

thought proper to resent, or rather, to protest respectfully against a contemplated insult to their creed.

When will Catholics open their eyes to their humiliating and ignominious position? When will they refuse to become accomplices in their own degradation? They elevate to the dignity of seats in Parliament members of the Presbyterian communion as well as of other Protestant Churches, and that obscure print, the *Guardian* of the 5th inst., contains a most insulting and calumnious article on "Monks and Nuns," on "Popish Ceremonies," on the "baking of thin cakes and wafers which the Church of Rome asserts are changed into the body and blood of Christ, including *also his soul and his bones*, when the priest pronounces over them four Latin words."

Catholics of Nova Scotia, read this, and hang your heads for shame. Was it for abuse of this gross and blasphemous description that you elected Presbyterian Representatives? Can this be the Presbyterian organ? Does it proclaim their opinions on the most sacred rites, and the most holy institutions in your Church? Even if they entertained those opinions we would expect more from their gratitude if not from their good taste, than to countenance a publication in this offensive form.—But the damning fact still remains—that the *Guardian* is the Presbyterian Organ, that Catholics in this Province return Presbyterian Members to Parliament and that they have never been in the habit of abusing the Presbyterian Religion. This, we must say, is a riddle which we cannot solve, nay, we look upon it as a disgraceful anomaly. If we provoked those attacks, there might be some excuse. If we were in the habit of printing gross, calumnious and offensive caricatures of our Protestant neighbours of all sects, a fierce retaliation like this though most unchristian, would not be unnatural. But, we maintain that Catholics are always on the defensive, and what is worse, that their apparent indifference to abuse, is a direct encouragement to their cowardly traducers. This is not as it should be; it is an ignominious position, and the sooner we change it the better.

To return to the *Guardian*. We tell it and its party frankly, that we care very little for its abuse. We will not however become the instruments of our own degradation. We know how to retort with terrible effect on the soul-destroying doctrines and practices of the traitorous and bloody Knox, as well as the gloomy, suicidal tenets of that faggot-lighting, hypocritical monster, Jack Calvin, the Robespierre of Geneva. And *apropos* of Geneva. We tell the *Guardian*, and we proclaim a fact notorious to Europe when we do so, that the name of Christ is openly blasphemed at Geneva, that his Divinity is unblushingly denied, that infidelity is the order of the day, and that the infamous city of

Calvin is the foulest sink of immorality in Christendom.

Is it not marvellous that those who fatten and thrive on the industry and support of Catholics, will not suffer them to profess their religion in peace? What have we done to the *Times*, or the *Post*, or the *Guardian*, or that brainless mountebank, the (an) *Christian Messenger*, whose unceasing vituperation we have treated with the silence of contempt, to merit the yells of this rabid pack? There are two Catholic Bishops in the Province, and have they not manifested a desire to live on terms of peace and harmony with their fellow citizens of other denominations? Have not their clergy done the same? And yet, what more common in the pulpit and the press than abuse of "Poperly" and proclamations of war against "Rome?" Instead of preaching up morality to their flocks, or discussing subjects of general interest to their readers, they make furious appeals to the worst passions of our nature, hurl the most offensive epithets of abuse against their neighbours, and teach Christians to hate each other *for the love of God!*

"*Tantæne animis cælestibus iræ!*"

Do we not remember—and we pray the especial attention of the Catholics of the Province to this fact—do we not remember the vile and cowardly commencement of the Free Church delegation in this country? There was a split in the old country amongst themselves—a mutiny in their own camp—a civil war of abuse and recrimination—a controversy with which Catholics had nothing whatsoever to do. The would be independents, those who foolishly quarrelled with their own bread and butter, who wanted to set the Imperial Parliament at defiance, and to reject the civil authority by which alone they lived, moved, and had their being—these rebellious madmen, (whose devotion has cooled down at a wonderful rate, since the Free contributions have become scarce,) sent out in all the fervour of their first fanaticism, a troop of sanctimonious mendicants to collect coppers in America, or in more congenial phraseology, to raise the wind for the purpose of inflating the flapped sails of that uncouth and ill rigged bark, yclep'd the *Free Church*.

The sleek missionaries arrived. On whom, think you, Catholics of Nova Scotia and Cape Breton, did they first pour out the vials of their abuse? On the English Parliament? On the Queen's Government? On the "false brethren in Scotland who made alliance with Belial, who clung to the "loaves and fishes," who refused to draw their long pronged forks out "of the flesh-pots of Egypt?" Oh! no, no, no! They knew a thing or two, far superior to that.

The sly rogues wanted to touch the *pockets* of their audience: Hence they began with poor