carcasses carried terror and infection. The grave-diggers were too few in number, or worked to death. The Prévôt des Marchand and Echevins were obliged to double their wages to induce them to go to

distant places to bury the corpses of heretics ; a column of them started, carrying along with them all the ordinary implements of their calling, and it was several days before they returned to Paris. It is calculated that in this interval about eleven hundred persons were interred. The boatmen distinguished themselves in this abominable night ; standing up in their light barks, they cleft the water with the rapidity of lightning, striking the heads that rose above the surface, separating the hands clasped in the last prayer, and lifting up bodies by the garments and dropping them back into the abyss, till they were sure that the victim was suffocated."

" Suspended, not interrupted, the carnage recommenced at eight in the morning, but with colder and more ingenious cruelty than before ; if the victims were multiplied, so were the executioners. Darkness no longer shaded the abode of the heretic from the eye of suspicion ; there was now no inaccessible retreat, and places were ransacked to which the light of day never penetrated. How many of the Protestants now regretted that darkness, and deplored the return of that light which they had so earnestly solicited of God in their prayers ! The sun, it is true, beamed upon the vengeance of some of those who sold their lives dearly, and stained the thresholds of houses with the blood of the victors. Almost all expired with folded hands and face turned towards the palace of the sovereign."

" Such were the last scenes of the ever-memorable drama of St. Bartholomew. A month after St. Germain bell had given the signal, all the dead bodies were not buried. Some were yet floating on the Seine, to which fishermen resorted for the purpose of picking them up and selling them to any who chose to buy them. For a long time there was an auction of corpses on both banks of the river, which was publicly cried and at which the lots were adjudged to the highest bidder, some buyers burying their purchases by night in sequestered spots ; others burned those whom they loved while living, and collected their ashes in urns which afterwards constituted ornaments of their habitations. For above a year people durst not pass at night along the banks of the river ; some

said that they had seen the earth quake there, others had beheld spectres gliding along the water ; fishermen had asserted that invisible hands loosed, after dark, the boats moored to the shore, and propelled them towards the islet in the Seine, which sent forth moans like those of human voices. In some old historians we read that young females, murdered on St. Bartholomew's day, wandered about after dusk in Paris, covered with long veils which they lifted when they perceived the murderer, showing him the wound still fresh, calling him by his name. The grave De Thou has not disdained to collect some of these popular traditions."

" There is no reason to doubt that the Pope was privy to the intended massacre. Cardinal Alexandrin, nephew of the late Pope, had made no secret of expecting intelligence of a great victory gained over the heretics, and exclaimed, when it arrived, ' The King of France has kept his word ! '—' Good news ! Good news ! ' cried Gregory XIII., who had been crowned about two months before the catastrophe, ' all the Lutherans are massacred except the *Vendomets*, whom the King has pardoned for his sister's sake.' That term he applied contemptuously to the three princes of the house of Bourbon-Vendôme, the King of Navarre and the Princes of Condé and Conti. At night the guns of the Castle of St. Angelo were fired, and bonfires blazed in every street in Rome. *The Pope ordered a jubilee and a solemn procession, which he accompanied himself, TO THANK GOD FOR THIS GLORIOUS SUCCESS!!!* He sent a Nuncio extraordinary to France to congratulate the King on having so easily caught all the heretics in the same net. Medals, which I have seen, were struck at Rome, in approbation of the massacre, and to perpetuate the memory of the happy event : on one side was the portrait of the Pope ; on the reverse the destroying Angel, holding a cross in one hand, and in the other a sword, with which he is slaughtering the Frenchmen called Protestants, and having this legend, HUGONOTORUM STRAGES—the slaughter of the Huguenots. In short, no demonstration of this great triumph of the church of Rome, of the Church Militant, over her enemies, was omitted : and that Buon Com-

pagno might keep his work incessantly before his eyes, he had a large picture of the massacre painted and hung up in the Vatican. A scroll at the top of it contained these words: PONTIFEX COLINI NECEM PROBAT—*'The Pontiff approves the murder of Coligni!'* "To this day," says Brisard, whose work on the massacre appeared in 1780, "the French who visit Italy behold, not without indignation, this picture, which, though half effaced, still portrays but too faithfully our calamities and the excesses of Rome."

"The Cardinal Loraine was at Rome when the news of the massacre of St. Bartholomew arrived there. He was so transported with joy at the success of a plan which he justly considered as in part his work, that he gave a thousand gold crowns to the gentleman sent by his brother, the duke of Aumale, with the welcome intelligence. At his instigation, the Pope and the Cardinals ordered a general jubilee and public processions. He went in procession himself to the church of St. Louis, the patron saint of France, where they attended, with all the nobility of Rome. The Cardinal officiated in full pomp and splendour. On the front of the church was a long inscription, purporting that 'the Cardinal of Loraine, in the name of the Most Christian King, Charles IX., as returning thanks to God, and congratulating our holy Father the Pope Gregory XIII., and the sacred college of Cardinals, on the astonishing and incredible success which had attended the counsels given by the Holy See, the success which it had met, and the prayers which his Holiness had never ceased to offer for the last twelve years.'"

These instances of what Propriety can do in the way of persecution shall suffice for the present. They are not the only ones that could be given and which exhibit atrocity on a large scale. We have others we could supply equally conclusive in their testimony of the practical nature of the doctrine I am discussing. The doings of the infernal Inquisition alone, would fill volumes. I do not, I repeat the assurance, dwell on these topics, so harrowing to every sensibility of a humane mind, because I have any satisfaction in taunting you with what your

Church has done in days of darkness and sorrow ; no, it is thus only we may arouse a slumbering people so to act, as to put it beyond a possibility that they can be repeated. With protestants you ought to unite to tell your clergy you will not submit to have such doctrines palmed off in the name of religion ; and that they must either abandon such horrible dogmas or you will abandon them.

Be assured of it, my fellow-citizens, if your Church was pruned down to the dimensions, or raised up to the level, of a Church of Christ, it would be quite as much to your advantage as to any Protestant in the land. The test of Scripture to the doctrine of persecution in my next.

EXPOSTULATUS.

Quebec, 1st Sept., 1853.

LETTER XII.

Further proof that the church of Rome enjoins persecution—The Pope's oath and bull—Oath of Bishops—Inquisitors—Priests and Ribbonmen—Scriptures by which she upholds persecution.

“For this is the message that ye heard from the beginning that we should love one another. Not as Cain, who was of that wicked one, and slew his brother.”—ST. JOHN.

I now call your attention to the scriptural evidence I am about to supply, that the doctrine of *persecution*, as held and practised by your church, destroys her claim to being a Christian church; and certainly that of being the first and only church. My proof is from the Holy Scriptures. You talk of tradition, and the authority of your church, as matters of equal obligation; but all reflecting minds will admit that this, in the widest sense, can only be demanded when they do not contravene what all regard as the Word of God.

God can never contradict himself. A truth which, while you admit, you must sustain by refusing submission to any dictum that would lead to such a conclusion. The Scriptures I am about to cite as the ground of appeal, must be received, unless they are shewn to be incorrectly quoted or mistranslated. If, on either of these grounds, you can offer an objection, I am bound to attend to you; if not, your duty is plain as the sun in the firmament. The principle I am now propounding is of inconceivable importance; for, if I take the word of man in preference to the word of God, *I am an Idolator* beyond the possibility of a question. “*His servants ye are to whom ye yield yourselves servants to obey.*” Thus spake the Holy Ghost by St. Paul. If I receive the word of God and obey it, I am God's servant; but if I turn from the word of God and receive and obey that of man, I am that man's servant; and thus, in a matter of religion, that man, and not He who created me, is my God. I will believe that these plain, but infinitely momentous principles, commend themselves

to your judgment, and will therefore be permitted their proper influence upon your conduct in treating the subject I am about to discuss.

I will first re-state the doctrine as held by your church, and as well supply some of their principal arguments :—

THE POPE'S OATH.—By the Councils of Basil, Constance, &c., “all popes must be obliged to *swear*, that they will uphold and enforce the faith maintained in General Councils, to the least tittle, even to the shedding of their blood.” Further, “that he shall depose, and deprive sovereign princes of their dominions, their dignity and honours, for certain misdemeanors.” Con. Cons. Sess. 12, 17, 37, 39. Basil, Sess. 34, 37, 40, 46. Pisa, Sess. 14. Lyons, tom. ii. Binii. p. 646.

BULL OF GREGORY VIII.—“On the part of the omnipotent God, I forbid Henry the IV to govern the kingdoms of Italy and Germany : I absolve his subjects from all oaths which they have taken, or may take to him ; and I excommunicate every one who shall serve him as king.” Greg., lib. 5 epist. 24.

POPE'S BULL IN CŒNA DOMINI, to be studied by the clergy, published in the churches once a year, at least, and carefully taught the people, per art. 27, 28,—the excommunication. “We excommunicate and anathematize, in the name of Almighty God, Father, Son, and Holy Ghost, and by the authority of his blessed Apostles, Peter and Paul, and by our own, all Wickliffites, Hussites, Lutherans, Calvinists, Huguenots, Anabaptists, and all other heretics, by whatsoever name they are called and of whatsoever sect they may be ; and also all schismatics, and those who withdraw themselves, or recede obstinately from the obedience of the bishop of Rome ; as also their adherents, receivers, favourers, and generally any defenders of them : together with all who without the authority of the Apostolic See shall knowingly read, keep or print any of their books which treat on religion, or by or for any cause whatever, publicly or privately, on any pretence whatever shall defend them.”

THE OATH OF BISHOPS to the Pope concludes with these words :—“*Heretics, schismatics*, and rebels to our said Lord the Pope, and his successors aforesaid, I will,

to the utmost of my power, *persecute and destroy.*"

"And if any bishop be negligent in purging his diocese of *heretical pravity*, he, by canon 3 of 4th Lateran Council, must be deprived of his episcopal dignity."

"The punishment to be inflicted on heretics must be excommunication, confiscation of goods, imprisonment, exile, or *death*, as the case may be." Conc. Benii. tom. 8.

"ALL INQUISITORS of *heretical pravity* appointed by the Pope, all archbishops and bishops, in their respective provinces and dioceses, with their officials, *must search for and apprehend heretics*,—the civil magistrates must assist them, under severe penalties, in inquiring after, taking, and spoiling them, by sending soldiers with them; they can compel the whole neighbourhood to swear. They must inform the bishops and inquisitors of *any heretics* they may know of, or of any who may favour them." Benii, tom. ii., p. 608-619. Constit. Innoc. IV., c. 30.

The Councils of Lateran and Constance have declared. "that whosoever *apprehends heretics*, which all are at liberty to do, has power to take from them all their goods, and freely to enjoy them."

THE PRIESTS' OATH is—"I firmly receive and profess all things which the sacred canons and general councils, that of Trent especially, have delivered, defined, and declared; and all things contrary thereto, and all heresies whatever that the church has condemned, rejected, and anathematized, I likewise condemn, reject, and anathematize. All this I promise, vow and swear; so help me God," &c. Bul. Pius IV., Sup. Juram, Form. Fid.

Another class of agents sworn to carry out the designs of your church, and of whose existence you are aware, are called *Ribbonmen*. These have rendered much service in this way in poor distracted Ireland. Mr. Plunket's speech, Nov. 1822, and another of Chief Justice Bushe, at the Wicklow assizes, substantially agreeing thereto, has this remarkable passage:—"The objects and oath of the *Ribbonmen* are, as it is unquestionably proved, the subversion of the constitution, the separation

of Ireland from Great Britain, *the extirpation of all the Protestant inhabitants out of the country, and to establish the Roman Catholic religion in their stead.*"

Here we have before us doctrine; while the crusade against the Albigenses, the massacre of St Bartholomew, &c., &c., &c., are the comments. Let us now look at the authority your church pleads for all this.

Authority for acts of this kind ought to be so clear as that he who runneth may read. There must be nothing dark or ambiguous about it. No class of persons with but the most ordinary feelings of humanity but would regard a necessity to treat their fellow-creatures in such a way as a *dire* necessity; and would gladly embrace any interpretation of statute or command, that would justify a mitigation of such rigors as should be all but as painful to those who inflict them as those on whom they are inflicted.

Again, no person that has taken the least pains to acquaint himself with the nature of his being, and the light in which his Creator and Redeemer regards it, but will readily perceive it is a probationary one, on which hangs much that affects the glory of God; and all that is involved to man in the rising to everlasting life, or of the sinking to everlasting death. He who takes away man's liberty, or any of those blessing by which the ends of his probationary existence are to be promoted, seriously interferes with the designs of God, as with the interests of his fellow; and ought to feel assured that he has a good and sufficient reason for so doing:—One that will meet the demands of the judge of quick and dead in the great day. But he who takes away life—cuts off in that instance a soul for heaven or hell, and has boldly interfered with the order of God; and let me ask you—let me ask your priests who have taken such awful vows upon them—let me ask every reflecting mind who entertains the slightest idea of the amazing interest which a great and gracious God has taken in the present and eternal welfare of man—should he not be prepared with good and sufficient reasons to meet the inquisition for blood which the righteous God will yet institute? I say—you say—every reasonable being must say—

yes. Traditionary legend will not suffice ; human authority will not avail ; nought then will do but the clear and unmistakeable statute law of heaven. *And woe be to the Pope—the Bishop—the Priest—the Ribbonman—or any other man under the heavens*, who, when he appears before an impartial God in judgment cannot by an appeal to God's own word, justify the act by which he imbued his hands in a brother's blood, and sent a soul unbidden, and possibly unprepared, into the presence of its Maker.

Your priesthood refer to the Old Testament for authority, and use the following language—" *Christian people, Bishops especially, should have great zeal against heretics, and hate them ; and be thus zealous against all false prophets and heretics of whatsoever name, after the example of holy Elias, that, in zeal, killed four hundred and fifty false prophets.*"—(Notes on the Rhemish Test. Rev, 11 : 6. 20.) Again—" *As the fact of Elias was not reprehended ; neither is the Church nor Christian Princes blamed by God for putting heretics to death.*"—(Note on Luke 11 : 55.)

Under the influence of all that solemnity of mind which so important a subject as that of taking human life, and especially doing it under the sanction of religion is calculated to inspire, let me ask whether this language looks more like the imperative reason for doing a painful thing ; or the eagerly sought excuse for doing a desired thing ? A Church of God ! of a God of mercy and love ! thus wire-drawing Scripture to authorize blood-shedding and murder—*what an anomaly !* WHAT A BLASPHEMY !!

In order to make the cases parallel, you must shew that, as was Elias, so are your priests zealous, not only for the interests of their Church, but also for the Lord of hosts. That as was Elias, governed by the authority of Jehovah for what he did, so are they. That as he authenticated his mission, not by juggleries which no honest mind would resort to, but by miracles which multitudes could test by the use of their senses, so have they theirs.

Further, that as Elias was armed with unquestionable authority, and thus became the avenger of Jehovah's

insulted honour on idolatrous priests—who under the prestige of an infamous woman, seduced Israel from the worship and service of the true God,—so have your priests been armed to avenge the honour of God on an idolatrous race of protestant heretics. I challenge any priest or layman in your whole Church to come forward and attempt it, I pledge myself to meet him and before an intellent people to prove that if there is any—the least—application of such a case to Gospel times, it belongs to protestants rather than to papists to make use of it. Here, then, we have a fair field, and I ask no favour other than an impartial jury.

The other portions of holy scripture which your clergy torture to their purposos, i. e., such as have come under my notice, (and if there be any others, and they are material in sustaining the doctrine now under discussion, I shall feel obliged by having my attention drawn to them), are Matt. 3 : 10. “ *And now also the axe is laid unto the root of the tree ; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire.*” And the parable of the tares among the wheat, given by St. Matthew 13 : 24. 30 & 38. 43. The comment on these passages, although previously given, I will supply again for the purpose of a fuller consideration. “ *The good must tolerate the evil, when it is so strong that it cannot be redressed without danger or disturbance of the whole Church ; otherwise, where evil men, be they HERETICS or other MALEFACTORS, may be punished and suppressed without hazard of the good they may and ought by public authority, either spiritual or temporal, be chastised or executed.*”

The most superficial reader of the Bible will at once perceive that the first of these passages is a solemn and prophetic announcement of the judgement which then impended over the Jewish people, and, therefore, has about as much to do with the invasion of Turkey by the Autocrat of Russia as that of the life and liberties of Protestants by your Pope and his minions.

Let me suggest the propriety of reading the passage carefully over. In it we have the following particulars :—

1. A field—which means the world.

2. Wheat and tares—which mean the children of the kingdom of God and the children of the wicked one. These explanations were given by the Saviour to his Disciples as the reader will see.

3. A discovery of the tares in the field, followed by an enquiry on the part of the servants of the householder as to whether or not they should go and gather them up.

4. A refusal on the part of the householder to allow such a gathering—and that refusal founded on two reasons; first lest they should root up the wheat with the tares;—and secondly, the purpose of the Lord to do that himself, by other agents and at another and more suitable time. His words are—“*Let both grow together until the harvest ;*” which says Christ, “*is the end of the world ;*” “*and in the time of harvest I will say to the reapers*”—“*the reapers are the angels*”—“*gather ye together first the tares, and bind them in bundles to burn them ; but gather the wheat into my barn.*”

Is the authority seen here which your church pleads for to destroy Protestant heretics? No man in his senses can say it is ; and, therefore, he who pleads such a passage for such an act, only shows how hard he is driven to sustain a bad cause. A church, professing allegiance to the Saviour of the world, not only *justifying* but *reviving* a spirit of persecution, is a contradiction which fully explains the reason why your priests refuse you the liberty of reading freely the word of God, which portrays a true church as it defines a real minister of the Gospel. Your duty to God and yourselves is to possess and read the Bible, that by a prayerful judgment you may discern between truth and falsehood.

EXPOSTULATUS.

Quebec September 8th, 1835.

LETTRE XIII.

O'Connell's opinion of the Rhemish notes—They contain the authorised exposition of the doctrines of popery—Pope Gan-
ganelli—Dr. Manning versus popery—The Bible disapproves of
persecution.

“Christian people, bishops especially, should have great
zeal against heretics, and hate them.”—RHEMISH NOTES.

“Whosoever hateth his brother is a murderer.”—THE
HOLY GHOST BY ST. JOHN.

I HAVE quoted for your information certain portions
of the Rhemish notes on the New Testament. That
you may be aware of the high authority of these notes,
I inform you that they were subscribed by Dr. Troy,
Dr. Murray, recently Archbishop of Dublin, by Dr.
Reilly, then Primate of Ireland, and by all the Irish
Roman Catholic prelates and chief clergy generally,
and printed in 1816 by R. Coyne, Dublin. “In this
work,” (the notes) said the chief divines of Rheims and
Douay, “in its first editions, can nothing be found but
what is agreeable to the doctrine and piety of the
Catholic church.” And hence, “all the faithful” (all
true Romanists) “must look on the doctrines of those
notes, and of their approved pastors, as the voice of
God himself.

O'Connell on one occasion spoke of them in the fol-
lowing strain:—“The Rhemish notes, teaching as they
do, *‘hatred to and the murder of Protestants, and
not to keep faith with them,’* are abominable, murder-
ous, and damnable; that if he thought it essential to
the Catholic faith to believe such doctrine, he would
not remain one hour; that he owed it, therefore, to his
religion, his country, and his feelings, to utterly de-
nounce the *damnable doctrines* contained in the notes
of the Rhemish Testament; that they should be expli-
citly and authentically denounced, otherwise the con-
stitution would never open its gates to them; he moved,
therefore, for a committee to prepare this denunciation,
in order to be transmitted to every member of both

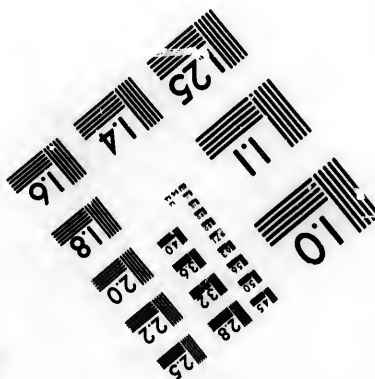
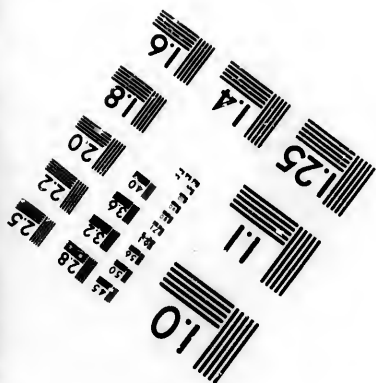
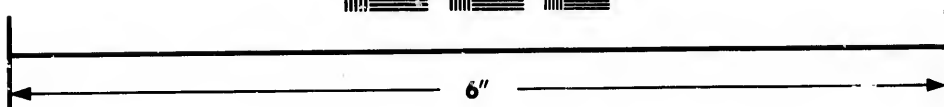
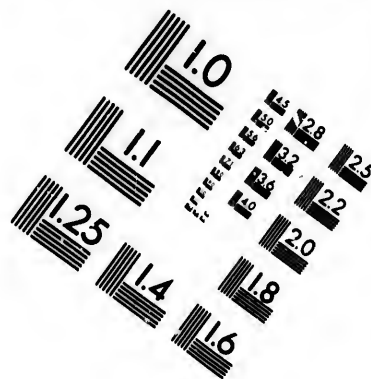
Houses of Parliament, to all the dignitaries of the Established Church, and to the members of the Church of Scotland and Synod of Ulster." Thus spake O'Connell in a full Catholic Board on Dec. 4, 1817. Hugh O'Connor, Esq., in the Chair. The proposition went no farther. How could it? It was directly against the doctrine and practice of his church. Under these circumstances, he ought to have left and denounced his church; but no—there he stood, and there continued—as they now do—the Rhemish notes!

It is difficult to account for such a move in O'Connell, especially as it was not carried out. Some may say it was policy, &c.; but I am prepared to believe that it was language prompted by a gush of humane feeling, warm from his heart. O'Connell had a heart as well as a head; and had it not been for an impracticable priesthood, by whom he suffered himself to be controlled, it is more than probable that Ireland would be a different Ireland than she is this day seen to be.

Having given you a few samples from *the Notes*, and having shown you their authority, and as well O'Connell's deliberate and honest opinion of their character, I now call your attention to a few Scriptures, in order to shew that the doctrine of persecuting a fellow-creature at all, much less of persecuting him to death, for his religious sentiments, is opposed to the letter and spirit of the New Testament. I have already given you several reasons why we should *implicitly* receive the testimony of Scripture; I will add another from authorities you will not gainsay.

"The Gospels," saith Pope Ganganelli *vol. 1, Let. 40*, "contain the religion of Christ, and are so plain, that the meanest capacity can comprehend them." Dr. Manning, (another of your divines) in his *Moral Entertainments*, says—"The answer of Christ to the young man, who wished to know from him the way of salvation, saying, 'How readest thou?' teacheth us, that if we will be rightly instructed in the ways of salvation, we must go to the *divinely inspired* writings. The Gospel is that which we must follow; by it we must be judged, and by it stand or fall in that day; and happy is he that





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shall be found able to meet that awful question of the great Judge, 'How readest thou?' " Again from Dr. Manning—see "*Short Method with Protestants*," p 29, &c. :—"The Church of Christ can only be that which believes wholly and entirely the doctrine that was taught by Christ, and delivered by his apostles. That church that would teach any one point of doctrine contrary to the revealed word of God, and therefore *heresy*, would not be the chaste spouse of Christ, but an *harlot*, and the *School* of Satan, and the gates of hell would prevail against her."

Now, my Roman Catholic readers, is there not a case before you of vast interest? If your church teaches a doctrine contrary to the revealed word of God, she is guilty of heresy—is not a chaste spouse of Christ—is an *harlot*—of the *School* of Satan—and the gates of hell have prevailed against her ;—and one of her own Drs. in divinity says so ! Therefore, read and judge.

I have shewn you that she teaches persecution ; yea, that she has practised it. I have proved that the Scriptures she cites in support of that doctrine yield her no such support ; I will now proceed to supply a few other Scriptures (many are not necessary) by which her professions and proceedings in the subject under discussion are seen to be opposed to the letter and repugnant to the spirit of the religion of Christ.

But what am I about to do ? To prove from the word of God that persecution is unscriptural ! and that rendered necessary by the professions and practices of those who claim to be the only church of Jesus Christ upon earth—and that in the nineteenth century !! 'Then let no man tell us of the absurdities of Mormonism—of the juggleries of Hindooism—of the heartlessness of paganism—of the horribleness of Thuggism ; here is a subject out-reaching them all : a Christian (?) church claiming authority from the Bible to practise acts of cruelty, patent to themselves, by which human liberty and life may be taken away for the high crime and misdemeanour of refusing to worship God otherwise than they believe the Bible to direct and warrant !!!

To prove from the Bible, is now my duty, that a

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Dominic, a Caraffa, a Torquemada, a Hildebrand, a Bonner, and a host of modern worthies of similar stamp, have no license for destroying the life, and therefore the power of usefulness, of a Howard, a Fry, a Wilberforce, a Clarkson, a Buxton, a Chalmers, a Wesley, a Fletcher, a Simeon &c., &c., &c., even though they could not, and therefore would not profess to, believe that a few words, uttered by a fellow-sinner over a piece of bread turned it at once into all that is human and divine of Jehovah Jesus! And who renders such a duty necessary? Blush you must, my fellow-citizens, as you know it to be the preposterous pretensions of your clergy. The next duty it may be necessary for some one to discharge will be to prove that Nebuchadnezzar had no proper authority for treating the three Hebrews as he did; or that Herod was certainly worse than a Turk in commanding innocent babes to be murdered by soldiers, in the hope of destroying the life of the infant Saviour.

My first Scripture is one of those on which your priests rely for the power I am combatting. The words of Christ are—"Let both," the tares and the wheat, "grow together until the harvest," which is the end of the world, "and I will say to the reapers," his angels, "gather ye together first the tares," the children of the wicked one, "and bind them in bundles to burn them; but the wheat into my barn."

All such acts as that of separating the children of the kingdom—that is, of proceeding forcibly against any one because of his religious character—is here forbidden. It is God's work, and He will do it at His own time, and in His own way. "*Vengeance is mine; I will repay, saith the Lord.*" This is a fortunate circumstance for your clergy, as I shall now show you.

Christ says the tares are the children of the wicked one. But who are the children of the wicked one? We find that out as follows. He once said to the Jews—"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning," &c. Who is a murderer? Hear St. John—"Whosoever hateth his brother is a murderer." But

your church commands that Christian people should *hate* heretics—i. e. those who refuse to adopt her code of faith and practice; therefore your church inculcates what St. John calls murder. Further—a murderer is one who takes the life of his fellow creature unauthorized by their common Maker. But God does not authorize the taking of life of one who will not be of our creed; therefore, he who takes life because of such a reason, is a murderer.

Who then are the tares? you can say. What a future is thus seen to be before your priesthood! and what an interest they have in sustaining my interpretation. That they may repent of their wickedness and find mercy, is the sincere wish of him who now writes these strictures.

We have in the 10th chap. of St. Luke's Gospel a parable called the good Samaritan. It was given by our Lord to correct an erroneous idea among the Jews; viz., that they were only bound in offices of love to those of their own nation and church. (A circumstance worthy of your full attention.) By this parable we are shown that instead of destroying life because a fellow creature does not believe as we do, and is not associated by the same ecclesiastical ties, we should, when called upon, exert ourselves to render service and save life. It is a practical illustration of the second great commandment—of loving our neighbour as ourselves. And that *those* even are our neighbours, and as such have claims upon our love, who are neither of our church or nation. Does this look like killing a man for his religion?

Having settled the sense, on the authority of Christ, in which we are to interpret the term *neighbour*, we have opened up to us all those prohibitions of evil and hate, which are so plentifully strewed throughout the sacred volume—and which are so completely set at nought by your doctrines of persecution and murder. Their letter and spirit are a forcible protest against every such dogma.

In St. Luke, the 9th chap., beginning at the 54th verse, we have another case remarkably to the point. "And it came to pass when the time was come that he should be received up, he stedfastly set his face to go to

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Jerusalem, and sent messengers before his face ; and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said—Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did ? *But he turned and rebuked them, and said, ye know not what manner of spirit ye are of. For the son of man is not come to destroy men's lives, but to save them.*" Now, very candid reader, are not your Popes, your Cardinals, your Bishops, your Priests, your Press, your Ribbonmen, and all who imbibe the horrid, and I will add, unscriptural doctrine of your church to persecute their fellow creatures, rebuked here also ?

Can there be two opinions as to the result to these graceless Samaritans, if, instead of its having been the Saviour they treated thus, it had been your Pope ? Imagine to yourself that successor (?) of St. Peter—Hildebrand—the person, and that he possessed the power prayed for by the apostles—would that Samaritan village have continued as Christ left it ? No : but as a heap of ruins would it have testified to the terribleness of the power it had provoked as to the greatness of the sin it had committed. And yet with such contrasts before us, we are to believe that your Popes are Christ's vicars upon earth !

While these and such like scriptures, and they abound in the New Testament, disprove the right of any to persecute another, they are especially pointed to those who have assumed the sacred office of the Christian ministry. These, especially, are called to possess and exemplify the spirit of Christ as a mark of true discipleship. "Let this mind be in you which was also in Christ Jesus." To this end St. Paul exhorts Christians to "consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your mind." While he assures us that "the servant of the Lord must not strive ; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves ; if God peradventure will give them repentance to the acknowledging of the

truth." If the Christian minister is bound to teach these truths, is he not even more so bound to exemplify them in practice ?

In order to feel the force of these scriptures the more perfectly, look at them as beautifully agreeing with the Angel's announcement of a new born Saviour—"Glory to God in the highest, and on earth peace and good will towards men." And then imagine you see Christ along with Charless the IX, of France, arranging for the massacre of St. Bartholomew—with the Duke of Montfort or Alva in the scenes of bloodshed and murder which they perpetrated—or with *Saint* (?) Dominic in originating, or Caraffa, afterwards a Pope, in reviving the Inquisition. Imagine, if you can, Jesus the Saviour of the world, standing by while one or other of the instruments of torture are applied by which to induce a poor wretch to confess his heretical opinions ; or, to convert him from the error of his ways, and what a sensation of horror takes possession of your mind. What ! Christ thus associated ! Never—never ! We can think of him as living to teach, and dying to save, a world of sinners ;—yea, of hearing him on his very cross praying for his murderers, without a thought that detracts from his heavenly nature ;—but to think of him as joining in the persecuting acts of your church, is enough to horrify any mind. Does it not that of my reader ?

The verdict of an intelligent world has gone out against your church, and just as a sense of morality and religion, infused by a proper knowledge of scripture, extends itself throughout the human family, so will that verdict swell in volume and power to overwhelm the graceless beings who could preach and practice persecution as a duty inculcated by a God of love. Long after the fulfilment of those dark and fearful utterances of the prophetic spirit—which as a judgment hangs portentously over your church—the *mystic Babylon*—shall the generations of men wonder that human beings, in the garb and office of christian priests, could teach, and those in the attitude of Christian believers, could imagine, that torturing and murder formed any part of the religion of Jesus Christ.

EXPOSTULATUS.

Quebec, 15th Sept., 1853.

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LETTER XIV.

Popery proved not to be the Church—A Church of Christ—Reference to the past shews her condition to be one of peril—The sufferings of Ireland admonitory—The great influence which popery exerts on a population of Papists and Protestants fraught with evils.

“Thou shalt not kill.”—JEHOVAH.

HAVING shewn you that the doctrine of persecution even unto death is held and practised by your church; and that such a doctrine is anti-scriptural as it is inhuman; I claim to have established my assertion—*That she is not a Christian Church: therefore, neither the first Church, nor the only Church, of Christ upon earth.*

It is thus seen that she teaches *less* than Christianity; for while it commands us to love our enemies, she inculcates hatred to, and the destruction of, persons however eminent for mental or moral worth, if they will not profess her dogmas.

That she teaches *more* than Christianity; inasmuch as she enjoins that “Christian people, bishops especially, should have great zeal against heretics, and hate them.”

That she teaches that which is contrary to the letter, and repugnant to the spirit, of Christianity; for she incites to war, to bloodshedding, and murder, in disseminating and maintaining her creed; whereas the gospel proclaims not only glory to God in the highest; but also *peace and good will to man*; and

That the truth she holds is neutralized in its influence for good by the glaring errors, with which it is adulterated; amongst which is the fearful one adverted to.

Here, then, my four propositions are seen to be proved; and here is matter for your most serious consideration. My appeal has been to the Holy Scriptures; and they should be regarded as the proper authority. Much is said by your teachers against the exercise of private judgment;—and there are times when even your own authorities recognize it, and appeal to it. Justin

Martyr says (thus supporting its exercise):—"It is the voice of reason and ever attended to by men truly pious and worthy of the name of philosophers, that truth alone is the thing to be had in the highest honour, and to hold the first place in the affections, and the ancients to be followed not one step farther than they are followers of truth." Tertullian's rule is, "*Tamen in eadem fide conspirantes non minus apostolicæ deputantur pro consanguinitate doctrinæ.*" That a church is to be accounted apostolic if it hold consanguinity of doctrine with the apostles. But above all these fathers is St. Paul, who by the Holy Spirit says: "But though we or an angel from heaven, preach any other Gospel unto you than that which we have preached, let him be accursed." With whom we have your modern divine and champion, whose words I will again quote: "The Church of Christ can only be that which believes *wholly and entirely* the doctrine that was *taught by Christ and delivered by his apostles*. That church that would teach any one point of doctrine contrary to the revealed Word of God, and therefore *heresy*, would not be the chaste spouse of Christ, but an *harlot*, and of the *School of Satan, and the gates of hell would prevail against her.*"

Can any thing be more pointed than this? Is my argument admitted which fastens persecution upon your church, and that such is anti-scriptural; then it is established that she preaches another Gospel than St. Paul preached and should be accursed. Teaching, I say, as we see that she does, "doctrine contrary to the revealed word of God, and therefore *heresy she is not* (so writes your own Dr. Manning) *the chaste spouse of Christ; but an harlot and of the School of Satan, and the gates of hell have prevailed against her.*"

I am fully sensible that this must be to you a humiliating conclusion; but inasmuch as it is a just one, you are bound to receive it. Your allegiance is due to the truth of God rather than to a system of man, however specious or imposing. He who gave you an intellect will never allow you to abandon it to the control of a fellow-sinner. He demands that you employ it in examining what He says; and in performing what He

commands. Be resolved, therefore, to look the truth full in the face; and say to your priesthood, that unless they abandon their cruel dogmas of intolerance and persecution you must abandon them, lest you be partakers not only of their sins but also of their punishments.

It surely must be within the apprehension of a child, that God, a righteous governor of the world, must look with indignation and wrath upon those who, usurping His right, presume to take the life of a fellow-creature without the clear and unequivocal direction of him who alone is the author and disposer of their being. But that millions of lives should be thus taken; and that in the sacred name of religion—thus combining blasphemy most horrible with persecution most cruel—must lead to the conclusion that surely some intimations of the mind of Jehovah are to be gathered from his dealings with our world. And do not the pages of history supply them? Have there been no retributive acts of Providence by which a church drunk with the blood of the saints has been visited and admonished?

There have been many, and the wonder is that they have not been both by that church and the world, more particularly marked and attended to. What shall we say of the French revolution of the last century? Turn to the pages of France's history which narrates the doings of St. Bartholomew's massacre,—note the particular classes of her people who framed and carried out those bloody acts; and then ponder her revolutionary scenes, and as you see that on the priests and the aristocracy of that nation, the slumbering but fearful judgments of heaven burst with overwhelming power, you will be apprised of this fact. How signally has God avenged on that restless people, in the many battle fields of Europe, as also in her own cities and towns, the blood of her brethren slain for their faith in Christ. And is France alone in the admonitory lessons which this subject teaches? No; for from Italy—from Austria—from Spain and from Portugal—is a voice heard peeling and reverberating with impressive import. On either one of these cases we might linger and point to the doings of the Avenger of blood, who hath said—"Whoso sheddeth man's

blood, by man shall his blood be shed ; for in the image of God made he man." And again—"Vengeance is mine ; I will repay, saith the Lord."

But stand and look over the past and present of poor distracted Ireland ; and let me—fixing your attention simply on the famine and pestilence of the last few years—ask you from whence came they—from God or from man ? Truly, you say they were God's visitations. And was it not remarkable, that although a world, moved in sympathy for her sufferings, tried to relieve and save her—it tried to relieve and to save in vain ? God had risen in judgment, and from that purpose he was not to be diverted ; neither was his victim to be delivered out of his hands. On Ireland generally—no but upon Popish Ireland especially—rested the rod of his indignation ; and millions groaned and died under its pressure. Why was this ? Do you ask ? I answer :—that as under the fair name of religion your people were taught to shed the blood of their Protestant fellow countrymen ; and as the torrents which flowed from time to time abundantly testified how apt they were at receiving such lessons ;—so the God of that religion thus prostituted, and of those creatures thus butchered and slain—arose to avenge his own insulted honour and the cry of blood from and on a land saturated by its myriad victims.

Protestants, to a certain extent, shared in those sufferings, because they had—contrary to the principles of that Bible which is the depository of their faith—at various times enacted similar scenes ; but inasmuch, as while Protestantism repudiates all such acts, and blushes over the instances in which they were perpetrated in her name ; and Popery not only perpetrated them in accordance with her principles, and therefore has shewn no contrition before heaven for such outrages, but would even again repeat them—so has the Almighty borne testimony on *her* especially, and in the presence of the world, of the hatefulness of such doctrines and such practices. Be assured of it, my fellow citizens, that God never would second the efforts of an arbitrary and unjust government, as your priests have long told you that of Great Britain has been to Ireland, with famine and pes-

silence, particularly such as have visited her:—no, he has poured them out for other and graver reasons and our duty is instead of listening to the declamations of demagogues whose object it is to mislead—to attend to the voice of God, and to abandon all such conduct as is sure to provoke sooner or later his vengeful ire.

But the subject of intolerance and persecution has other ways of manifesting itself, which must ever be opposed to the prosperity, and destructive to the peace, of a nation or a people. I allude now to the spirit of division it fosters and maintains between Romanists and Protestants. Why is it that we see ranged in opposing forces Romanists and Protestants in all countries where they both are found? Is there not a reason that they should be as much one in all political and municipal arrangements and projects as any other classes of people? The line that marks the division of Romanist and Protestant in England, in Ireland, in the United States and in this province of Canada, is not more distinct than are the evils which arise from it. Should such distinctions exist? Is there an absolute necessity for them? Is prosperity one thing to a Protestant and necessarily another to a Romanist? Are we not alike men—subjects of the same moral government—animated alike by hope and fear—susceptible alike of blessing and cursing, of affluence and poverty, of joy and sorrow—and to be ultimately elevated to the bliss of heaven, or depressed to the miseries of hell? Does not a Common Father bless us—Has not a Common Saviour redeemed us—and is not a Common Spirit moving us to love God and one another? If then, in all things essential to our interests for time and eternity, we are one; is there not an important—a pressing—reason, why we should resolutely put out of the way the causes of our separation and distance; and cease at once to perpetuate measures which create a gulph between us? Unquestionably there is. Do you ask me what should be done under these circumstances? I will reply, hoping for your candid and serious attention.

To begin, I am assured nothing ever can be done until you throw off that unnatural, and as unscriptural,

yoke you have allowed your priesthood to impose upon you. With the spirit of persecution they inculcate towards Protestants as heretics, you must cast down that spirit of intolerance they exercise over you as their serfs; and while you regard a minister of religion as one who is to assist you in your way to heaven; be assured you discharge no less a duty to God than to yourselves, when you determine they shall no longer be lords over you to *dictate* either the terms of your faith or the course of your conduct.

The lust of power has long characterised your clergy, and always threatened, when it could not destroy, those liberties of laymen which have stood in its way. The great principles advocated to carry out their ends are—that the Pope is the head of the church upon earth. As the spirit is superior to the body, so is the spiritual over the temporal; therefore, as the Pope is the head of the spiritual, he must be of the temporal; consequently, all kings and emperors, and powers of whatever grade, are bound duly to recognize and honour this priestly supremacy and act in deference to his will.

These pretensions have oft shook the kingdoms of Europe and filled their cities and fields with blood: while they explain the never ceasing political intermeddling of bishop, priest, and Jesuit, in every country and in every court. Protestants are painfully conscious of all this. They know that Rome is the centre and that all allegiance in Romanism flows to the throne of the Vatican, and to be wielded by a hand that is as likely to be raised against, as for, the interests of the people by whom it is bestowed. In proof of this amongst many things they see that money can be raised for professed objects of charity and yet be appropriated to buildings for the incarceration of nuns, &c., &c., while the poor are compelled to wander in unrelieved suffering from door to door. They see that the death-beds of the rich can be haunted by priest and Jesuit, plying arguments of imposition and falsehood in order to lay hold of the property to be left; while desolate relations—sometimes widows and orphans—are consigned to neglect and comparative, if not to total, destitution. They see that elections can be

watched, and that in order to gain his end the priest can threaten damnation in all its horrors to the elector who dares to be independent ; or, if another mode of tactics is preferred, he can "*tell the Bishop—who will tell the Pope—who in turn will tell Jesus Christ !*"—and thus if a man would be unshackled in his course and act as a free man, he must do so in the face of considerations of overwhelming power to a superstitious mind.

Thus Protestants look on, and while they note this gigantic priestly influence—never tiring—but always working for dominion, power, and wealth, regardless alike of its own people as of Protestants when they stand in the way of its object—they are constrained in self-defence to circumvent, and if possible to destroy it ; heartily desiring at the same time, that Roman Catholics would see as they do, that a mutual interest should league them in mutual opposition ; for beyond a question, that power which would crush a Protestant would also alike depress the Papist layman.

Let me ask you in order to make this plain to your minds,—would our condition in Canada be bettered if it were changed for that of priest-ridden Spain—Naples—Austria, or even Rome ? Would not a thrill of horror come over you if the regime of Rome were now to supplant that of Canada ? *And how long, think you, would you be in reaching that condition if your clergy were permitted to accomplish all they desire ?*

Think of France. How ardent was our hope that when the throne of Louis Philippe was overthrown a liberal and equitable constitution would have been framed, and thus a great and enterprising people, blessed with freedom of action, might act as a regenerating agent on the down-trodden nations of the continent. But our hope was as the morning cloud, it soon vanished. The ever wakeful power of your priesthood was soon seen linked with that of a perjured usurper ; and she who rose in her might and threw off the incubus of a Louis Philippe, was next seen curbed and reined in the land of the dual power of the Jesuit and the renegade, annihilating the very liberty her own revolution had evoked. Is it, in view of these things, too much for

Protestants to ask you to break this yoke from off your necks, and join with them in originating and carrying out such measures as shall elevate our common country? That the name of Protestants and Papists should be merged in the common one of Christian; and those of Frenchman, Irishman, and Englishman, in the more natural one of Canadian; while the noble ambition of improving our country by developing its almost illimitable resources, should be fostered and breathed by us all? Let me hope you will ponder these queries.

I have other facts to lay before you, which develop yet more fearfully the unnatural power of your priesthood. To them I ask your candid attention, as to a matter of supreme importance. If in any instance you discover I step aside from what you consider the strict line of truth, give me your correction, and you shall quickly receive my acknowledgment.

EXPOSTULATUS.

Quebec, Sept. 22, 1853.

OBSERVATIONS

ADDRESSED

TO MY FELLOW CITIZENS

OF THE

PROTESTANT FAITH.

LETTER XV.

We are sometimes justified in stepping over the bounds set up by a well regulated society—When—Popery has revived—Under what circumstances—Our conduct as Protestants reprehensible—That of our Legislators highly so.

“Is there not a cause?”—DAVID.

HAVING addressed a series of observations to my Roman Catholic fellow citizens, I now presume to offer a few to you. May I not hope that the importance of my subject, and I think I should add, the sincerity of my purpose, will secure for them your candid and serious attention?

There are times when we feel justified in stepping over the restrictions of well-regulated society, and freely to animadvert upon the doings, or not doings, of a neighbourhood or community. If, for instance, we are threatened with any of those evils, such as plague, or famine, or war; we do not ask our neighbour's permission to remark upon that in his conduct which may promote or aggravate the one or the other; neither will we be deterred from our strictures because we may possibly offend him. The fact that the consequences of his conduct extend beyond himself, and affect the peace, and probably the lives, of others, shews that every member of society, while he shares the benefits of such an

association, must submit to the interference of those rules which are necessary not only for the individual himself, but especially for the general good of the whole.

This principle explains not less my motive in addressing, as I have done my Roman Catholic fellow citizens, than of my now addressing you; for threatened as I conceive the Christian world to be, with an inundation of Popery, which in itself, of evil! both to Papist and Protestant, may be called *Legion*, all diffidence, and especially that refined sensibility which some so well affect, I conceive to be out of place; and the honest and outspoken spirit of John Bullism to be the need of the day.

It is now about fifteen years since an obvious resuscitation of Popery commenced. For many years previously it was barely on the defensive, while dislocation and decay marked its downward tendency. The versatile mind of France had leaped from its superstitious mummeries to a natural transition—the infidelity of Voltaire and his coadjutors. Spain began to shew a spirit of restlessness under priestly intolerance, that encouraged the hope that she would after all rise above the consequences of her intended invasion of England by her Invincible Armada. An invasion got up at the instance of Rome and freighted with the blessing of the Pope and a huge preparation of instruments of torture, by which at once to crush the Protestantism and liberties of England. But God then smote her in his wrath; since when she has crawled in abjectness and sorrow; buffeted by reverses out of which neither the Pope's patronage nor emissaries have ever been able to extricate her. An Espartero arose in her midst, and although a Catholic, he employed his authority to check the power of Rome, and Spain began to breathe and to exhibit signs of returning prosperity. But soon again the clouds gathered in her sky; her noble-spirited regent was dismissed from office; priestly authority gained the ascendant; and there, as everywhere else, the descent of the nation was as marked and complete. There again is Rome triumphant, and there again and to all

is witnessed in the prostration and mendicity of a once valorous and wealthy people, that the blessing of Rome is the bitter curse of a people, however great—of a country, however fertile.

Switzerland, Austria, Italy and Belgium, were restless under a sway they felt to be oppressive, and gave unmistakeable indications that at least they would restrict its power. For a time hope gleamed through the dark and troubled sky; but the clouds, *for the present*, have closed again, and a darkness yet more dense stretches along the horizon as far as the eye can reach. Whether this will be once more pierced by heavenly light before, or not until, the judicial coming of the Son of Man (by many thought to be near), to judge “the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication”—“for strong is the Lord God who judgeth her”;—must be left for God himself to declare.

Since 1838-40, the tide in favour of Popery, in the acquisition of temporal power generally, has seemed to turn; for although in some portions of the river the stream was still seen running down, in others—especially the Anglican Church of Great Britain—it was observed to rise. The encouragement which our National Church supplied was a soothing balm, a cheering cordial, to the Popish spirit, chafed and fretted on the Continent; and to the professing Protestant National Church of Britain belongs the *honour* (!) of having succoured Popery in its hour of trial—in its time of need. Thus sustained, it kept up courage amid many reverses, until a reaction on the Continent enabled it to re-adjust its position; to re-construct its appliances; and then to devise and carry out measures alike for the consolidation of its power and for the extension of its influence.

America generally, and Canada especially, is comprehended within these arrangements. Hence, sincethen, we have become flooded with ecclesiastics (many of them foreigners, as better versed in the intrigues of their system,) regular and secular; with Jesuits, monks, friars, and nuns, of various orders and colours,—Buildings have been, or are being, reared in great numbers and of vast

dimensions: while our legislative halls have been beset, and most successfully, for acts of incorporation, and other immunities, by which a religious, with a money and a political power, might be generated and wielded.

Do I say wielded? Yes: and that by an authority whose centre is Rome and whose interests are mainly foreign. Already is that power in full blast; and in no country are the lines of telegraphic communication more perfect than those mediums of information and command which issue to and from Rome to every part of the Romish world; and to Canada as a part of it.

The questions which should be deeply pondered by the Protestant population of this whole province are: shall we lie still and quietly submit, until so completely within the folds of the huge constrictor we can do little more than mourn over our utter ruin? Or, shall we rise as a people, and put forth such vigorous and well sustained efforts as shall convince an Antonelli, or a Roothan, that while Romanists shall have every privilege which they can enjoy without destroying the peace and liberty of our country, they shall never be permitted to wield an instrumentality which, when perfected, *it is their avowed intention of employing to annihilate the religious liberties of their countrymen?*

To such an extent does the divine ruler of the world permit man to frame his own destiny, that if man will extinguish his light, he will allow him to sit down in darkness; that if he will tamely submit to, much less insanely aid in building up a power that will crush him, God will allow him to become its slave. Therefore, if we submit to the extinction of our light, or to the growth of a destructive power in our midst—much less aid in effecting the one or the other,—we need expect no miraculous interposition from God to save us from the ignorance and vassalage of a Spain or an Italy.

These remarks I intend to apply to several important points of our conduct as professors of the Protestant faith and as members of the body politic.

How few of us, comparatively speaking, who treat Protestantism, either in defending its interests or in promoting its objects, as though we believed it to be

the religion of the Holy Bible? Will our conduct at all compare with our Roman Catholic fellow citizens, whom we believe to be the votaries of an erroneous faith? How small the proportion of professing Protestants who have taken the trouble to understand the reasons of their faith, or are prepared to defend it from the attacks of Romanists, who have so generally assumed the aggressive? Romanism is treated by its followers as though they had an indubitable evidence (which we feel assured they cannot have) that it is of God; while Protestantism is held as though it were a mere human arrangement, and to which we were under no special obligations.

Can such a state of things operate otherwise than disastrously? Assuredly not. And it is a most ridiculous fancy of the soft and easy going, who constitute a large class of our community, that the encroachments of Popery are to be withstood, and restrained in their present dimensions by the course of indifferentism which they pursue. To every student of history, it is as plain as the sun at noon-day, that there is a vigorous employment of the very measures which, in so many parts of Germany obliterated all traces of the Reformation. With large, bold, and specious plans of political intrigue, by which every pulse is felt, every nerve is stretched, every agent is watched, and every advantage dashed at with a promptness and a daring that often astonishes, there are vast schemes for educating the young arranged and in operation; if that can be called education, the Alpha and Omega of which comprehends the teaching of Romish dogmas, of legends of imaginary saints, and of superstitious veneration for ceremonies and ceremonial operators.

Protestant politicians are ensnared by the former, and Protestant children by the latter, on whom a moulding process is carried on until the success of Rome is demonstrated by results that sometimes even surprise and bewilder the beholder.

That this power is vastly increasing in Lower Canada is obvious and no less the reasons of it. Can it be otherwise when Protestant parents patronize their educational establishments, even though aware that here, as

in Europe, many of the young have been perverted, and others are being so, through this very instrumentality? Should it surprise us when we see how many Protestants can, for the sake of a reprehensible desire of exemption from effort, and a little inconvenience, virtually abnegate their political rights and responsibilities?

Then see how ready our political aspirants, and members of the legislature, are to sell their influence to Romanism on terms to the one, for ends many times questionable, and if benefits, of but transient or limited good; but to the other for advantages lasting as time, and with a power of augmentation with every revolving year.

The last session of our legislature told much to this effect. Those acts of incorporation, so confidently asked,—and, generally, so obsequiously granted, have declared how little our Protestant Legislature of Upper Canada cared for the condition of Lower Canada, if they could but obtain Lower Canada Romish influence for their purposes. The best interests of the country were either shamefully misunderstood or scandalously trifled with.

We may be told that these acts of incorporation were for charitable purposes, and for limited amounts. But we ask would any such means be withheld from *any* purpose of Rome if so needed and demanded? Is there not here a veritable unity in the institutions of the papacy, so that while they are nominally separate and distinct, they are virtually and in reality one?

Again—the amounts are limited; but who shall see that they are not exceeded? Will our obsequious legislators see to it? Will the holders of the corporation acts confess against themselves? No more than they will be restricted by the letter of these acts from exceeding the amounts specified. It is all a farce, and our legislators knew it, or they were unfit for their office: or knowing it, they, for unworthy considerations, failed to apply that knowledge, but binding burdens upon the country which it must either crouch under all its days, or throw off by a revolution which may waste and scathe the whole province.

We tell our Romanist, as we do our Protestant,

fellow citizens, that to cover the land with ecclesiastical institutions, and to swarm the country with men and women, who, instead of earning their subsistence by their own honest industry, suck it through the superstitions apprehensions of their more worthy—but more simple—fellow creatures, is neither for the glory of God, the advancement of true religion, nor the prosperity of a country.

On Protestants, as possessing not only ample means of information on these points, but also, the fullest liberty for investigation and of independent judgment and action, rests the responsibility of treating them with the earnestness and intelligence they demand, assured that the condition of Europe is abundantly sufficient for instruction and warning against the gigantic, but ruinous policy of the hierarchy of Rome.

One word more ere I conclude, and that is : remember that Protestantism is not simply separation from Rome. Romanists and Protestants have alike fallen into error here. Protestantism is not merely a repudiation of the peculiar dogmas and despotism of Rome, but also, the cardinal doctrines of justification by faith alone, and the regeneration of our nature by the Holy Spirit through the same prayerful faith : with which is associated the catholic and cordial recognition of *all* those evangelical bodies of Christians who although differing in comparatively minor points of faith and practice, nevertheless thus hold "the head even Christ ; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Therefore, prizing the name, and I trust much more the spirit and reality of Protestantism, let us hold and exemplify its divine principles, assured that the name is a misnomer—an unprincipled assumption—when the spirit is gone, and that to retain it then would be to hold us up for the pity, if not the contempt, of every judicious and right-minded Christian.

Further, this will enable us to disabuse the minds of Papists of the supposition, that all are Protestants who

are not of them—and that we are accountable for the vagaries and absurdities of a Mormon any more than we are for those of a Mussulman. Luther and Zuingle, although differing on various points of church order, and even of faith, nevertheless sympathized as Protestants and Christians, while they both joined to denounce and put down the ravings and madness of the Anabaptists.

“Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein.”

EXPOSTULATUS.

Quebec, 29th Sept., 1853.

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APPENDIX.

CONCLUDING REPLIES TO CORRESPONDENTS O'G AND OBSERVER.

To the Editor of the Quebec Gazette,

SIR,— Another favour from O'G. is acknowledged, and its contents duly marked. I take this early opportunity of intimating that if this his last correctly indicates the *modus operandi* in which he proposes conducting a controversy on the relative merits of Popery and Protestantism, Expostulatus at least will leave him alone in his glory. Such twaddle I have neither time nor inclination to attend to.

"I opened the book of history and found Protestantism cradled in lust and pride," Wonderful! I opened the book of history and found Moses cradled in an ark of bulrushes and on the brink of the Nile; *ergo*, Moses was an alligator!!

"I traced its adolescence through murder and rapine." What a march of intellect! I traced the adolescence of Christianity through the conduct of a Hildebrand and an Alexander: *ergo*, Christianity is a system of murder and rapine.

"I saw it in rampant manhood, tyrannical, intolerant, unjust." I saw the infallible head of the Romish church in rampant manhood seize hold of an aged and learned man: I saw it condemn his system of astronomy as fearful heresy; and imprison him in a dungeon, until, forswearing his conscience, he called *that wrong* which from mathematical demonstration *he believed to be right*. Yes, Mr. Editor, O'G. and your humble correspondent have seen many strange things in the pages of history; but as some have said in reference to Galileo's conclusions, so say I of Protestantism, having studied the matter for myself I have failed to discover the ground for such imputations as have been thrown upon it.

"In my first letter, I quoted from history the acts of its founders—I proved that while it was yet young it murdered, butchered, robbed."—Awful indeed! Suppose, Mr. Editor, I were to quote from history the conduct of Peter in swearing and denying his Lord and Master, Christ Jesus; his act of dissimulation, in consequence of which St. Paul "withstood him to the face, because he was to be blamed," and therefore I arrive at the conclusion, that Christianity while yet young, lied, deceived, cursed, and swore; and that every pope who has sat in St. Peter's chair or worn the fisherman's ring, was a lying swearing impostor, and should have been confronted and condemned as such by every man of truth and sincerity—what could O'G. say to me on his own principle of reasoning!

"*Ex. has no disposition to deny the cases of persecution quoted*"—certainly not; no more than he can forbear saying that he finds it hard to believe that O.G. knows what he is writing about.

"*He assured O.G, it had taken Protestants very considerable trouble to purge away that Popish leaven which so fully tainted the feelings and biassed the judgment of those who either directly or indirectly received their education from Rome.*" Does O.G deny this? No, but he does that which is more congenial to his taste—and for which he is acquiring for himself a name—he gives us one of his characteristic flourishes; and thus at a stroke disposes of his opponent and his argument.

Yes, the kind, the consistent, logical Ex., is obliged to admit that—what? That a horse-chestnut is a chestnut-horse?—Oh! no; this would require the logical powers of an O.G. to demonstrate;—but "*that Protestant feeling was 'tainted in feeling and biassed in judgment' at its commencement! What a proof of its divine origin!*" Equally so of the divine origin of O.G.'s logic. Whately—hide thy minished head; nor dare again to write on logic while O.G. lives.

O.G. would show us that his knowledge of "*Saint Luther*" is very considerable; this he does by supplying some very select and tasty quotations from his (?) works. But who is "*Saint Luther*?" Protestants not having assumed the power of canonizing their worthies must acknowledge their indebtedness to O.G.'s church for this honour. Still, I think, many will rather demur at this act of saintship; for while they know that Luther had his infirmities, and considering the age in which he lived, and the school where he received his education, they might have been many more without surprising us—yet the respect they entertain for his eminent qualities of mind and heart, and as well for the services he has rendered to the cause of truth, they will never be satisfied to have his name placed in a calendar where that of a Dominic and a Li-gouri figures.

The labour which O.G. employs to prove that I was wrong in my estimate of his knowledge of Luther serves to deepen my impression on this point. I still think it very much needs improving. I will explain as follows:—Suppose that I professed to have quite a knowledge of Pio Nono, and that yet all I wrote and spoke of him was on the ludicrous figure he cut when escaping from Rome on a late and memorable occasion. I described to a tittle the particulars of his disguise;—the coat—the cap—the boots, &c., &c., which he then wore as he stole away from his loving and obedient subjects. I even narrated with remarkable precision the edifying discourse he held with the coachman, as, habited like a servant, he rode by his side and away from the throne of the Cæsars—the chair of St. Peter—and the honours of the Vatican. To all which I gave chapter and verse—tome and edition, in a string of references as long as O.G.'s arm. What would all this amount to? I can imagine a candid looker on saying to me—Mr. Ex. your knowledge of Pio Nono "*needs improving.*" If you really wish to know all about that remarkable

personage that may be known, don't stoop to such sources of information, which, to say the least of them, are exceedingly questionable. Works held by adversaries skilled in the art of erasure and interpolation, and well known to have followed it when it was considered desirable to damage a character or otherwise to reach an end; but procure a copy of his works, which with an honest impartiality has exhibited his excellencies with his infirmities; then you can weigh the one with the other and judge accordingly. To this candid monitor I turn over my opponent O.G. I hope this sage counsel will do him good.

One other particular only will I notice in O.G.'s second communication; it is as follows:—

"For the information of *Ex.*" (why has he so soon dropped the term of Rev.? Was he afraid of censure from his clergy?) "*I wish to tell him that I have several copies of the Bible in English, and that in a future letter I shall give him a list of the different editions of the sacred book which have been published by Catholic authority during the last twenty years.*" O.G. might save himself that trouble. I could learn very much on that subject by consulting my files of the British and Foreign Bible Society's reports. That Catholic Society has done wonders in this respect within the last twenty years. I dare say, however, that O.G. means his own church, which he ridiculously calls *Catholic*! How strangely words come to be used!

It would be "information to *Ex.*" and to many others, if O.G. would say whether or not he got his several Bibles in English from those piles of them which at different times have been burned in the yard of the St. Patrick's church in this city? for if so, I would advise him to find out the owners and return them to them. It would be much more gratifying to *Ex.* and to the Protestant community, if, instead of the list O.G. purposes supplying, he could assure them that the church of Rome was about to take off the restrictions she has so long imposed upon her people, and to permit them fully and freely to read those Scriptures, which, according to St. Paul, are able to make us wise unto salvation.

The Editor of the *Journal de Québec* has published a list of editions of the Bible in the vulgar tongue before the days of Luther;—will he tell his readers how many of these editions are not inserted in the index as prohibited by the seceded congregation?

To conclude—I am engaged in proving that the church of O.G. is not a *Christian church*—and therefore, not either the first church or the only church of Christ: if he can disprove my arguments from the canons and acts of his church and the Holy Scriptures, he will have my attention; but if his productions are to be of the stamp of the one I am now answering, he must excuse me if I leave him to those who may have more time and taste for such labours than I can command or employ.

EXPOSTULATUS.

Quebec, 6th September, 1853.

To the Editor of the Quebec Gazette.

SIR,—Having “had the temerity” (how fearful!) “to refer” to the bazaar held by, “the committee of the St. Patrick’s Ladies’ Charitable Society” last autumn in this city, and through which act having caused a statement of the sum realized, and the mode of its appropriation, to be laid before the public, I venture to say, Mr. Editor, that in the event of the statement being as well received as “Observer” must naturally desire, that I am entitled to a vote of thanks for thus being instrumental in removing an amount of odium from the executive of that church, which no duly sensitive body of Christians would willingly submit to.

There is a difference between “Observer” and myself in the sum which the bazaar netted. He says, “with regard to the sum I find there is only a difference of a handful of hundreds—the net proceeds of the bazaar being £550!

To which discrepancy I remark, that the sum of £900 was given on the authority of ladies connected with the bazaar; but as with “Observer,” I admit “it would be scarcely decorous to publish the names of ladies in connection with these figures,” I will content myself by adding, they were amongst the most active in getting up the bazaar, as they were in selling on the days of public admission.

The statement made of the distribution of its proceeds “Observer” designates “upon authority that cannot be shaken,” to be “a cool, bitter, unmitigated slander.” Then, for his comfort, if so it can minister, I tell him that “cool, bitter, unmitigated slander” came originally from the members of his own church. This fact, ere this, I dare say, the priest has obtained through the confessional. It is characteristic of an Irishman, that when excited he speaks out without duly weighing consequences. This may account for the free and indignant manner in which some of them spoke of the mode in which the bazaar proceeds were appropriated. Since then, however, they have been brought down under due ecclesiastical infliction, and probably will now be quiet.

Admitting, I repeat the expression, that the statement which “Observer” has given us is as well received as he could desire, there is one thing which an impartial community will learn, viz.—to receive with great caution what the members of the St. Patrick’s Church affirm, either in their jubilant feelings of achievement, or in their indignant ones of disappointment.

Another thing which “Observer” must allow us to take into account while weighing his statement, versus the complaining ones of his church, is:—A Romanist is not likely to speak against his church, and in violation of all his superstitious veneration for its power and authority, without some strong and exciting reason; whereas another may feel it a duty—yea, leap at it as a privilege—

to defend her from the damaging reflections of a Protestant even although in his conscience he knows her to be wrong.

"Observer" may tell us that I insult, *two hundred millions, of Catholics*" by such an assertion; but if the truth—the utterance of which is rendered necessary in the cause of righteousness—implies such an insult—so be it.

That "the end justifies the means" has long been a popular doctrine of Observer's church; and that I do not misrepresent him in this case I will cite for him—no, for the public,—(he, doubtless, knows them sufficiently well himself)—a few examples.

"Notwithstanding, indeed, although it is not lawful to lie, or to feign what is not, however it is lawful to dissemble what is or to cover the truth with words, or other ambiguous and doubtful signs, for a just cause and when there is not a necessity of confessing." *Est Comm. 5 Thom. Kon. dia. 15. dub. 2. n. q. Laym. 1. 2. t. 1. c. 11.*" (Vol. 2, B. 3. ch. 3. p. 116 of Saint Liguori.)

Then the members of "Observer's" Church may *dissemble what is, or cover the truth with words, or other ambiguous and doubtful signs for just cause.* (Who shall judge in the justness of the cause if not the priesthood? And what sort of a judgment is likely to be rendered when money is concerned?) Therefore, may we not suppose that the two hundred pounds, said to be "given to the Sisters of Charity for the maintenance of Irish Orphan Children," were rather for the building of their great house; and may not the supposition throw considerable light upon the indignation felt and expressed by members of that church when such an arrangement was announced and defended by their pastor? Observer will scarcely prevent such an impression from getting abroad.

That the instance of authorized equivocation (alias lying) given above, is not the only one that may be supplied, I will be at the trouble of transcribing another extract or two from the works of the very popular saint already mentioned; on which I doubt not a thinking public will reflect with no measured surprise.

"When you are not asked concerning the faith, not only is it unlawful, but it is often more conducive to the glory of God and the utility of your neighbour, to cover the faith than to confess it; for example, if concealed among heretics you may accomplish a greater amount of good; or, if from the confession of the faith more of evil would follow—for example, disturbance, death, irritation of a tyrant, danger of defection, if you should be tortured; whence it is often hazardous to offer one's self uncalled for. S.Th. Sanc. Laym. c. 11. n. 2." (Vol. 12, ch. 3, p. 117.)

What a pity the apostles and other martyrs had not studied in the school of this saint; for then, possibly, they might have practised concealment of their faith, and thus have saved themselves from a violent death.

Further—"These things being settled, it is a certain and a common opinion among divines, that for a *just cause* it is lawful to use equivocation in the modes propounded, and to confirm it (equivocation) WITH AN OATH! LESS. 1, 2. c. 41, n. 47. Card. diss. 19, n. 35. Salm. tr. 17. de Juram. cap. 2, n. 115, ex. 5. Hieron. 2. 22. g. 2. (Vol. 2, B. 4, treat. 2, p. 316.)

Now with these doctrines before us; and as well the following considerations:—

1. A number of the members of the St. Patrick's Church expressed strong and angry dissent from the appropriations of the bazaar made last winter.

2. Such sentiments, if widely circulated and believed, would do serious damage to their church;

"*A just cause*," in the estimation of any Romanist, would be even by means of equivocation with an oath, to free his church from such an imputation; therefore Observer must understand that his statement will be received with much hesitancy and doubt.

Then, again, many will feel not a little surprise at reading that £200 was placed in the hands of the "Society of St. Vincent de Paul" for distribution, when they know there is in the church—with its pastor at its head—a "Ladies' Charitable Society." Nor less, that notwithstanding the great numbers of poor from that congregation, who almost daily, especially in winter—call at our doors for charity, there could be yet in hands, at almost the end of a year, ONE HUNDRED POUNDS! Truly, these are marvellous disclosures!

To other portions of Observer's letter I will now briefly allude.

He is indignant that I should "impute to TWO HUNDRED MILLIONS of Catholics that their religion forms 'no portion' of the church of God; but its fearful antagonism." But let me ask him, is his opinion less strong and decided on Protestantism? Does he or does he not believe with his church that Protestantism is a *deadly, damning, heresy*?"

In his indignant remarks he proceeds, saying: "who seems to believe that the Catholic clergy were merely exhibited in their proper colours" when described by Gavazzi as the "SOUL OF SATAN," &c. To this I reply by asking Observer: Is he prepared to deny that his clergy are pledged by solemn oath to persecute and destroy—murder—heretics, i. e., Protestants? Will he repudiate the records of history, which identify his church with the butcheries of St. Bartholomew in France—of the Albigenses in Piedmont—the Irish massacre of 1641, &c., &c., and especially those of the infernal tribunal of the holy (?) Inquisition? Can he denounce *L'Univers*, which the other day told France "that another Bartholomew massacre had become necessary?" If not, and he well knows that he dares not, then I aver, without any hesitation or circumlocution, that no expression that I have yet seen ascribed to Gavazzi reaches the dark enormity of his theme. So long as Observer's clergy teach, and when they can, practice their horrid tenets of persecution, so long must they expect to be exhibited in no very flattering colours.

To relieve Observer in his supposition that I deal in *assumed facts*, I inform him that he can find his extract from my letter in its original place in pp. 162 and 3 of the work from which I so largely quoted. It is entitled—"The Mystery solved; or Ireland's Miseries: the grand cause and cure. By the Rev. Edward Marcus Dill, A. M., Missionary Agent to the Irish Presbyterian Church."

Thus he will see my authority is not a *tourist* writing for ministerial honour, but an Irishman, born, and reared, and living in the country where his book was published, and remains, I have reason for believing, to this day unanswered. Dr. Forbes' opinion will weigh but as a feather against his; and especially against the moral and social condition of a people degraded by a priesthood whose influence would have been widely different if their religion and example had been Christian. Is it not a little amusing that I have heard Irishmen referring to my letters, and noticing particularly the paragraph to which Observer takes exception, and have said that such scenes as those of selling holy salt to cure potato blight they themselves have witnessed?

The learned, but Unitarian, Dr. Channing, might very possibly have written some highly flattering things of Catholics, while reviewing such a life as that of Fenelon; so might he, while reviewing those of a Pascal, a Galileo, and others whom I might mention; but it would spoil all he wrote for Observer's purpose if he had only added what these good and learned men (exceptions to the multitude) suffered from their powerful and bigoted co-religionists for maintaining the very excellencies of character he so ardently admires.

EXPOSTULATUS.

Quebec, 24th Sept., 1853.

