

of the powers for every sin, either for leave to commit it, or for forgiveness and pardon after commission, and in a word that their whole religion is nothing but pomp, and ceremony and outward show, without any adoration in spirit or truth,—conceive, we say, a young Protestant imbued with these false notions from his very infancy—sucking them in with his mother's milk; hearing them from his parents, family, and teachers; reading them in his school books; listening to them assiduously from his minister in the pulpit, conceal all this, and how can you be surprised at his strong anti-Catholic prejudices?

But suppose this hapless dupe has been favored with an opportunity of discovering the real tenets of Catholics, either from themselves or from Books—suppose he finds out that all those charges against Catholics which so frequently excite his indignation and horror have no foundation whatsoever; that he has been for a great part of his life treating his innocent neighbours as the vilest of criminals, and imputing to them doctrines which they abhor even more than himself—what wonder is it, if all his indignation should be converted against the wicked authors of this monstrous deception, that he should lose all confidence in their teaching, and be loath to make every reparation in his power to those on whom he had so generally pronounced a judgment so rash and so unquitting? We have read over the personal history of many a convert to the Catholic Faith, and we have invariably found that the discovery of the imposition thus practised upon them has first produced indignation, then a further spirit of enquiry, and finally a yearning after faith which could never be satisfied until they were incorporated in the True Church.

Hence, we repeat, with confidence, the declaration which we recently made and which seemed to excite so much dissatisfaction and surprise amongst some of our worthy neighbours, viz. that Protestantism and ignorance of all against which it protests are most closely allied, and that the former can rarely exist without the latter.

We do not speak of the libertine who is dead to all sense of religion, and who tries to conceal his own vices by protesting against the creed of others. We do not speak of those cold indifferent, careless Protestants, who are mere “animal men” whose “God is their belly,” whose “glory is in their shame,” and who minds only the things of the earth.” For all such, an ignorance of our doctrine whether real or affected is so convenient that they have no interest in removing it. But, for the serious, the earnest, the sincere, the religiously disposed, the moral portion of our separated brethren, we assert that it is hardly possible for them to continue in opposition to the Catholic Church, if they be rightly informed on the nature of her doctrines. We have been led to make the preceding remarks from a perusal of the various Protestant Journals which have been engaged in this controversy with the Cross. Both the Editors and Correspondents betray the most lamentable ignorance on this vital point. In some we will charitably presume that this ignorance is involuntary; for others it is difficult to invent an apology. The latter are obstinate in asserting as facts what have been disproved a thousand times, and of imputing us doctrines what we reject with indignation. To reason with such people is but a waste of time. Their “web of sophistry” is untwisted in vain; they are speedily again at the “dirty work.” Confront, expose, overpower them, bind them down by the

strongest chains of argument they will continue to escape; denuded in one shape, they will assume some other form:

“—— mille addo latentes

Eligiet tam in hæc acceleratis vincula Proteus.”

We will not therefore abuse the patience of our readers by any attempt at proving the falsehood of imputations which they already know to be untrue. But for the benefit of the well-disposed amongst our separated brethren, we will select from time to time some of the most prominent misrepresentations, and qualify them by their proper names. We will take these charges indiscriminately from the Times, Guardian, Messenger, &c., &c.

Catholic Priests, commonly of the Jesuitical order appeared in England under the guise of Protestant dissenters during the reign of Elizabeth to carry out insidious designs; &c.’

False; not one instance can be given to sustain this calumny.

The principles of the Roman Catholics directly lead them to oppose and thwart the action of the fundamental axioms of the British Constitution.

False; the fundamental axioms alluded to were established and maintained whilst all the people of England were Catholics.

The Irish exile has ungratefully turned on his Benefactors.

False. The Irishman whether abroad or at home, has never been ungrateful even for the smallest act of kindness. Whatever Paddy has gained in Nova Scotia, he owes to his own industry and perseverance. He has not turned round on any benefactor; but he has resented like a man the unprovoked insults of those who have assailed his country, his clergy, and his creed.

A little junta of clergymen imbued with the worst feelings of their native country seem determined to embroil both Roman Catholics and Protestants.

False. The clergy thus assailed have been always remarkable for a peaceful, quiet disposition, and have lived on amicable terms with their fellow citizens of every communion. Some months ago, after the Times had published some of its early attacks, one of the clergymen alluded to waited on Mr. Andrew Unwin the City Member, who he supposed had some influence with “the people of the Times,” represented to him the disastrous consequences that were likely to ensue if those wanton provocations should be continued, assured him that the feelings of the Catholics of Halifax were deeply wounded by those unchristian assaults and unfounded charges, and conjured him, as he valued the peace of the community, to exert his influence with the people of the Times, to put a stop to this cruel and unprovoked warfare. This occurred long before the Cross made any allusion to the subject; and hence we ask with confidence: Did this conduct on the part of the Priests shew a “determination to embroil both Catholics and Protestants?” We leave an impartial public to answer.

The doctrine of the Real Presence was not known to our English Forefathers before the beginning of the Eleventh century.

False; Venerable Bede who lived between three and four centuries previously, believed in the Real Presence, and the entire history of the Anglo Saxon Church, proves that such was the belief of England at that early period.

It is insinuated that Erasmus did not believe in the Real Presence.

False; for that eminent scholar never denied it.

Numbers of Roman Catholics condemn the point of the Cross. False; and our opponents well know its nature is falsehood. We do not believe there are half a dozen and these such lukewarm and suspicious catholicity that we would willingly make a present of them to the people of the Times.

The Times “did not know that the remembrance of the Gun powder Plot was celebrated any where in this colony.”

False; for it was morally impossible for the people of the Times to be ignorant of it. And even if they were, their ignorance does not disprove a notorious fact.

Orangeism according to the Times is “not a bad Institution.”

False. Its history is written in letters of blood. It conspired for the dethronement of our present Gracious Sovereign, as