

would weep and tear his hair, if he were to return now to "the place from whence he came" and behold the spread of Popery amongst his awakening countrymen! We are almost afraid to tell him that there is what he terms "a Nursery of Ignorance, Vice, and Superstition" (a Convent) in the Scotch metropolis itself!

"The names of Knox and Calvin are VENERATED (!) by us, because as champions of christian truth, &c." And again:—"Their names will ever be held in grateful and hallowed recollection."

This is the sort of stuff to which the "Criminal" gives admission in his stupid Journal. If we spoke or wrote with as much veneration of Mary the Mother of Jesus, of St. Peter or St. Paul, we would be set down as rank idolaters by the Guardian. Knox and Galvin venerated! and held in grateful recollection!! For what? Is it for their beastly language, their infamous lives, their sanguinary spirit of perscution, their deeds of blood and fire, their ingratitude and treason? Venerate Knox "the ruffian of the reformation!" The murderer, the robber of the Church and poor, the spoliator of every thing sacred, the destroyer of God's temples, the dark conspirator, the wicked traitor, the rebel against his sovereign, and that sovereign a persecuted woman! Venerate *him* indeed, or hallow *his* memory! Oh no! we loathe and detest the wretch—we abominate the foul-mouthed villain—we execrate his memory, for we believe he was a disciple of hell, and one of the greatest scourges by which Scotland was ever afflicted. Would the Criminal allow his wife or children to pronounce any of the words in which the obscene tongue of this Reforming (!) Rascal, gave expression to the more filthy imaginations of his polluted soul? We would not defile our pages by the insertion of one of them; but are we to remain silent when we behold "an Unclean Devil" of this kind set up for the veneration of Christian people? We would earnestly conjure this misguided people to read the history of their country and their Church, and their modern Apostle, more carefully—to study his life and character—to mark the treachery of his conduct, the brutality of his actions, the impure violence of his expressions,—and they would soon learn that their cherished Idol is made of clay, that it is all rottenness within, and that *not veneration* but everlasting infamy should follow the memory of Knox.

And Jack the faggot-lighter too is to be venerated, and his infamous memory *hallowed*! We thought we had said enough to excite the indignant horror of any christian at the bare mention of this villain's name. We thought he was cast overboard "soul, bones, and all." We thought it was unnecessary to rake up more of his infamous life, and that the "Criminal" and his friends had got ashamed of Calvin. Why did they not convert our positions or refute our authorities, or defend the memory of their miscreant Apostle? We gave them names, and dates, and places, and circumstances, and Protestant authorities.

It is true that an anonymous scribe in the Guardian of the 2nd inst. *professed* to answer our charges, and yet in a long letter he does not attempt to reply to one of them. Thus our proofs were left untouched. The writer alluded to, said that the "charges against Calvin might be reduced to three:—His participation in the burning of Servetus; his alleged violence of temper, and the corruption of morals said to have been prevalent in Geneva (not *said*, but *proved* from the records of Geneva itself) during his residence in that city." He thought proper to forget a fourth charge which we made, and one of no small con-

sequence either where a Reformer is concerned, or the Apostle of a new religion. We allude to the notorious *personal immorality* of Calvin, for which he was sentenced to death, and for which that sentence being commuted, his shoulders were branded with a red-hot iron. This charge is not stated at all by the writer in the Guardian; but we will remind him of it, not in the words of a Catholic author, but of a staunch Protestant Conrad Schlussemburg the superintendent and Inspector General of the Lutheran Churches in Germany. Let the people of the Criminal listen to his words and then shake hands with the people of the Times.

"De Calvini variis flagitiis, et SODOMITICIS LIBIDINIBUS, ob quas stigma Johannis Calvini darsso impressum fuit a magistratu sub quo vixit, &c." (Lib. II. 72.)

These detestable crimes of Calvin for the punishment of which fire and brimstone were formerly rained down from heaven, were considered as mere trifles by his defender in the Guardian. But to return to his defence. He states three charges and with regard to the first—the burning of Servetus he declares "Even his most ardent admirers, have never, so far as I am aware, attempted to justify it." He then launches out for the remainder of his letter into a tirade against Catholic persecution, &c., including the Waldenses, and St. Bartholomew, and Smithfield, and the Irish massacre of 1811, and John Huss and Jerome of Prague, and Dr. Kalley of Madeira, &c. So he admits *one* of the charges, makes no allusion to two others, and suppresses a fourth, and he calls this a defence of Calvin!!

Of course we took no notice of this Protestant Ignoramus, because his attempted defence was the strongest confirmation of our charges.

We are sound Protestants sometimes, and were never more so, than in protesting against the Protestant canonization of the monster of Geneva.

Venerate *his* name! Hallow *his* memory! *Never!* We protest against it, in the name of decency, in the name of humanity, in the name of mercy, in the name of charity, in the name of religion, in the name of God.

Venerate *him!* Hallow the memory of an impure and unnatural monster like that! of a violent and sanguinary savage; of a ruthless persecutor, of a man who burned his fellow creature and feasted his ferocious eyes on the agony of his death struggle. of a tyrant, an inquisitor, a blasphemer; of one who died in despair stricken by the hand of Almighty justice with a frightful disease; of one who uttered so many horrid blasphemies against the Body of Christ, and whose own Body, by a just judgement was literally devoured alive, and emitted such "an execrable smell" that neither himself nor his domestics could endure it whilst living, and that it was necessary to hurry it to the grave on the very day of his death!\* No! good Protestants we shall *never* venerate such a Criminal as that.

Another of his Disciples (Johannes Hareu) who was also an eyewitness of his death tells us that "he died in despair, of a most shameful and foul disease, which God has threatened to rebels and those accursed" and he assures us that he beheld his tragical end with his own eyes.†

And there are Christians who venerate the name, and hallow the memory of such a wretch!

The Protestant author whom we quoted before (Schlussemburg) informs us that "the judgement of God fell upon Calvin in this life—that He visited him with the rod of his indignation

\*Bolsec a disciple of Calvin, replying to Beza who admits that Calvin died of a complication of disorders, but makes no mention of the Herodian disease, writes thus.—"These who served him till his last breath are witnesses of that. (The disease in question.) Let Beza or any other who will, deny it; it is well verified that he cursed the hour he had ever studied and written, and that there issued from his ulcers and his body an execrable smell which was insupportable both to himself, and to his domestics." *Vie de Calvin*, Edit. Lyon 1677.

†"Calvinus in desperatione finiens vitam, obiit turpissimo et fœdissimo morbo, quem Deus rebellibus et maledictis comminatus est, prius excruciatu et consumptus. Quod ego verissime attestari audeo, qui funestum et tragicum illius exitum et exitum his meis oculis præsens aspexi."