

The True Witness.

AND  
CATHOLIC CHRONICLE,  
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MONTREAL, FRIDAY, OCT. 19, 1860.

NEWS OF THE WEEK.

THE news by the last steamer is very vague  
and unsatisfactory. We have reports "uncon-  
firmed" of Garibaldi successes, but it is evi-  
dently the object of the partisans of Italian re-  
volution to suppress the truth. The Pope has  
energetically protested against the outrage upon  
all recognised international law of which, by the  
invasion of the Papal States, the King of Sar-  
dinia has been guilty. France replies by the  
expression of her determination to adhere to the  
non intervention principle.

On Wednesday morning, about 5.45 A.M.,  
there was a slight but quite perceptible shock of  
an earthquake which lasted perhaps some thirty  
seconds, and set stoves, windows and household  
furniture rattling at a great rate. No damage  
was done however.

Nothing can be more accommodating than the  
Protestant conscience, or more convenient for  
unscrupulous persons, than its code of ethics. In  
this respect it stands in striking contrast with  
Catholicity, whose moral code is universal and  
inflexible.

Any person, that is any one accustomed to  
one rule of right and wrong, and holding in ab-  
horrence the two sets of measures, would natu-  
rally suppose that the Protestant mind or con-  
science would be but little troubled on the ques-  
tion of "mercenaries," and that it would not en-  
tertain any very serious scruples as to the polit-  
ical morality of foreign enlistment. Under the  
very nose of the British Government, enlistment  
for Garibaldi is carried on openly, and if not ac-  
tively encouraged by the State, is at all events  
neither checked nor discountenanced. Volun-  
teer Rifle Companies, organized for the defence  
of the Queen and her throne, escort volunteers  
for Garibaldi to the place of their embarkment,  
and the officials, whose eyes were so keen to  
detect the slightest trace of an Irish Brigade for  
the Pope, look on almost approvingly. It is an  
easy, flexible kind of thing this Protestant con-  
science, reminding one of the magic tent in the  
"Arabian Nights," which at one moment could  
be packed up so close that it might be carried in  
the palm of one's hand, and which when required  
might be so stretched as to shelter an army be-  
neath its content folds. It—the said Protest-  
ant conscience—can accommodate any amount  
of enlistment for anti-Catholic revolutionary pur-  
poses, or to wage war on princes with whom the  
State has treaties, and against whom it has no  
pretended, even, cause of offence; but anon it  
will so contract itself as almost to burst with in-  
dignation at the rumor of recruiting amongst Brit-  
ish subjects for Catholic or Conservative ob-  
jects. Why this strange distinction?

As it deals with the question of foreign enlist-  
ment, applying one standard, one measure, to en-  
listment for Garibaldi and his horde of cut-throats,  
and another to enlistment for the defence of a leg-  
itimate sovereign against the unprovoked attacks  
of his powerful neighbors—so does it deal  
with the recruits. The adventurer who enrolls  
himself beneath the standard of the "filibuster"  
with the design of supporting rebellion in Naples  
is a hero; the Irish peasant who takes service  
under the Pope to protect the head of his Church  
from attack, his clergy from assassination by  
Mazzinian Liberals, and the tender inmates of  
the cloister from robbery, insult, and outrage  
worse than death—is denounced as a wretch, his  
feats of valor are sneered at, and the unfortunate  
wretch is at once disposed of as a "mercenary."  
This word is supposed by those who employ it to  
settle the question. The Pope's "Irish Brigade"  
are foreign mercenaries, beyond the pale of  
human sympathies, haply, if the Gospel accord-  
ing to Protestantism be true, beyond the pale of  
redemption. Why again, we ask, do Protestants  
make this strange distinction? If to be a  
foreign mercenary is to be damned, how and in  
what sense, are the "foreign mercenaries," the  
hired English cut-throats who compose no in-  
considerable portion of Garibaldi's filibustering  
force, less obnoxious to damnation than the  
"Irish Brigade" who enrolled themselves for the  
protection of the Sovereign Pontiff?

And how comes it that the Protestant con-  
science of the Great Britain should at this par-  
ticular juncture show itself so squeamish about  
foreign mercenaries? What nation, recorded  
either in ancient or modern history, has more  
distinguished itself by the employment of foreign  
mercenaries in its armies than has Great Britain  
whose Protestant press now arrogates to itself the  
right to sit in judgment upon and condemn the Pope  
for the employment of Irish and French volun-  
teers in the ranks of his army? A Chartist de-  
nouncing political agitation would not present a  
more ludicrous figure than that presented by the  
Protestant Great Britain anathematizing the "for-  
eign mercenaries" of the Pope.

But granted that the members of the Irish  
Brigade in the Papal service are, as respects  
Rome, foreigners, and that in so far as they re-  
ceive pay for their military services they are  
mercenaries, and therefore foreign mercenaries

—it does not thence follow that they are sinners  
above other men, or indeed justly obnoxious to  
reproach of any kind. Per se the term merce-  
nary implies necessarily no reproach; and though  
doubtless the employment of "foreign mercenar-  
ies" may sometimes be very disgraceful to the  
State that employs them, there certainly are al-  
so cases in which the citizens of one country  
may lawfully and indeed honorably bear arms un-  
der the banners of another.

The employment by the British Government of  
"foreign mercenaries" during the American  
Revolutionary war, was a measure to say the  
least, of very questionable morality. The posi-  
tion of the English cut-throats of the Spanish  
Legion, familiarly known as the "Scarlet Run-  
ners" from their propensity to run away from the  
brave Biscayans whose liberties they were hired  
to trample out, was certainly anything but hon-  
orable either themselves or to the Government  
which suspended the Foreign Enlistment Act in  
their favor. The term "foreign mercenaries" was  
certainly justly applied as a term of reproach to  
the hirelings whom Great Britain employed in its  
wars with its rebellious colonists, and to those  
whom it allowed to hire themselves to cut the  
throats of the gallant and loyal Carlists in Spain.  
Both to the hired and the hirers in the transac-  
tions above alluded to disgrace justly attaches  
itself, and this because of the essentially aggres-  
sive character of the military operations in which  
the "foreign mercenaries" were employed.

But the enlistment by a small State of foreign-  
ers as a protection against the aggression of its  
powerful and unprincipled neighbors, has never  
in any age been deemed dishonorable either to  
the State so hiring foreign soldiers, or to the  
foreign mercenaries so hired. Now the "Irish  
Brigade" was enrolled for defensive purposes, and  
for defensive purposes only; to defend the  
Sovereign Pontiff—in a military point of view  
the weakest Sovereign in Europe—against the  
meditated aggressions of Sardinia from the  
North, and revolutionised Naples from the South.  
Not as were the "foreign mercenaries," Dutch,  
Danish, and French, who, after a hard struggle,  
conquered Ireland in the end of the XVII cen-  
tury, and to whom the Prince of Orange was  
indebted for his almost bloodless conquest of  
England—were the "foreign mercenaries" of  
Pius IX engaged, but in the defense of his un-  
doubted rights, and in heroically repelling an un-  
provoked invasion of his territories by the forces  
of the unprincipled King of Sardinia. It is in  
this that consists the essential difference betwixt  
mercenaries and mercenaries. No one will at-  
tempt even to justify the employment of German  
mercenaries against the insurgent Colonists of  
North America; no one will presume to call in  
question the right of the latter to avail themselves  
of the services of French troops to establish  
their independence; and yet the French under  
Lafayette were as much "foreign mercenaries" as  
were the Hessians who fought for George the  
III.

As it is the cause, and not the punishment,  
which makes the martyr, so also it is the cause  
that makes the words "foreign mercenary"  
either a term of reproach, or title of honor. On  
these grounds are we content to base the claims  
of the Irish Brigade, to the respect of all brave  
men. Never were men employed in a more  
holy, a more righteous cause than the brave men  
who followed the standard of Lamoriciere. It  
was the cause of the weak against the strong, of  
legitimacy against revolution, of order and there-  
fore liberty, against democracy and therefore  
despotism; it was the cause, in fine, of the chil-  
dren of God against the children of the devil,  
and all honor to the brave but maligned Irish-  
who fell in such a cause.

AS OTHERS SEE US.—The affairs of Cana-  
da excite much attention abroad, and are made  
the subject of labored comment by the press,  
both of Great Britain, and of the U. States.—  
The London Times even devoted, a few weeks  
since, an editorial to the paltry squabble which  
occurred some time ago in the City Council of  
Montreal; and with an ignorance of the topics  
of which it treated, which would be simply lu-  
dicrous were it not at the same time seriously  
mischievous, attributed to the French Canadian  
people generally the sentiments of a few rowdy  
buffoons, whose language and conduct on the  
occasion referred to have been strongly and gen-  
erally repudiated and condemned by every intel-  
ligent person in the community, as well as in the  
City Council itself.

The press of the United States, though not  
free from many and gross errors, upon the whole  
judges our condition, and the relative positions of  
Protestant Upper, and Catholic Lower Canada  
more correctly. The sympathies of our neigh-  
bors are of course with the former, for they  
see clearly whither the policy of the Protestant  
Reform party ultimately tends; they have the  
sense to perceive, and the honesty to admit, that  
that policy tends directly to the "annexation" of  
Canada to the United States; and that the Catho-  
lic party, on the contrary, are by every mo-  
tore impelled to maintain the existing Imperial  
connection. Enumerating the advantages which  
that connection has conferred upon Lower Cana-  
da, by preserving its laws, its language, and its  
religion—the factors of its nationality—the N. Y.  
Times well remarks:—

"In the nature of things, French Lower Canadian  
influence ought long ago to have been swamped;—  
and it undoubtedly would have swamped if it had  
not been for the protectingegis of British rule."

The Clear-Grits of Upper Canada, the "Pro-  
testant Reformers," and the Orangemen, pro-  
claim as the object of their entire political ac-  
tion, the swamping of French Canadian influ-  
ence; but as this influence is protected and up-  
held by "British rule," it is the overthrow of  
that "rule" which the parties above enumerated  
are really aiming at—not as an end in itself, but  
as the means to an end.

On the other hand, the N. Y. Times observes,  
and we believe with equal truth:—

"They (the French Canadians) have been allowed  
and encouraged to retain a nationality of their own,  
and their religion especially has been fostered. They  
dislike, at present, no people more than they do the  
Americans. They detest our democratic institutions,  
and dread nothing so much as an influx of American

ideas, which would soon overturn the little idols  
they have set up to worship."

Premising that the extent to which Catholicity  
"has been fostered" by British rule in Canada  
is, in the same article as that from which we  
have made the above extracts, defined as the  
placing of that religion "on a footing of perfect  
equality with" the Protestant sects—we admit  
the correctness of the writer's appreciation of  
the sentiments entertained towards the political  
system of the United States by all patriotic and  
truly Catholic French Canadians, and of the  
probable result of "an influx" of Yankee ideas,  
or Yankee principles. Certainly French Cana-  
dians have no reason to envy the democratic in-  
stitutions of their neighbors; and equally cer-  
tain is it that an influx of Yankee ideas would  
soon be fatal to their religion, to their nationality,  
and to their morals.

The policy, the interests, of the two races of  
whom our Canadian population is composed—the  
one Protestant, as to their religion, and Yankees  
as to their politics; the other Catholic, and Con-  
servative, are thus directly opposed to one an-  
other; and to this opposition, by its nature ir-  
concilable, and admitting of no compromise, are  
to be traced all the difficulties which beset the  
administration of the country. The Law, may  
proclaim a Union betwixt the Canadas; Acts of  
Parliament may pronounce these two races so  
dissimilar, so essentially distinct—ONE; but sound  
policy repudiates that ill-assorted Union as an  
adulterous connection; but the voice of reason,  
but the voice of God gives the lie to the pre-  
tended Unity of the French Catholic of Lower  
Canada, and the Yankee Protestant of the Up-  
per Province. They are two and not one, be-  
cause God has made them two; nor can they  
become ONE by any conceivable legislative pro-  
cess of soldering, so long as the French Cana-  
dian remains faithful to the traditions and the re-  
ligion of his fathers.

Whom God hath thus put asunder, man should  
never have attempted to join together; and even  
now it is not too late to repair the gross error of  
the Legislative Union of the two Provinces.—  
Such a divorce might, may probably would,  
lead to a union betwixt Upper Canada and the  
U. States, because the majority of the people  
of the former are even now, morally, socially  
and politically indistinguishable from Yankees—  
but it would have the effect of pre-erving the  
distinctive nationality and religion of the Catho-  
lic section of the Province, and of perpetuating  
the influence of British rule in North America.

Amongst the many hopeful symptoms that  
Orangeism, in so far as Canada is concerned, is  
in a state of collapse, we may notice this—that  
the Montreal Witness strongly urges the ne-  
cessity of forming a new "Protestant Evangeli-  
cal Alliance" for the purpose of "combining and  
concentrating the influence of Protestants gen-  
erally in the public affairs of Canada." This is  
an admission on the part of a zealous Protestant,  
that the political influence of Orangeism is on  
the wane—for were it otherwise, another polit-  
ico-religious organisation in the interests of Pro-  
testantism, would not be wanted.

But is such an organisation wanted in Canada?  
The Witness feels the delicacy of his situation,  
for he admits that such a society as that whose  
organisation he recommends, "does not exist in  
the United States, and would be unnecessary  
here" "were it not that the Catholic Church is a  
powerful and influential body in Canada. With  
all deference to our evangelical cotemporary, we  
do not think this reason sufficient.

For, in the first place, such an organisation as  
that by him contemplated, or one closely analo-  
gous to it, does exist in the United States, under  
the name of the "American Protestant Associa-  
tion," and has there approved itself a fruitful  
source of strife and bloodshed. Of its opera-  
tions, we find the following notice in a late num-  
ber of a New York paper—the Irish-American:

"The American Protestant Association profess to  
have for their motto 'Peace, Law, and Order,' yet  
they march armed through the streets, and have in  
two several occasions, in Newark, shot down unof-  
fending people, precisely after the fashion of their  
Orange brethren in Ireland; they say they desire to  
maintain religious freedom and the equality of all  
sects, yet one of the principal objects of their organ-  
isation is to violate the consciences of their Roman  
Catholic fellow-citizens by compelling their chil-  
dren to read Protestant Bibles in the public schools;  
and no one can be admitted a member of their body  
who does not swear that 'he is not a Roman Catho-  
lic or a Papist,' and that he 'is not, and never will  
be, married to a Roman Catholic or a Papist.'"

Upon these grounds, as lovers of peace do we  
deprecate the organisation contemplated and re-  
commended by the Witness. Not that we fear,  
or have occasion to fear, its consequences upon  
the Church in Canada; for, even were the scheme  
of the Witness to be carried out, its first effect  
would be to bring out into stronger and more  
startling relief, the discrepancies, and mutual an-  
tipathies of the different Protestant sects. It  
will be seen that it is not merely a "Protestant,"  
but an "Evangelical Protestant Alliance" that  
our cotemporary proposes. Now the word  
"Evangelical" as used by the sect to which the  
latter belongs is restricted to the Calvinistic, or  
quasi-Calvinistic sects; to those which profess a  
belief in the doctrine of the Trinity, the Vicari-  
ous Atonement on the Cross, and "Justification  
by faith alone" in the strict antinomian sense of  
the term. But the Protestants who still retain  
any belief in those doctrines, or any one of them,  
constitute but a minority of the Protestant body,  
and a minority both numerically and intellectu-  
ally contemptible. Of the educated classes  
amongst Protestants, amongst all who dare to do  
their own religious thinking, and who have ever  
seriously addressed themselves to the study of  
the grounds of their faith, the vast majority have  
rejected altogether the characteristic tenets of  
Protestant Evangelicalism. Amongst them we  
may find Sabellians, Socinians, but rarely, if ever,  
one who believes, or dares to profess his belief in  
the doctrine of the Trinity as laid down in the  
Nicene and Athanasian symbols. Even in the  
Anglican Church, the most distinguished amongst  
its clergy are either Puseyites, or Rationalists,  
and if one section of that body are supposed to  
be setting their faces Romewards, there can be  
no doubt that another section are rapidly advanc-

ing in that other direction which leads to the  
total elimination of the supernatural element  
from the Christian religion. For the truth of  
this we refer the curious in the tendencies of mod-  
ern Protestantism to a remarkable article in the  
North British Review on the growth of Ration-  
alism in the Anglican Church.

Having therefore so little to dread from an  
organisation composed exclusively of Evangeli-  
cal Protestants, it may appear strange why we  
should offer any opposition to the suggestion  
thrown out by our Montreal cotemporary. We  
do so however for the sake of saying a few words  
in vindication of the political action of the Catho-  
lics of Canada, and of showing the absurdity  
of the charges urged by our enemies against us,  
as necessitating such combinations, or anti-Catho-  
lic organisations as are implied by Canadian  
Orange Societies, or Evangelical Protestant As-  
sociations.

For—and we put the question in all Christian  
charity—what can be the possible objects of  
such associations or organisations? We could  
understand the objects of their founders, and ap-  
preciate their motives, if the Catholic Church in  
Canada was politically aggressive; if through  
her political influence she had ever, directly or  
indirectly, sought to trespass upon the rights of  
Protestants or to deprive them in any single  
instance of their civil rights, or religious lib-  
erties. But—and we challenge contradiction—the  
Catholic Church in Canada has been, and  
probably ever will be, on the defensive; and so  
far from seeking to violate the rights of others,  
her every muscle has been strained in her efforts  
to maintain her own, against the assaults of a  
continually aggressive political Protestantism.—  
If the majority of the population of Canada is  
Catholic, in the Legislature the Protestants are  
in a majority; and of the offices of emolu-  
ment and influence under the Crown our Protest-  
ant fellow-citizens have, if not the monopoly, at  
all events the lion's share. The man who, under  
such circumstances, can seriously raise the "No-  
Popery" cry would, as was observed by Dr.  
Johnson in the last century, have cried out "fire,  
fire" during the deluge, had he lived at the  
period of that great cataclysm.

The Witness may perhaps contest the fidelity  
of our representation of the relative positions of  
Catholicity and Protestantism; but if he does  
so, we beg of him to eschew generalities—the re-  
source of fools and knaves—and to descend to  
particulars. We challenge him to cite one sin-  
gle instance wherein Catholics in Canada have  
ever sought to avail themselves of their political  
influence to curtail the civil or religious privi-  
leges of their Protestant fellow-subjects; to adduce  
a case wherein Catholics have asked for themselves  
what they denied to their separated brethren,  
or endeavoured to impose upon the latter, obliga-  
tion which they repudiated for themselves.—  
Political agitators may cry out, and weak-mind-  
ed old women may believe, that Canada is gov-  
erned by the Pope, that Protestants are domi-  
neered over by Papists, and that the former are  
a very cruelly used body of men; but if we de-  
scend to facts and figures, how can these allega-  
tions be maintained? what solitary instance of  
Popish ascendancy can be adduced?

It is true that some of our Catholic charitable  
and educational institutions receive pecuniary  
aid from the public revenue, but it is equally true  
that an equal amount is given to Protestant  
charitable and educational institutions. It is  
true that the Catholic minority in Upper Canada  
have, through Catholic political influence in the  
Legislature, succeeded in wresting from the  
tyrant Protestant majority the recognition, in  
theory only, of their right to educate their own  
children, and of exemption from the burden of  
supporting schools to which they are conscientiously  
opposed to send their children; but it is  
equally true that the Protestant minority of the  
Lower Province have long been in the practical  
enjoyment of that right without an effort, without  
a thought, on the part of the Catholic majority  
to deprive them of that natural and inherent  
right. Would to God that Protestants would only  
deal with Catholics, as the latter are willing to  
deal, as they have actually dealt with Protestants.

One fact is conclusive as to the comparative  
liberality of Catholics and Protestants: it is this.  
Here in Lower Canada the Catholic element  
largely preponderates, and here if any where must  
the arrogant spirit of Popery display itself, here  
must its overwhelming political influence be most  
severely felt. Now the fact to which we refer  
is the harmony and good will that in spite of the  
efforts of a few evangelical firebrands obtain  
amongst all classes of our Lower Canadian popu-  
lation. Were a stranger to tell a Protestant  
resident of the Catholic section of the Province,  
that he was oppressed by the Popish yoke—that  
he was domineered over by his Catholic neigh-  
bors—and that his civil and religious liberties  
were menaced by an aggressive Catholicity, he  
would be laughed at as a fool, or kicked out of  
the room as a liar. There is, and this is what  
galls the Protestants of the Upper Province, this  
is what stirs the bile of George Brown, promotes  
the savage fury of the Orangemen, and inspires  
the lachrymose wailings of the Montreal Witness  
over the advance of Popery—there is in Lower  
Canada, and because Catholics are politically in-  
fluential, the most perfect religious liberty for all  
denominations, the most thorough religious equality  
amongst men of all creeds and origins. As on  
the part of Catholics there is no attempt, no de-  
sire latent even, to interfere with their Protest-  
ant fellow-citizens either in matters pertaining to  
the Church or to the School, so thank God on  
the part of Protestants generally, there is in this  
section of the Province no strong anti-Papal  
feeling, no ill-will towards the Popish religion.  
It is only in the Upper Province where Protest-  
ants are in overwhelming force, where Protest-  
ant political influence is irresistible, that religious  
discord prevails, that complaints are heard of ill  
usage on the one side, and clamours for organisa-  
tion to repress Popery on the other. This is a  
fact, and certainly a significant fact, the meaning  
of which we leave the Witness to meditate; and  
whilst at the same time we reiterate our request  
to him to specify any one particular instance of  
"Popish domineering" over Protestants in Low-  
er Canada.

THE ORANGE MEETING.—We have already  
expressed our dissent from those who advocate  
legislative coercion of Orangeism, and we adhere  
to our opinion the more strongly because we are  
convinced that we have but to give the Orange-  
men rope enough, and they will hang themselves.  
They have already done for their Society, and  
within the last two months, more than could have  
been anticipated from a century of legislation,  
and a cart-load of Acts of Parliament. By their  
own acts, by their violence, brutality, and man-  
ifest disloyalty they have aroused a strong uni-  
versal feeling of disgust towards Orangeism  
throughout the British Empire, of which the  
numerous extracts from the Protestant Press of  
the mother country, of all shades of politics, and  
which will be found on another page, furnish  
abundant proof. By their subsequent proceed-  
ings, and attempts to justify their outrageous  
conduct, they have made themselves ridiculous  
in the eyes of all intelligent men of all persua-  
sions; and by their late meeting at Toronto  
they have taken the most effectual step for bring-  
ing upon themselves the stern reproof—shall we  
not say scathing?—of the Imperial Parliament  
to which they have appealed.

This meeting was appropriately presided over  
by the Mayor of Toronto—the pitiful creature  
who wrote that abject apology to the Duke of  
Newcastle which no Canadian could read with-  
out a blush for the miserable abnegation of all  
manhood which it manifested on the part of the  
Canadian official who penned it. The spurned,  
and well whipt spaniel, who crouched whining  
beneath the feet of an English gentleman whose  
path he had presumed to cross, was a fitting  
President for an assembly of Canadian Orange-  
men. The orators, the speeches, and the resolu-  
tions adopted, were all in perfect harmony with  
such an assembly, and with such a President.

First there was a speech introducing a Resolu-  
tion by J. H. Cameron, the Grand Master of the  
"low Orangemen" of the Province. He  
fully confirmed the truth of a statement made by  
us some weeks ago, to the effect that the Orange  
manifestations in the Prince's presence, had been  
fully determined upon before the landing even  
of His Royal Highness in Canada, and that  
therefore those party manifestations with their  
disagreeable concomitants, were not the conse-  
quence of the countenance given by the Prince  
of Wales to the Catholic Hierarchy, and Catho-  
lic educational institutions at Quebec. He also  
absolved the Governor, and our Provincial Gov-  
ernment, from all blame, by reading a letter  
from the former wherein, so early as the 13th of  
August, Sir Edmund Head gave, as the result of  
an interview with the Colonial Secretary, his  
opinion that the presentation of an Orange Ad-  
dress, and by implication, the public display of  
Orange insignia, would be "very embarrassing"  
to the Prince and his responsible advisers. In  
spite, however, of this fair warning, the Orangemen  
acted under the auspices of their worthy Grand,  
persisted in their design of forcing their "very  
embarrassing" demonstrations upon the Prince,  
and thus compelled the Duke of Newcastle to  
administer to them that wholesome, but severe  
castigation under which they still writhe. The  
Resolution proposed by Mr. Cameron, in sub-  
stance amounted to a condemnation of the con-  
stitutional course pursued towards secret polit-  
ico-religious societies by the Duke of Newcastle—  
a censure which considering the universal ap-  
plause that his conduct in that respect has elicited  
from the British press, the Colonial Secretary will  
be able to endure without flinching, or any very  
great amount of mental torture.

The next Resolution was spoken to at great  
length by a silly old woman called Boulton,  
whose wits are not so blunt as, God help us, we  
would desire they were. This Resolution pro-  
fessed great indignation at the conduct of a  
member of the Imperial Government, in having  
presumed to dictate the course to be pursued by  
the inhabitants of Canada, and is only worthy of  
remark as another example of a great waste of  
virtuous indignation. The Duke of Newcastle  
did not attempt even to dictate to the people of  
this country in general, or to the Orangemen of  
Canada in particular, what course they should  
pursue; he left them absolute unrestricted lib-  
erty to pursue whatever course they liked best—  
claiming for himself and the Prince the same  
privileges. As Colonial Secretary, however,  
and responsible to the people of the British Em-  
pire for every act of the Prince of Wales in  
Canada, he advised His Royal Highness not to  
participate, directly or indirectly, in any Orange  
or party demonstration; and in this sense he  
dictated "the course to be pursued"—not "by  
the inhabitants of this country," but "by the  
Prince of Wales, the heir apparent to the Brit-  
ish throne, and representative of royalty in the  
British North American Provinces. This it was  
the right—the strict duty, of the Colonial Sec-  
retary, of the responsible British Minister to do;  
but more than this he did not dream of attempt-  
ing, and it is the silliest, the most anile of driv-  
eling to pretend that in any sense His Grace at-  
tempted to dictate to the Colonial authorities or  
to the inhabitants of Canada what course they  
should pursue. His language was simply and  
invariably this, "Do as you please; dress as  
you like; ornament your streets as you like; for  
in these matters you are your own masters.—  
But understand this, that there, where Orange in-  
signia are displayed, there will I, in the exercise  
of my undoubted duties towards my Sovereign,  
advise her son the Prince of Wales not to land."  
For the rest there was, with the exception of its  
extreme silliness, nothing worthy of notice in  
poor old Grannie Boulton's flow of words. Of  
the latter take, however, the following as a spec-  
imen:—

"The only way in which this—a good, firm, and  
liberal Government—could be brought about, was  
by the Protestants of Upper and Lower Canada unit-  
ing together heart and hand, with firmness and  
vigor, and then the Roman Catholics, as the Yan-  
kees said, would not be a row of pins before them."

Secure to every man "the right to wallop his  
own nigger," to Protestants the power to knock  
Papists over like a "row of pins," and to trample  
them under foot, and you have, according to  
the Orangemen's, the Clear-Grits', and Protest-  
ant Reformer's confession of political faith, estab-  
lished a "good, firm and liberal Govern-