

privilege to speak in their own behalf on our pages. We express our views and state our sentiments without reserve upon all topics on which we touch; and, in return, we invite all others, Roman or English, Catholic or Protestant, to review anything and everything we advance, and thus permit the same readers to have both sides—the *for* and the *against*—in the same work. We regard this as fair and honorable, and calculated to correct any false, partial, or prejudicial impression made by our own pen or that of any of our friends or fellow labourers.

But indeed our language was scarcely more than equal to what was said on the same subject by Catholics themselves. During the time that the siege of Rome was in active operation, more than a few of the Pope's friends expressed their strong disapprobation of the French intervention, and some of them even went so far as to hope that the invading soldiers at the gates of Rome would be sent back disgraced to their own country! And a Cardinal in the German States, of high standing in the Catholic connexion, wrote a book on the destructive policy devised and executed by the Head of the Papacy, in carrying on such a war for such a purpose,—gravely giving it as his opinion, that these things would bring contempt and ruin upon the Roman Church. If, therefore, so high an officer in the Papal Church could thus speak, why should it be considered offensive for one who is unconnected with that church to comment upon the premises with more than a little point?

Our article on the Pope's return, was, we have understood, taken to Toronto to the Bishop for inspection. This is all very well; and if the Bishop or some friend on that side of the question has a word to offer on the premises, we shall freely give it publicity. In conclusion, we say, unhesitatingly, that it is far from our purpose to cherish or to show the least *personal* hostility to Catholics or to any other professors: for while we stand up stoutly against certain systems, as such, we never despise those who are members of these systems as individuals or citizens. It not unfrequently happens that we oppose with great freedom doctrines and systems, while *personally* we hold in dear esteem many who subscribe to these doctrines and systems. We harbour no unkind feeling in a *personal point of view* toward any living man—not even the Pope or the Cardinal who announced his return. If their temporal or social happiness, safety, and welfare depended upon us, in any case or place, we would extend to