

versaries. If the *Times*, *Guardian* &c., wished to blindfold the public, and to make "confusion worse founded" of all the points at issue, they could not have adopted a better course, than the admission of so many brawling anonymous scribblers, who "foam out their own confusion" and bellow forth their nonsense with such hideous roaring that we may apply to them a beautiful quotation from the Metrical Psalms of the Protestant Bible of 1683:

* So many Bulls do compass us
That be full strong of head
Yea, bulls so fat, as tho' they had
In Bashan-field been fed." Ps. xxi. 12.

We will select the most "strong headed" of those "Bashan Bulls" of Protestantism, and "take them by the horns" after our own fashion, and at our own leisure, until their whisking tails and comical capers shall betray their bitter agony, and most impotent rage.

We are accused of disrespect to Mr. Uniacke, but not by that gentleman himself, who feels, we are certain that we have sincerely endeavoured to do justice to his motives, and to set him right before the public, as far as this question is concerned. But, he has every reason to complain of the duplicity and tergiversation of the *Times* which has already done serious injury not only to Mr. Uniacke, but to his whole political party.

We do not believe there is a SINGLE CATHOLIC in the Province who will be so DEGRADED in feeling, so lost to every sense of SHAME, SO DEAD to all the insults which have been heaped on his creed, his clergy, and his brethren, as to give his vote or support at the approaching election to any Candidate, who is allied with the political party of the *Times*, *Guardian* and *Co.*

We know that this announcement will mortify them more than if they were defeated on fifty additional points of religious controversy. Let them not lay the flattering unction to their souls. They will find the Catholics banded as one man, and united with their truly liberal and tolerant neighbours of all creeds and countries, in putting down for ever the factious, exclusive, and intolerant bigots who are the political allies of the people of the *Times*. The eyes of the Catholics are now fully opened. They know that they have nothing to expect from the people of the *Times* but exclusion, contumely, and insult, and they will be prepared to act accordingly. Some of the recent articles of the *Times* and the *Guardian* have done more to extinguish their political party in this Province, than all the speeches made against them since the Election of 1843; and time will tell whether we are Prophets or not.

THE TIMES AND THE LIBERAL PRESS.

The *Times* having wantonly provoked a quarrel with the Catholics of the Province for political purposes, has not only been defeated in religious argument, but foiled in political speculation. The Editors have succeeded in uniting the Liberal party, and suffer the additional mortification of being laughed at by the discerning portion of the people. With an affectation of simplicity which can deceive no one, they have lately attacked the Liberal Protestant Papers, because, forsooth they did not come to the rescue. The *Morning Chronicle* has very properly replied, in an article which we subjoin. The *Chronicle* truly says that politics, and not religion induced the *Times* to begin the war. We say the same; and further that if the *Times* and other Protestant Papers which follow the same line of politics, had confined themselves to politics, exclusively, they never would have heard one word from us in reply. The promotion and defence of our religion was the main object of our Journal, or on mere politics therefore we should never quarrel with any Protestant in Nova Scotia:

THE TIMES.

The *Times* seem terribly bothered by the silence of the Liberal Press on the subject of the Religious Controversy, which

has been raging for some time between them and the *Press*. There "must be a cause" for it, says our Contemporary. There is—but as far at least as we are concerned, it is not the one attributed. We are neither "afraid" to express our sentiments if need be—nor is there any "sacrifice of religious feeling" on our part, for the sake of "political advancement." When the interests of Protestants are in danger it will be time enough for us to act—but we have no idea of thrusting ourselves into a contraversion provoked by the Editors of the *Times*, as we believe, for the vilest political purposes. Our Journal is Political and not Religious. However strong our denominational feelings or prejudices may be, as a public Journalist we never have, nor do we ever intend to engage in religious controversy with any body of Christians. We hold that Christians of every denomination in this Country are entitled to equal political privileges; and while deprecating political advancement on party sectarian grounds, we maintain that no body of men should be excluded from office on account of their religious tenets. If any body of Christians has reason to complain of injustice, it is certainly not the one which for nearly a century has enjoyed a monopoly of office and emolument under Government, and whose mouthpiece, the *Times*, has always been. We understand the game that is playing—and tell our Contemporary that it will not succeed.—*Morning Chronicle*.

THE IRISH FAMINE—CALUMNIES AGAINST THE IRISH PEOPLE.

We have hitherto generally refuted our opponents by the testimony of their own friends and adherents. We are enabled to do so respecting the Irish famine also, by the following article from the *Dublin Weekly Register*, which is most appropriately headed

"The Pharisees rebuked," and which we commend to the special perusal of all Ranters in Dutchtown and elsewhere who have made suffering Ireland the object of their saintly abuse. We hope we need not tell them that Dr. Whately is an Englishman and a Protestant Christian, though not of the same kidney as the "gentlemen" of the *Times*.

THE PHARISEES REBUKED.

His Grace the Protestant Archbishop of Dublin has published an "Address to the Clergy and other members of the Established Church on the use and abuse of the present occasion for the exercise of beneficence," in which, in the most Christian spirit, and with the most dignified reproach, he censures the conduct of those hard-hearted calculating bigots who would render the starvation of our people ancillary to their own proselyting designs. This portion of the Address is so full of liberality and truth that we cannot avoid quoting it:—

"There cannot be a more emphatically unsuitable occasion for urging any one to change his religion and adopt ours, than when we are proposing to relieve his physical distress; because all the grace of a charitable action, in this way, destroyed, and we present ourselves to his mind as seeking to take an ungenerous advantage of his misery, and as converting our benefactions into a bribe to induce him to do violence to his conscience.

"The Good Samaritan in the parable, who recognised a "neighbour" in any one he was able to relieve, even in one who had been brought up to regard him as a heretic, is not represented as accompanying his careful kindness towards the wounded traveller with exhortations to prefer the worship on Mount Gerizim to that at Jerusalem.

"The golden rule for guiding our judgment in any doubtful case is, to suppose oneself in another's place. Now what would be the feelings of any one of us, if, when residing in some foreign country of a different religion from his own, he saw his children starving around him, and if he were given to understand it was expected that, in consideration of the relief offered, he should receive himself, and allow his children to receive, such religious instruction as he had been taught to regard as erroneous? Surely, if any one of you were so situated and if you were driven by the extremity of distress to make a compromise of principle, it is likely that you would feel—at least when the present emergency was past—that your conduct