

the Catholics, nor the Cross. A reference to our columns for the last four years, will prove that we have avoided as much as possible, all religious controversy of an irritating nature—that we have clearly explained our own doctrines, and spoken of our religious opponents in the language of moderation. We did more. We were silent under repeated provocations from the *Times*, and under weekly abuse from the *Christian Messenger*. We beheld every situation in the Province filled by members of every Church but our own. We saw eighty or ninety thousand Catholics excluded from honours and emolument, spit upon, treated as a degraded caste, and then insulted with all the mockery of derision. We were still silent. Forthwith the *Post* and the *Guardian* follow the Christian example of the *Messenger* and the *Times*. This new pair of asses must have the cowardly satisfaction of their kick at what they considered the Dead Lion of Catholicity.—Then, and then only did we give expression to our feelings; and if our language has been strong and indignant, we still offer no apology. Nay, we tell our traducers, that if we listened in silence to this accumulation of insult, we would be deservedly despised. At the same time we must avow, that there is in Halifax an authority which we are bound to revere, whose spirit and example would teach us rather to “pray for those that persecute and calumniate us” than to repay their insolence by the smallest invective. We may be in error, but we are still of opinion that the Catholics of this Province will never occupy their just position until they fully vindicate their claims, and manfully assert their privileges and their rights. We wish to live amongst our fellow-citizens, not only respecting, “but also respected.” And from what we know of the genius of Nova Scotians, they will never respect those whom they can insult with impunity.

But the *Guardian* is going to put this “controversy in a nutshell.” Listen to his plea.

“A friend of ours, for reasons best known to himself, was lately pleased to send us a communication about Catholic Monasteries and Nunneries. . . . We inserted the communication . . . not because we either approved or disapproved of it, but because it was sent to us by a friend,” &c.

Now for the avowal of the guilt of this “aggravated criminal” as he elsewhere so elegantly says he is represented to be. *Illebens confitentem recum.*

“To this charge we plead guilty, and nothing more. We considered that our press was free, and open to temperate discussion on subjects of religion, and we considered it hard if articles were allowed to be published in favor of Monastic Institutions, that we should not be suffered to lift up our voice in condemning them.” So he does condemn them, though a few lines below, he neither approved nor disapproved of the sentiments in the incoherent Letter!

One Swift, a Protestant countryman of the “hot-headed priests” said upon a time that “a liar ought to have a good memory” and Swift was right.

“All we ask, all we desire, and all that we expect, is full and free discussion, the unfettered liberty of the Press, the indisputable right not only to think for ourselves but to publish our opinions.”

To these sentiments of the *Guardian* we fully subscribe, with one exception. We ask and desire, may we challenge full and free discussion, the right not only to think for ourselves but also to publish our opinions. But we cannot say that we expect this right will be accorded. The *Guardian* and his colleagues will claim the right of abusing us, but we are to be denied the right of reply. The hypocrites!

He next thanks God that he has “no fear for his liberty or life in Protestant Britain, or among the enlightened inhabitants of Nova Scotia” and he contrasts “Protestant Britain” with Spain and Portugal, Italy and Austria.

Does he forget that the bloody ink in which the Draconian laws of “Protestant Britain” against Catholic Ireland were written is hardly yet dry? Does he forget that for three centuries “Protestant Britain” waged a war against opinion and conscience in Ireland, the most savage, the most cruel, and the most inhuman that is recorded in the annals of ferocity, from the ten first persecutions of the Church down to the diabolical enactment which rent asunder the ties of nature, and held out

to the promiscuous child as the reward of his apostasy, the plunder of his hapless parent, and unfortunate brethren? “Protestant Britain” an advocate for freedom of opinion and the rights of conscience!

The *Guardian* is delighted to hear that we Catholics “wish to propagate our opinions by legitimate means, by the instrumentality of the Press and the force of argument.” Did he never hear this before? We are not aware that the Catholics of Nova Scotia ever employed any other weapons, for the propagation (not of their “opinions”) but of their unwavering Faith. To Catholics is the world indebted for the invention and encouragement of printing. To the Catholic Church we owe the preservation of all the literary treasures both sacred and profane of ancient times. This calumniated Church has always been the consistent and munificent Patroness of the arts and sciences; and notwithstanding the cold, blighting shade, which was cast upon them by the tasteless, repulsive, unsocial Protestantism of the 16th century, they have still flourished under the auspices of their ancient protectress.

We, however, are the persons who ought to express our delight that our religious opponents are beginning to cast away the old weapon of penal enactment, and the galling chains with which they sought for three hundred years to fetter the immortal mind. We are really delighted at the thought that we can now publish our opinions, and explain our doctrines, and state our arguments, because we are assured that truth must eventually triumph.

“This discussion we are convinced, will do more good than people are aware of. It will open the eyes of many who have been long blind.” Undoubtedly. Truth is purified and elicited by discussion. The eyes of many will be, and are already opened. Catholics are beginning to comprehend the degrading torments on which they have been hitherto permitted to live. Protestants will examine more closely the real doctrines, of that glorious Church which they have hitherto so blindly opposed, but of which their pious forefathers, for a thousand years, were faithful members. We have no fears for the result.

The consistent lecture or denuncious language we have alluded to before; but the disrespectful allusion to “men living in Grebe Houses, parsonages, or mansees,” we would chastise in the terms it deserves, but that we would fear to offend those whose gentlemanly education, courteous manners, and refined social qualities are a sufficient protection against the very few bigots in Halifax who would write or speak of our clergy in an offensive manner.

As the *Guardian* is so sensitive about “the accomplished ladies and virtuous females” of our community, we would respectfully direct his attention to the daily doses of mutual poison which are administered by some of our Newspapers, to the love sick tales, the sensual pictures of crime and passion with which they abound. Let him attempt a reformation here, and withdraw this unwholesome pabulum from our accomplished and virtuous females and he will confer a lasting benefit on the community.

The *Guardian* tells us in the conclusion of his article:—“We shall never seek to muzzle their press.” We most humbly thank you for nothing Mr Muzzler. At the same time we assure you that if you were inclined to do so, you would allow you. Your Protestant allies and yourself may strike, but you must hear us.

There is one point which we had well nigh forgotten. The Editor tells us he is “a Scotchman and a Protestant.” He may believe us when we declare to him in all sincerity, that as a Scotchman we would grasp him cordially by the hand, for we are the children of one common origin. We have never quarrelled with Scotchmen in our lives. Our native language and theirs are almost identical. We hail our Scotch brethren and fellow-citizens as noble offshoots from the same Celtic stem, and we would spurn from us with indignation the Irishman or Catholic who would attempt to sow dissension between the children of the Gael. Neither have we ever quarrelled with any man because he was a Protestant. Our religion and our feelings, would alike prevent us. But when suddenly assailed without any provocation, if we have used the natural right of self-defence, no one could re-