

The True Witness.

CATHOLIC CHRONICLE,
 IS PRINTED AND PUBLISHED EVERY FRIDAY BY THE
 PROPRIETORS,
 GEORGE E. CLERK AND JOHN GILLIES,
 At No. 223, Notre Dame Street.
 All communications to be addressed to the Editor,
 G. E. CLERK.
 TERMS:
 To all country subscribers, or subscribers receiving
 their papers through the post, or calling for them at
 the office, if paid in advance, Two Dollars; if not
 paid, then Two Dollars and a-half.
 To all subscribers whose papers are delivered by car-
 riers, Two Dollars and a-half, if paid in advance;
 but if not paid in advance, then Three Dollars.
 Single copies, price 3¢, can be had at this Office;
 Piskup's News Depot, St. Francis Xavier Street; and
 at W. Dalton's, No. 3, St. Lawrence Street.

MONTREAL, FRIDAY, JULY 20, 1860.

NEWS OF THE WEEK.

THE news by the *Nova Scotian*, from Liver-
 pool 4th instant, is highly interesting. Garibaldi
 still continues at Palermo, but the revolution-
 ary spirit has spread from one end of the Nea-
 politan dominions to the other. The King had
 at last yielded, and had published a Sovereign
 Act, granting amnesty to all political offenders—
 charging Don Antonio Spinelli with the forma-
 tion of a new Ministry whose business it will
 be to compile a constitutional or representa-
 tive form of Government for the Kingdom—
 proposing an alliance with the King of Sardinia
 —adopting the national flag—and extending these
 concessions to Sicily. "Too late," is however
 the cry with which the announcement of these
 changes is received by the people; the honesty
 of the King's intentions is called in question, and
 no reliance is placed upon the permanence of
 concessions which have been apparently wrested
 from him by force. By the latest dates we learn
 of serious riots at Naples—of tumultuous assem-
 blages shouting "Garibaldi for ever—Death to
 the Police—Annexation for ever"—and every-
 thing would seem to indicate the speedy over-
 throw of the existing Government. In Sicily,
 Garibaldi was inaugurating his Dictatorship with
 Decrees—after the manner of all Liberals—
 against the Catholic Church. By these Decrees
 the corporate property of the Jesuits and Red-
 emptorists is—upon the pretext that these Or-
 ders are, and have been adherents and support-
 ers of the Bourbon dynasty—declared confiscat-
 ed, and the Members are expelled from the island,
 to the infinite satisfaction of the friends
 of that peculiar kind of civil and religious liberty
 which consists in the persecution of Popery, and
 in stealing the private property of Papists.—
 Never is a pretext wanting for robbing the Je-
 suits. In the XVI. century they were denounced
 by the partizans of Monarchical absolutism, be-
 cause the most prominent writers of the illustri-
 ous Order denounced the blasphemous doctrine
 of the "divine right" of kings, and asserted
 that, if Governors had their rights, they had also
 their duties; and in the XVIII. and XIX. centuries
 the Jesuits were and are denounced, robbed and
 persecuted by the partizans of Democratic abso-
 lutism, because they denied and deny the
 "divine right" of peoples, and assert the
 obligation of obedience to legitimately constitu-
 ted authority. Thus placed betwixt two fires, it
 is impossible for them to avoid being struck by a
 shot from one or the other of the batteries ever
 playing upon them; and it is on record to the
 everlasting credit of the Order, that it has ever
 provoked the wrath and hostility of all scound-
 rels, knaves, and prostitutes, whether seated on
 a throne, or haranguing from the tribune; that it
 has ever been the first mark at which the enemies
 of liberty, order, and justice have directed their
 fire. How then could it expect to escape the
 enmity of Garibaldi, and his cut-throat crew?—
 The latter seem desirous of emulating, if not
 surpassing the worst atrocities of the "Reign of
 Terror." Numerous arrests had taken place
 among the ancient functionaries—some of them
 being nobles—"we are informed"—says the *Times*;
 "and the cry of the people is that the pris-
 oners be shot." "Fresh massacres of the *stirri*
 had taken place," is another item of news which
 we gather from the same source, and confiscation
 and bloodshed seem to be the order of the day
 in regenerated Sicily.

Great excitement prevailed at Rome, whither,
 at the last tidings General Lamoricere was hasten-
 ing, and who by this time must have a very re-
 spectable force of Irish Volunteers at his back.
 A speedy collision was looked upon as almost
 inevitable.
 Victor Emmanuel has, it is said, rejected the
 proffered alliance of Naples, having it is sup-
 posed cast a covetous eye on Sicily and other
 portions of his neighbor's domains, which he longs
 to annex. Russia had strongly protested against
 the active assistance given by him to Sicilian fil-
 lusters, and threatened to withdraw its Minister
 from Turin.
 The domestic news is of little importance.—
 The Christian character of the British Govern-
 ment has been strikingly exemplified by the re-
 sult of a motion in the House of Lords to allow
 the teaching of Christianity in the Govern-

ment schools and colleges in India. This mo-
 tion was opposed upon the grounds that it was
 the duty of the British Government to be strictly
 neutral as betwixt Christianity and idolatry; and
 that it had no right, out of deference to the re-
 ligious opinions of its idolatrous subjects in India,
 to give any semblance of encouragement to
 Christianity. This view of the obligations of
 the Government prevailed, for on Lord Brough-
 am's motion that the "previous question be put,"
 a majority voted against the further agitation of
 so delicate a subject. Thus it will be seen that
 the Great Britain has far more tenderness, far
 more respect, for the religious scruples of his idol-
 atrous fellow-subjects, than he has for those of
 Papists; from whence again we infer that Pro-
 testantism is far more akin to idolatry than it is
 to Christianity.

There had been a great meeting of the National
 Rifle Association, presided over, and inaugu-
 rated by Her Majesty. The object of this
 association is to encourage a taste for rifle-shoot-
 ing amongst the people of Great Britain, and to
 make the Englishman of the XIX. century as
 formidable with his rifle, as his ancestors of the
 XIV. were with the long bow. We are remind-
 ed that archery was once the favorite and almost
 universal pastime of the nation; and it is asked,
 why should not rifle-shooting become equally gen-
 eral and equally popular? The reason why it
 is extremely improbable that the England of Vic-
 toria shall ever become as handy with the rifle
 as the England of the Plantagenets was with the
 long-bow, or as the modern Swiss and Tyrolese
 are with the former weapon, seems pretty ob-
 vious. The Swiss and Tyrolese are, the Eng-
 lish of the days of the Plantagenets were, es-
 sentially a rural people, and therefore easily in-
 duced to indulge in rural sports; whilst the
 English of the XIX. century are for the most
 part an urban population, to the greater part of
 whom hunting, shooting, or the habitual practise
 of any kind of rural sport is a moral and phys-
 ical impossibility. The long-bow was a weapon,
 or a toy, in the hands of every Englishman, of
 every English child, in the Middle Ages, which
 he scarce for a moment laid aside, and in whose
 use he was accordingly a proficient. The largest
 cities were but small villages, and in their out-
 skirts the citizen could find place and means to
 perfect himself in the great national sport of
 archery. But now all is changed. Our popula-
 tion is confined in provinces of brick and mortar,
 from whence access to the green fields and the
 green-wood is—to the majority, at least—a phys-
 ical impossibility; whilst the nature of their oc-
 cupations is such as to deprive them of the tastes
 for, as well as the means of indulging in, the ru-
 ral pastimes of their ancestors. Besides, the rifle
 is such a costly weapon that it is certain that
 for that reason it can never become as common
 a weapon in the hands of the people as the cheap
 long-bow was in the hands of the yeomen of those
 days when English archers were the first in the
 world. Rifle-shooting may become an amuse-
 ment for the gentry, and the wealthy, but never
 can we expect to behold it the habitual and fa-
 vorite pastime of all classes, and of all ages, as
 archery was in the olden time; and until it be-
 comes that favorite and universal pastime, the
 rifle will never be an English national weapon, in
 the same sense as the long-bow was, in the days
 of bold Robin Hood and the Plantagenet kings.
 Her Majesty's steam gun boat *Flying Fish*,
 the advance of the Prince of Wales Squadron,
 arrived at St. John's N. F. at 11 o'clock on
 Wednesday. The main squadron would leave
 Davenport on the 11th.

THE "GLOBE" AND THE CENSUS. — The
Clear Grit organ is sorely exercised in spirit
 by the dread that the approaching Census will
 establish the fact, that the numerical superiority
 of the population of Upper Canada over that of
 the Eastern section, is by no means so great as
 the advocates of Representation by Population
 have for some time past been in the habit of re-
 presenting it to be. An excess of Four Hun-
 dred Thousand of souls is the very least that
 Mr. George Brown claims for Upper Canada—
 or with which he will be content; and he even
 menaces something very like civil war, open re-
 bellion, and the disruption of the Imperial con-
 nection, should the inexorable logic of facts—as
 the modern phrase is—give the lie to his preten-
 sions. Thus speaks the *Globe* upon the Cens-
 us:

"If it is a correct one, Upper Canada will have a
 preponderance of 400,000 over Lower Canada, and
 rather than grant us representation in accordance
 with that number, the Eastern Province will consent
 to the disruption of the existing Union and the es-
 tablishment of two or more local governments with
 some 'joint authority' for the management of matters
 common to all. If the Census is a bogus one"—(that
 is to say, should its results not verify Mr. George
 Brown's anticipations)—"and an attempt is made to
 continue Lower Canada domination ten years longer,
 there will not be found ten men in Upper Canada
 other than office-holders, who will submit to it. The
 Imperial Government dare not run the risk of such
 an outrage. It is as much as their British American
 empire is worth to attempt it."
 These be "brave words" Mr. George Brown,
 and calculated to strike terror into the bravest
 hearts entrusted with the management of the
 British Empire; yet will they have but little ef-
 fect on the result of the coming Census. Facts
 and figures are stubborn things, and will not
 bend even to suit the place-hunting exigencies
 of the "Clear-Grits" and "Protestant Reform-

ers" of Upper Canada. There exists, perhaps,
 also an equal stubbornness in the hearts of French
 Canadians, who are not yet reconciled to the
 prospect of being improved "off the face of the
 earth" in order that the reign of the Protestant
 Saints upon earth may be inaugurated in Lower
 Canada. There is we hope a vigor in French
 Canadian nationality, fortified—as we may say
 vitalized as that nationality is, by the sentiment
 of religion, and the Catholic faith, which, if the
 struggle must come, will perhaps, render the
 French Canadian fully a match for his Anglo-
 Saxon neighbor. We are threatened with a
 "Question Irlandaise" in Europe: it would be
 as well perhaps for the *Globe* and its clique to
 desist from their mischievous efforts to furnish us
 with materials for a "Question Canadienne"
 on this Continent. There is, it is said, a Power
 which sympathizes actively with all "oppressed
 nationalities," and which makes war "for an
 idea," does it not strike the *Globe* then that it
 would be quite as lawful, quite as easy, and quite
 as natural for French Canadians to invoke the
 sympathies and armed assistance of that kindred
 Power, as for the "Clear-Grit" blusters of
 Upper Canada to raise the standard of insurrec-
 tion against the British Government, should the
 "tattle of the whole" of the Census not sum up
 altogether to the liking of Mr. George Brown
 and his band of greedy and disappointed place-
 beggars.

It is of "French domination" that these gen-
 try complain—though wherein that domination
 consists, or under what guise it has manifested
 itself, it would be no easy matter for them to
 show. The reproach to which the French Cana-
 dian section of the actual government is ob-
 noxious is, not that of seeking to domineer over
 the Upper section of the Province, but of too
 often sacrificing the interests of Lower Canada,
 and of the Catholic Church, to the clamors of
 the "pharisaical brawlers" of Canada West;
 and the "domination" which Mr. George
 Brown so indignantly repudiates is but the re-
 sistance which Catholic Lower Canada has oc-
 casionally offered to the iniquitous and arbitrary
 interference of its Protestant neighbor. No,
 Mr. George Brown! it is not of "French do-
 mination" that you have cause to complain, but
 of this—that hitherto you and yours have not
 succeeded in establishing "Protestant Ascend-
 ency" throughout the Province.

You wish in short—and this in its last an-
 alysis is the true meaning of your agitation for
 organic constitutional changes—you wish to
 make of Lower Canada, a second Ireland; and
 failing in this, you menace us with civil war,
 revolution, and disruption of the Imperial tie.—
 Disguise it as you will, shroud your thought as
 you may, under a dense covert of ambiguous
 words, this is what you and the "Protestant Re-
 formers" of Upper Canada are really aiming at.
 It is for this that—although when Catholic Lower
 Canada had an immense preponderance of popu-
 lation you gladly availed yourselves of the ad-
 vantages of equal representation—you lately
 clamoured for representation by population; it
 is for this that to-day, you clamor for the "joint
 authority" for the management of matters com-
 mon to all; though you must know, that the
 Imperial Government, and it alone, is the sole
 authority competent to manage or control the
 affairs which the local governments of any of its
 Colonies are incompetent to deal with. The
 United States have their Federal Government,
 because, and only because, the several States of
 which the Union is composed are "Sovereign
 States." But Colonies, not being Sovereign or
 independent States, cannot by any process what-
 soever, be moulded into a Federation, bearing
 the most remote resemblance or analogy to that
 of the neighboring republic. The several States
 of which the latter is composed, have affairs
 "common to all," but which no one separately
 is competent to deal with, in that they have
 Foreign relations; but Colonies, so long as they
 are Colonies, and not Sovereign States, have
 and can have, no such relations; for them the
 Imperial Government transacts all the busi-
 ness that, for the several States of the Union, is
 transacted by the Government at Washington;
 and the sole work that would devolve upon Mr.
 George Brown's "joint authority"—(supposing
 such an expensive and anomalous institution was
 created for us)—would be to interfere with the
 domestic affairs of the politically weaker mem-
 bers of the Federation. The creation of such a
 "joint authority," in which, because of its as-
 sumed greater numbers—Upper Canada would
 claim the larger share, would therefore be as
 dangerous to Lower Canadian autonomy, and
 the integrity of the Catholic Church, as the other
 Clear-Grit scheme of Representation by Popula-
 tion. A Federation of what is now called
 British North America is indeed possible and
 may one day be actual, but only when it ceases
 to be British North America; for the essential
 indispensable prerequisite to that Federation is,
 the disruption of the Imperial tie, and the inde-
 pendent Sovereignty of the several States of
 which the Federation is to be composed.

There is, there can be, no safety for Lower
 Canada; no guarantee for its autonomy, for the
 integrity of its laws, its language, and its reli-
 gion, except in the maintenance of equality of
 representation, or Repeal of the Union, *par et*
simple. Because of our Catholic brethren of
 the Upper Province, who, but for the existing
 Union would be left defenceless and naked to the
 mercy of those who in the day of their power
 have never shown either mercy or justice to Cath-
 olics, we cannot, as yet, advocate the latter
 measure. Knowing the inveterate hatred with
 which the institutions of Lower Canada, its laws
 and religion, are regarded by the Protestant
 Reformers of the Upper Province, never should we
 consent to representation by population, be the
 consequences of that refusal what they may. George
 Brown sounds indeed the tocsin of civil war; then
 let it come, and God defend the right.

Messrs. R. O. McDonough, Quebec, and John Cary,
 Kingston, are respectfully informed that their papers
 have always been duly mailed in the Montreal Post-
 Office and that the blame of any delay in their deliv-
 ery is due to their respective Post-Offices.

THE TWELFTH. — This dreaded anniversary
 has, we are happy to say, passed off quietly and
 without the usual amount of murders, and out-
 rages. Indeed the Orangemen seem this year to
 have comported themselves with unaccustomed
 decency, for as we learn from the *Toronto Colo-
 nist*, one of their organs, "at the hour of twelve
 o'clock not a single disorderly Orangeman was
 to be observed on the streets." This speaks vol-
 untes for the alacrity and efficacy of the *Toronto*
 Police.

It is also highly creditable to the Catholics of
 Canada, and indicative of their forbearance, that
 this anniversary, and to them insulting commemo-
 ration, should have elicited from them no coun-
 ter-demonstration, no act of indignant protest.
 Wisely, prudently, and like true Christians have
 the Catholics of the Province comported them-
 selves. True children of the Church have our
 Upper Canadian Catholics approved themselves
 to be, as well as good citizens; for if the law
 punishes, so does the Catholic Church condemn,
 all violence, all appeals to physical force, except
 in the last extremity, and in self-defence. Highly
 creditable, we say, to the Catholics, and Irish
 Catholics of Upper Canada especially, was their
 non-interference with the Orange celebration of
 the Twelfth.

For what are the events thereby intended to
 be commemorated? Events whose memory must
 be most painful to every Irishman, to every Cath-
 olic, to every lover of civil and religious liberty,
 no matter what his creed or his national origin.
 Thereby are commemorated the conquest of Ire-
 land by the Anglo-Dutch; the inauguration of
 an era of persecution for the Catholic Church,
 the parallel for which we must look for in the an-
 nals of the heathen Emperors of Rome; and the
 final triumph of Whiggery over Toryism, of trea-
 son over loyalty, and of intolerance over civil
 and religious liberty. Protestants, parrot-like,
 refer to the Revolution of 1688 as the basis of
 British freedom, as the event to which the Em-
 pire is indebted for its liberties, civil and reli-
 gious; but whosoever, discarding prejudices, the
 hackneyed phrases of the Protestant press, and
 the stereotyped lies of Protestant history, will
 look closely into the matter, shall quickly see
 that it is only in proportion as the principles of
 the Revolution of 1688 have been discarded and
 set aside, that it is only in proportion as its work
 has been undone, and its Penal Laws repealed,
 that these liberties have been extended, and es-
 tablished upon a firm basis. We repeat it, with-
 out fear of contradiction. The great work of
 every truly liberal statesman of modern times,
 of every honest man, of every sincere friend of
 freedom, has been to mitigate the horrors of
 Whig Penal Laws, and thereby to onto the
 work of the Revolution; and the spread of civil
 and religious liberty in the British Isles has
 therefore always been commensurate with the
 success of their efforts—or, in other words, with
 the suppression of triumphant Whiggery with
 its bloody Penal Code, and thrice accursed Pro-
 testant Ascendancy. Every step towards free-
 dom taken by the British nation since '88, has
 been a protest against the Revolution, against
 Whig principles, against the triumph of Dutch
 William of glorious Glencoe memory, and against
 the events which Orangemen commemorate.—
 To every such step therefore has Orangemen,
 which is but Whiggery raised to its highest pow-
 er, offered the most unscrupulous and strenuous
 opposition.

The suppression of a nationality, the degrada-
 tion of a brave loyal and chivalrous people, a
 prosperous treachery, a successful rebellion, and
 the cruel and unrelenting persecution of a reli-
 gion—these are the events that Orangemen an-
 nually commemorate on the 12th of July—se-
 lecting as its hero one, who if not a skilful gen-
 eral, was indeed a brave soldier and a prudent
 statesman; but who morally was one of the
 most cold-blooded, unprincipled scoundrels of an
 age most remarkable for its profligacy in the an-
 nals of modern history—as witness the ever ex-
 ceedable massacre of Glencoe perpetrated by ex-
 press orders of Dutch William, the Orangeman's
 hero. Yet it is meet that such a man should be,
 as it were, the patron Saint of such a society.—
 All bodies of men must have their signs, their
 banners round which to muster, their war-cries
 at which to charge or rally, their heroes, saints
 or martyrs. So British Protestantism, in gen-
 eral, has, as its martyrs, or representative men; its
 Cranmer and its Titus Oates; its Bedloe, its La-
 timer, its Ridley, its Dangerfield, and such like
 —of whom, some suffered on the scaffold, at the
 stake, and others in the pillory, and at the carts-
 tail—their bellows audible of all men, and as
 Macaulay says, frightful to hear. So too Orange-
 men must needs have its representative man, its
 patron saint, to whom with Bacchannian rites,
 obscene homage is duly paid. At this we cannot
 marvel, neither do we complain, for the cause
 and man are most worthy of one another; but
 we marvel, we do complain, when in utter
 contempt of facts as recorded on the pages of
 history, the advocates of Orangemen challenge
 respect for its loyalty, and its adherence to the
 principles of civil and religious liberty.

We must then take the liberty of entering our
 protest against the portrait of the Orangeman as
 drawn by the *Toronto Colonist* of the 12th inst.
 We cannot admit the loyalty of a society which
 now cheers Garibaldi, and smiles on Continental
 demagoguism, and but a few years ago treacher-
 ously conspired to bar the succession of Queen
 Victoria to the throne; nor can we recognise any
 resemblance however remote, betwixt the bastard
 children of Cromwellian suitors, and the brave
 Cavaliers of England and Scotland, who on the
 scaffold, and on the battle field, like a *Manrose*
 and a *Dundee*, shed their hearts' blood to oppose
 that order of things whose establishment Orange-
 men commemorate. Yet must we acknowledge
 the fidelity of our *Toronto* cotemporary's por-
 trait in one or two instances—as for instance
 when he boasts that Orangemen "hate Roman
 Catholicism in the abstract, and have no love
 for Roman Catholics, in general." This is no
 doubt strictly true; and being true, the question
 arises—whether in a mixed community the ad-
 ministration of justice can be safely committed to
 Orangemen who hate Catholics, and the religion
 of Catholics.

PROTESTANT JUSTICE AND MOB LAW.—
 Catholics may well complain of, but have no
 reason to be surprised at, the injustice of which
 they are often the victims at the hands of their
 Protestant fellow-citizens; seeing that the lat-
 ter are as unjust to their fellow-Protestants, who
 happen to sin against the great Protestant tra-
 dition, as they are to Papists. The Puseyite, or
 Anglican High-Churchman, fares no better than
 the Catholic at the hands of an enlightened Pro-
 testant public. Neither for one, nor for the other
 is justice to be obtained, or protection from the
 savagery of mob law.

We read such paragraphs as the subjoined,
 which we clip from the *London Times*, and we
 naturally ask—"What steps have the authorities
 taken, or are they about to take, to vindicate the
 majesty of the law, and to protect their offend-
 ing subjects, from insult, outrage, and murder?"

"THE RELIGIOUS DISSENSIONS IN ST. GEORGE'S-
 EAST.—The disturbances in this parish were
 not confined to the church last Sunday evening, al-
 though the rioting within the sacred edifice was as
 determined as upon any previous day. Mr. Dove
 who intoned the prayers, was interrupted from be-
 ginning to end; and the sermon, which was preach-
 ed by the Rev. Mr. Ward, of Dalston, shared a simi-
 lar fate. As soon as the blessing was pronounced
 from the altar, the congregation rushed en masse to
 the doors, instead of remaining to shout and howl
 as they have usually done. They collected in the
 yard round the entrance to the rectory, and as the
 clergy and choristers passed in they were looted
 and hustled. Two or three choristers attempted to
 make their way home, and for that purpose went
 out into Cannon-Street, where their appearance was
 the signal for a terrific uproar. They were fol-
 lowed by several hundreds of people, who hissed
 and yelled, and threw at them dirt, stones and any
 thing else they could obtain. Once or twice the
 choristers, who wore round collars similar to those
 adopted by Roman Catholic priests, and long coats,
 made a run for it, but the mob ran too, and increas-
 ed in numbers at every step. On arriving in the
 Commercial-road an attempt was made to beat the
 choristers, and a desperate rush was made upon them
 but three or four policemen who arrived at the time
 kept the mob back as well as they could, and the
 choristers dashed down a narrow street. The mob
 followed and drove them back into the Commercial-
 road. At this time they seemed undecided as to
 the course they should pursue, and one of them tri-
 ed to go back so that he might take refuge in the
 clergy-house in Cannon-street, but the mob refused
 to let him do so, and drove him and his friends in an
 opposite direction along the Commercial-road, on
 reaching the top of which they made another at-
 tempt to escape by running down a street at the
 rear of Whitechapel Church, into the Whitechapel
 road. The mob, which at this time consisted of at
 least 1,000 persons, followed them with loud execa-
 tions, and matters threatening to become serious
 two of them took refuge in a coffee-house. Peremp-
 tory orders were shouted by the mob that the Pusey-
 ites should be turned out, and turned out they were
 to be knocked about by their ruffianly assailants. It
 was now suggested that the only way by which an
 escape could be effected would be by the police who
 were present blockading the entrance of one of the
 narrow streets after the choristers had made a dash
 down, and this stratagem succeeded, although the
 police had a desperate fight with the mob in their
 efforts to keep them back. Where the choristers
 eventually got to nobody seemed to know, but they
 managed to escape their assailants, who rushed af-
 ter them as soon as the police abandoned their posi-
 tion at the top of the street, after valiantly main-
 taining it about ten minutes. On the previous Sun-
 day evening the Rev. Mr. Ibbotson, curate of Mor-
 peth, who took part in the service, was followed in
 a similar manner, and took refuge in a public-house
 in Bethnal-green, from which he was ejected on the
 demand of the mob. He at length escaped by jump-
 ing into a Hansom cab, which was passing at the
 time and driving off as fast as he could.—*Times*.

The Catholic Government, say of France, or
 Austria, which should quietly allow the perpetra-
 tion of such outrages, week after week, upon its
 Protestant subjects, would be held up to the ex-
 ecration of the Great Britain, as conniving at, or
 accessory to, the crimes of the rioters. Were it,
 however, as the sole remedy applicable to the
 circumstances, to recommend the closing of the
 Protestant place of worship, and the silencing of
 the Protestant Minister, our separated brethren
 would make the welkin ring with their clamor
 against the tyranny and injustice of the Catholic
 authorities. And yet this is precisely the remedy
 recommended by the *London Times* in the
 case of the Protestant rabble, who hebbadoub-
 ably worry and assault an unoffending man,
 against whom no semblance even of an illegal or
 immoral act can be urged. If this be the only
 redress which the British Government has to offer
 to its own Protestant subjects, the victims of
 Protestant brutality, how can we be surprised
 that it should fall altogether in securing protec-
 tion to the obnoxious Papist!

The *Times* admits that the assailants of the
 Rev. Mr. King, and of those whom it describes
 as "some wretched boys who officiate as choris-
 ters," are "ruffianly to the last degree";—
 beasts in the image or perfect resemblance of
 anti-Catholic rioters all over the world; and yet
 recognising this fact, the leading organ of Pro-
 testantdom, of a people which piques itself upon
 its conservative tendencies, and its respect for
 law, order, and fair play, can offer no better
 counsel than that of abject submission to the dic-
 tates of a beastly Protestant mob, and a virtual
 abnegation of authority on the part of the civil
 magistrate, in favor of a filthy rabble which ab-
 minates anything and everything that savors of
 Catholicity. It is better—so argues the *Times*—
 —that one innocent man be unjustly sacrificed
 than that the country be put to the expense and
 trouble of quelling a dangerous Protestant riot.
 The counsels of the *Times* will probably be acted
 upon.

And so a most dangerous precedent in favor
 of "mob law"—one too which the many-headed
 beast will find many an occasion to apply—shall
 have been established; and perhaps, indeed prob-
 ably, we are destined ere long to witness a
 renewal of those hideous scenes which, under the
 name of the "Gordon Riots," disfigured even
 the hideous XVIII. century, of which the Paris-
 ian outrages upon Christianity a few years later
 were but a feeble copy, and in which the inherent
 indelible character of Protestantism was mani-
 fest to the world. A mob is the most un-
 stable of monsters; its thirst for blood cannot be
 slaked, its brutal appetites are increased by what
 it feeds on. Above all, an anti-Catholic mob
 is a beast that should be mowed down with grass
 shot, or trampled down under horses' hoofs; it
 is to be treated with, or conciliated by, concession
 for if once its claims are yielded unto, its belch-
 ing will be but the more exorbitant and irresistible.