

THE ORANGEMEN AND PUBLIC PEACE.

The twelfth of July next rises before the eyes of all order-loving people in the city of Montreal as a grim spectre much to be feared. Many would be glad if the day could be dropped out of the calendar, for they connect with it most tragic scenes of fire and blood. There is a great deal of exaggeration in all this, and the fear and shaking men experience in their bones are the result of a generally overwrought imagination. Matters are not so bad as some would have us think; and all this talk about tourists being kept away from the city, and consequent loss of trade, is nothing short of absolute nonsense. Tourists are not likely to pay nocturnal visits to Point St. Charles, nor will they prowl about the dark corners of the east end of the city. Still less is it likely that there will be an open and general riot either by night or by day.

Still, there is matter for grave apprehension. Cowardly ruffians slink about at night doing their deadly work, and it is threatened that if the Orangemen walk on the 12th of July a terrible revenge will be taken on them.

Now let us look at this matter calmly. There are in this Dominion three hundred and fifteen thousand Orangemen, numbering among them many of our most respectable members of society. The Orange body has given no particular trouble to Parliament or police in the past, as far as we can find. The organization is religious and political, with some very well-defined ideas as to the rights which pertain to civil and religious matters. We have no record of its having persecuted any sect or party. For years the Orangemen of Montreal were content to celebrate their *fete* day without a procession through the streets. But when an intolerant spirit began to appear on the part of the Catholics, the Orangemen thought they had better take the rights that belonged to them and march in procession on the anniversary day. At once they were threatened with most direful consequences, and all the city was in a state of alarm. At length the Orangemen gracefully yielded the point, and decided not to have a procession. But peace did not follow. The rowdy Catholics determined otherwise. The murder of Hackett and the after miscarriage of justice are well known. Not the Orangemen, but the action of Coroner Jones and the Grand Jury brought about the state of things now existing. Without question some of the later difficulties have arisen from the Orange Young Britons, who have been roused to the point of retaliation, but they did not begin it.

And now it is assumed by most parties that the Orangemen are the original offenders, and the Catholics put on the air of aggrieved and injured people. We want peace, but we must be just, and blame those who most deserve it. Had the Orangemen been let alone last July we should have heard nothing of marching this year. They have been defied and threatened and blamed until it ceases to be a wonder that they should determine to have a procession. We are opposed to that procession, and to every other procession. Everything of the kind is a nuisance. But, why they of all men and orders should be blamed, it is difficult to see. True, it is not needful that they should walk through the streets—but then, neither is it needful that the Catholics should have a procession on Corpus Christi day. The English and French Catholics find that they can celebrate the festival without one, and why cannot the Catholics of the Province of Quebec? Surely their religious zeal does not depend upon numbers. Even now, if the Catholics would concede the point, and say:—We will consent to the abolition of all public processions in the interests of good order: we believe the Orangemen would accept the compromise, and not walk on the 12th July. But we can hardly expect that they shall do all the yielding.

The appeal of the Protestant clergy of Montreal to the Orange body was dignified and earnest, although perhaps, a little weak. At any rate, it was made with the best of intentions. The Orangemen's answer was, we think, ill-advised, and bordering on the flippant. The reference to our Lord's last entry into Jerusalem in a procession, to the chagrin of the priests and Pharisees of that day, was worse than absurd—it was an outrage on good taste and reverence. The appeal to law was much better than the appeal to the Gospel. But to the document sent by the Catholic English-speaking clergy of Montreal we take most grave and serious objection. It is not calculated to make for peace, but to make for war of a most determined kind. The priests go upon the assumption that the Catholics have always been insulted and attacked, and then they go on to say what amounts to a serious threat and a provocation to a disturbance of the peace, viz., that if the Orangemen are not stopped most dreadful results will follow.

Mr. Devlin, in the House of Commons, has assumed the same tone. For the patriotic speech he made on Saturday last, and the effort to perfect the measure Mr. Blake introduced, he is worthy of much praise. None know better than he the result of a stirring appeal to a jury, and taking counsel of experience, he advised the House to insert a clause in the Peace Preservation Act giving summary jurisdiction to the Magistrate in the case of persons arrested for using revolvers. But it is a sad pity that Mr. Devlin should have gone on to say that if the Orangemen walk on the 12th of July there will be a

disturbance and, perhaps, loss of life. How does he know that such things will follow? It almost forces upon us the inference that, after all, the leaders have a great deal to say in the matter and can control the issue. Such language is to be deplored, for it puts the Orangemen into the position of having to walk to vindicate their courage, or yielding to threats—which they will not do. Far better to withdraw all such threats, appeal to their concern for the peace of the city, ask them to yield something to the education and prejudices of their fellow-countrymen; tell them that while by their procession they may not mean to give offence, yet it would be taken as offence; that the highest and noblest assertion of liberty is the act of giving up a right which is legal in the interests of a moral expediency; that they would gain in the estimation of all whose esteem is worth the having if they would now rescind their resolutions to walk; that they would be held as braver, truer, better men for it; but that if they walk they shall be protected: and there is every reason to believe that they would once again sacrifice their opinion to keep the peace. No one can doubt their courage; no one has reason to question their ability to protect themselves—but we would say to the Orangemen: Gentlemen, there is a higher virtue than courage—it is generosity; in the interests of others we ask you to exercise that.

But, procession or no procession, peace must be preserved and rowdiness must be mastered. The Mayor's ludicrous idea of the van is not worth a moment's discussion, and we still call for more police and special constables.

THE NEW YORK "HERALD" ON THE UNITED STATES AND RUSSIA.

The New York *Herald* babbles about the Eastern Question in a style peculiarly its own. A chance has come for it to show antipathy to England, and the thing is done with eagerness. It claims a beautiful and touching friendship for Russia on behalf of the whole American people. And the tender plant is by no means a recent growth saith the *Herald*; it existed during the Crimean war, and in the olden times before that. In truth, it never but once got shadowed, and then only for an hour, when Russia interfered in the Austro-Hungarian struggle. In a recent article it says: "Our ancient, persistent and almost affectionate friendship for Russia, which has steadily been maintained without break or interruption, is one of the most remarkable phenomena in international history." Yes, verily. Only the two words, "remarkable phenomena," could describe it. The writing is beautiful, "real elegant," the reason is sublime. This is it—the reason—"The institutions of the two great countries thus linked in constant friendship are diametrically opposite. Russia is the great modern exemplar of despotism, and the United States of democracy." But still, although opposed to each other in principles and practice, they have a mutual friendship which "can be accounted for on solid and rational principles." That is certainly among the "remarkable phenomena" of international history.

And here are "the solid and rational principles" on which the people of the United States are asked to hate England and love and help Russia. Russia did not interfere with the United States during the civil war; assured the American Government of her good will; recognized "our Monroe doctrine"; "made a voluntary retirement from America by the sale of Alaska to the United States." Splendid all of it; "remarkable phenomena" indeed. That Alaska transaction borders on the heroic, only that there are a considerable number of people who would be glad to oblige the United States at the same price.

But, "another ground of American sympathy with Russia is our ability to enter perfectly into her point of view with reference to the outlets from the Euxine into the Mediterranean." That *entrance into a point* is another of the "remarkable phenomena" which only the *Herald* could accomplish. But the reason is forceful, for the Americans were "once in a similar predicament"—had to get possession of the lower part of the Mississippi and its whole western bank, which belonged to foreign powers. So that given—a river and an inland people wanting to get command of the mouth of it, and the sympathy of the United States will flow toward that people for ever.

Some portions of the ancient Britons once had to struggle for the banks and the mouth of the Thames. England awhile ago set all her slave population free: during the civil war in the States a majority of the English people sympathized with the North: the British Government submitted to arbitration in the Alabama case and paid the Geneva award: it has striven hard and sacrificed something to maintain friendly relations with the States, but all that is nothing in the estimation of the *Herald*. The Democrat clasps hands with the Despot and they swear eternal friendship—because the Despot is afraid of England, and the Democrat is envious.

In this we take comfort: the *Herald* does not represent the American people in this matter—not even a respectable minority of them. The *Herald* is in truth itself one of the "remarkable phenomena" to be found at times on this continent.