

## The True Witness.

AND  
CATHOLIC CHRONICLE,  
AND WEEKLY EDITION OF THE  
"EVENING POST"

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MONTREAL, WEDNESDAY, JULY 17.

## CALENDAR—JULY 1878.

WEDNESDAY, 17—St. Alexius, Confessor.  
THURSDAY, 18—St. Camillus of Lellis, Confessor, SS. Symphoros and Companions, Martyrs. "Definition of Dogma of Infallibility, 1870."  
FRIDAY, 19—St. Vincent of Paul, Confessor.  
SATURDAY, 20—St. Jerome Emilian, Confessor. St. Margaret, Virgin and Martyr.  
SUNDAY, 21—SIXTH SUNDAY AFTER PENTECOST.  
MONDAY, 22—St. Mary Magdalen.  
Bishop Egan, Philadelphia, died, 1814.  
TUESDAY, 23—St. Apollinaris, Bishop and Martyr. St. Liborius, Bishop and Confessor.  
WEDNESDAY, 24—St. Margaret, Queen of Scotland, Widow. Vigil of St. James, St. Christina, Virgin and Martyr.

Mr. Clearly, who is authorized to solicit subscriptions for the True Witness and Evening Post, will shortly visit Cornwall and St. Andrews. He will call upon those of our subscribers who are in arrears.

## "WOE TO MONTREAL!"

A year ago these ominous words were uttered in Montreal by a stranger to our city. An Orange Grand Master dared to threaten a Catholic community with the dire vengeance of the brethren if Catholic opinion ever dared to lift its head, or breathe a word of disapproval of the ascendancy doctrine and dogma. Men stood and stared, and were astounded at the daring pronouncement of Mr. Tom Robinson, of Kingston, and sober-minded people at the time simply regarded it as the raving of a fool or a fanatic. But there was method in the fanaticism as there was truth in the prophecy. To-day our streets are a realization of the threatened woe—the woe of disappointment and distrust—the woe of being undervalued in the cherished notion that we live in a free country guaranteeing equal protection to all its citizens—the woe of seeing a military protectorate of the worst elements of rowdy bigotry—the woe of knowing that Orangemen are guarded by Orange power and authority in their long-designed insults to Catholic sentiment and feeling—the woe of knowing that if Catholic sentiment and feeling rebel against the provocation, Orange bayonets and Orange bullets are in reserve to silence the objectors for ever! Woe, woe indeed.

At the moment we write the rural volunteers with fixed bayonets and in close order march through our streets to their assigned posts; Orange marshals gallop to and fro in all the pride of their defiance and security; the Orange societies gather at their lodge rooms with malice in their faces; the city is in a state of siege; and still loyal that we are and patient that we must be, we may only grin and bear as best we can all the evil that the day has in store for us; God grant that the provocation may not be accepted in retaliatory demonstration, and that ours shall be the triumph of suffering in the wrong. Any moment may witness a conflict—the smallest, contemptible lead to murder and devastation. It may not be too late to counsel a wise abstention from this resistance to this wrong. We know it is difficult to expect a compliance with our exhortations. Again, God grant us peace and patience.

## LAW AND ORDER.

Since writing the foregoing, the Constitution that was on trial has triumphed. Law has vindicated itself against the disturbers of the public peace, and Montreal is beginning to breathe freely again in the consciousness that citizens' rights shall not have to bend beneath the reckless ruffianism of home bigots and imported abettors.

By a strange coincidence—very strange—the Orange volunteers of Huntingdon and Hemmingford were drawn up in immediate contiguity to the Orange rendezvous, with an Orange magistrate in the charge prepared to read the Riot Act and back it up with slaughter if any exasperated "Papist" dared to even look objection to the parade; but so far the zealous Colonel Smith, J.P., has been vouchsafed a sinecure in his magisterial office, and the redcoats may stand at ease without the probability of an exercise of ball practice.

The Mayor and Civic authorities took the bull by the horns. The proclamation of His Worship was not the "waste paper" that the Orangemen and their sympathizers pronounced it to be; the preparations for conservation of the peace of the city were not idle demonstrations. Orange marshals have been made to dismount from their high horses in view of the "Grace of God" on the magisterial warrant—leaders have been arrested as violators of the peace and breakers of the law—there is "woe in Montreal," but not the woe of law-abiding citizens. The tables have been turned, and those who had intended to defy the authorities and outrage public sentiment have been made subject to both. The details will be found in our news columns. It is enough for us now that the "little game" of the enemy

has been bluffed. Let our people use the triumph aright and the sympathy of the world will be theirs. It is oft-times as difficult to bear victory as it is to endure defeat, but to make the victory enduring, sober-minded joy and not demonstrative exultation is the necessity of the hour.

## ORANGISM ILLEGAL.

Is law at an end in this country? Are the statute books and the civil power to be obliterated for ever? Is organized mob violence to defy all authority and trample upon all order? Who rules the Province of Quebec—the Government or the Orangemen? Orangism is illegal. We have said so over and over again and the document we publish to-day proves it beyond the shadow of a doubt. Not only is Orangism illegal, but it is the duty of the conservators of the peace to suppress and disperse any procession the Orangemen may attempt. So say four of the ablest lawyers in Canada—three of whom are Protestants. What say these "loyal" men to that? Where now is their respect for constituted authority? The law says that they must not walk, and if the Mayor of Montreal is worth the salt he eats, he will to-morrow place himself at the head of the troops, swear in five thousand special constables and see that the law is obeyed to the letter. No case was ever clearer than this. No law was ever more plainly interpreted, and no more open defiance of all authority ever took place than an Orange procession would be in the streets of Montreal. If it is permitted the "majesty" of the law will be a fiction and a direct incentive will be given to treat all lawful authority with contempt. Stay the Party Procession Act, suspend the working of the Legislature, blot out the Statute Books at once, if the laws are not to be enforced. If an organized and illegal society can openly trample upon the laws, and if in doing so this band is supported by "Magistrates," then good bye peace in Canada, good bye order, good bye that security and peace which every truly loyal subject of Her Majesty desires. We write in ignorance of the programme which the Mayor will decide on to-day. There are two courses open to him—one is to take his place as Chief Magistrate of this City of Montreal, and to insist upon every man, woman and child obeying the law. In this case Mayor Beaudry will show himself worthy of the position he occupies. It is in times such as these that true men are tried, and never was there a finer chance of asserting authority and executing the law than he now has. If he does this his name will be honored throughout the land. Or, if he even delegates his authority to the Acting Mayor he may still retain the respect of all law-abiding citizens, but if he falters now, he will be known by some name neither complimentary to his judgment nor flattering to his sense of duty.

## SUSPECT IT.

We hear of startling news from Toronto. A circumstance unprecedented in the annals of Canada has put the people into a state of frenzy. Business is suspended, the thoroughfares are crowded with idlers, and men scowl at each other as they pass along the streets. A great number of the inhabitants have left the city in dread, and the police appear to be powerless to stay the surging tide of anger and ferocity. Meetings are held every night, and thousands of men attend them, all protesting against the action of the Government. The circumstances are these. The supposed Fenians of Toronto determined to have a celebration. The occasion of this celebration is a solemn one in the annals of their country, and they determined to walk in procession through some of the principal streets. The Orangemen got wind of this and threatened resistance. They met and openly declared that they would resist the procession to the death. They said that these men were Fenians, and were connected with an illegal society—and the supposed Fenians said, "prove it." The Orangemen appealed to the Statute Books, and the supposed Fenians snapped their fingers at them and said, "these laws were not intended for us, we were not in existence when they were framed." Long and angry discussions ensued. The supposed Fenians still persisted in walking, and the city became aflame with anxiety. The people knew that the supposed Fenians were determined men. They knew that they had been preparing for this "walk" for fully a year. Every man of them was known to be well armed, and serious conflicts between them and the Orangemen had proved that there was a good deal of fight in them. Shooting became a common pastime and the question "Nobody shot last night?" became the latest sensation. At last the Government interfered. An Act of Parliament was passed prohibiting the carrying of firearms, and this for a while stopped the small play. But the supposed Fenians resolved to walk and they invited their brethren from the United States to come to their assistance. Then the magistrates of the city met and determined to take measures to preserve the peace. The Mayor of Toronto, himself an Orangeman, issued a proclamation and forbade the assembly of the people in the streets or "elsewhere" on the day in question. But the supposed Fenians had a few friends among the magistracy, and according to an old law, three magistrates could call out the troops. This the Fenian sympathizers did, and the people swore that they were deceived. The cry went out "we will resist." We will not pay taxes to defend men who insult us. The authority of the Mayor must not and shall not be overruled. Mass meetings were held, demagogues urged action, and the Orangemen flew to arms. Riot was rampant, civic jurisdiction appeared to be paralyzed, and the people were frantic with rage. But the military authorities determined to do their

duty. These men say they have the "right" to walk, that they pay taxes, that they are not members of any illegal society. So they day comes and — Let us suppose this to be the case, what do you think would happen? "We leave you to guess."

## THE PARTY PROCESSION ACT.

The Hon. Mr. Irvine, by giving a factious opposition to the third reading of the Party Procession Act, succeeded in preventing it being read a third time last night. He objected on the ground of some little informality, and the third reading had to be postponed until to-day. The Hon. Mr. Irvine evidently wants a row in Montreal, and we hope that that doughty gentleman will come and take his share in the responsibilities which his action may result in. Mr. Church, too, should have a finger in the pie, for he supported the Hon. Mr. Irvine in his efforts to thwart the passage of the bill. Perhaps if these gentlemen come to Montreal for to-morrow, they might be accommodated with front seats to see the performance, and if they have the courage of their convictions they will be present.

## WHY NOT BEFORE?

For the last twelve months we have been urging the Irish societies to move in the matter of the illegality of Orangism, and yet it was left until the last hour. For the last year we have, too, been doing our best to agitate the Party Procession Act, and yet that was left until the last hour too. If the societies had done their duty some time since, or if some one, any one, of our local Legislators meant business, there would be no talk of an Orange procession to-morrow. But, no—they all delayed—"time enough"—the eleventh hour came, and now all is hurry and confusion. The Catholics of Montreal have had many lessons taught to them lately, and the lesson of this delay they will not soon forget. When this excitement is over, some steps must be taken to place us outside the power of hostile factions, and what those steps are we shall all soon know.

## WHERE WILL IT END?

Where is all this trouble to end? What will be the effect of this attempt to plant Orangism in the heart of a Catholic population? What, too, will be the effect of its failure? These are questions that thoughtful men must ask themselves, and that thoughtful men must answer. Where, we repeat, is all this to end? If the Protestant population of Quebec is prepared to accept Orangism as their champions, then, we fear, it will not end at all. Nor is it well of us to any longer close our eyes to this fact—a fact as patent as the noon day—that many Protestants in Montreal secretly and treacherously put the Orange organization on the back, while they openly repudiate it. Of this there is no doubt. Orangism would never attempt to show its head only for the outside encouragement it receives—an encouragement which is given by men who have not the courage of their convictions. If this encouragement continues then the trouble will, and must go on. We want no peace so long as Orangism is in our midst, and the respectable Protestants of Montreal are committing a huge mistake if they think that by encouraging the one they will weaken the other. Let them look around them. Let them see the united French Canadians and Irish as one man, resisting Orange aggression. Let them see that we have the power to do one another injury. Let them remember that we have over and over again declared our abhorrence of religious strife. Can Protestants tell us of anything we do that insults them? Can they point to one act, word or deed of ours that is calculated to curtail their civic rights or religious liberties? Nay, have we not even gone so far as to say that for respectable public opinion we would even abandon some of our observances. Have we not over and over again held out the olive branch and expressed a desire to live on terms of family and good fellowship. But let Protestants pause in their antagonism and let them remember that the generous impulses which prompted these kindly and brotherly feelings may be destroyed, by the withering blast of Protestant alliance with Orange pretensions. Catholics in this Province do not wish to be driven to pursue the policy of ascendancy, which policy is the guiding light of Protestant Ontario. It would, we believe, be an evil day for us all if it ever came to that. Bigotry is an appalling curse in any country, and most certainly we do not want it here. But we say with the utmost frankness that it is dangerous for Protestants to encourage this fanaticism in our midst, for it can only lead to trouble for us all. There is a desperate feeling now abroad and it can only be quietened by liberal minded Protestants openly repudiating this noxious thing, that has already done so much harm, and which of a surety will do nothing but harm, if it is not condemned. The *Witness* confesses that the defeat of Orangism has put back the Protestant cause in this Province for years, but neither the *Witness*, *Star*, *Herald* or *Gazette* have the courage of denouncing it. And the result is that Catholics look upon such Protestants as being in sympathy with Orangism, and so long as they do the war will continue—nay, must continue—for between Orangism and Catholics there never has been, and with God's help, there never will be, peace.

## MR. McSHANE.

The Party Procession Act passed its third reading in the Local Legislature in time to be—too late. It may, however, become law before Tuesday, and thus strengthen Mayor Beaudry's hands, if the Orangemen attempt a demonstration on that day. Mr. McShane, no

doubt, did good service in helping on this Act but he did not do it in the way we could admire. Although he took the right side, yet he sat on the fence as long as he could. He praised the Young Britons and he condemned the Young Britons—he praised the Union Boys and he condemned the Union Boys—he would protect the Orangemen, and yet he voted against them. Now we are glad that Mr. McShane did the correct thing, but he should do better. This sitting on the fence will not do. It is simply waiting to see which way the cat jumps, and we doubt very much if Mr. McShane strengthens his position with either one party or the other, while he is like a child on a hobby-horse, now one side and the next minute the other. There are times in the history of all people when the shuffler is, above all others, the most to be dreaded. Such a time is now upon the Catholics of Quebec and although we do not say that Mr. McShane is a shuffler or anything like it, yet we want to see a more decided expression of opinion and a manly choice of colours. The Catholics of Montreal owe no thanks, whatever, to Mr. McShane for voting for the Party Procession Act. He could not, conscientiously or politically, vote otherwise, and if he wants to strengthen his position, he can easily do it, by standing to his own people more earnestly, and to cease beslaughtering these Orange ruffians. We want men who will fight Orangism and not praise it for political purposes, and this latter is, we fear, what Mr. McShane has been guilty of.

## MAYOR BEAUDRY.

The Catholics of Canada owe a debt of gratitude to Hon. Mr. Beaudry, Mayor of Montreal. At the hour of their need he stood in the breach and looked the surrounding dangers fairly in the eye. He has been tried and he has not been found wanting. The stern resolve with which he yesterday sustained authority should command general respect, and neither the intonations of a hostile press, nor the jeers of a hostile people, can rob him of the sympathy and support of the Catholics of Canada, from ocean to ocean. The more he is assailed the more we rally to his assistance, and it becomes us now to testify in some tangible manner our appreciation of his conduct. Last year he was firm, and he is firm to-day, and we will honor ourselves by giving him some proof of the appreciation in which he is held. Yesterday all depended on the Mayor, and no minor consideration or side issue should prevent us showing to the men who assail him, that the Catholics appreciate his conduct and applaud his resolute determination to see the law obeyed to the very letter.

## THE TWELFTH.

The dreaded twelfth has come and gone—and "peace reigns in Warsaw." Law has triumphed, and the braggart threats of a bully few have rebounded to their own shame. Civic jurisdiction has proclaimed its power, and the howling dervishes of fanaticism and rancour have once more slunk through our streets, not as brawling bullies, but as culprits. In this hour they feel the degradation they thought to heap upon an inoffensive people, and what fault there is, is all their own. Instead of triumph, they have been piteously humiliated—and if they were generous foes we could feel some little sorrow for the depth of degradation to which they were reduced. Up to the last hour they swore almighty oaths that they would walk through the streets of Montreal, even if they were obliged to walk through blood. But this is their custom. Last year they told us much the same, only they had the tact to throw dust in our eyes and graciously retired, "in the name of Christian feeling." This year all their tact abandoned them, and they never for a second renounced their determination to "process." But that avary crowd of armed authority that looked up at their hiding place appalled their hearts and unnerved their arms—and two by two they were allowed to depart in peace, escorted by police, who carried their freight in cabs, to their destination. Thus has Orangism "triumphed" in Montreal. Thus has the fire of twelve months been extinguished, and the vapouring of Orangism has vanished in this Province for ever. Never again can it raise its head within the legal jurisdiction of the Province of Quebec. Never again can it proclaim its "right" to walk through our thoroughfares. Twelve months ago we said that "Orangism had no rights" in this Province, and the proceedings of yesterday proved it. Twelve months ago we said that every Orangeman was a criminal and to-day all men admit it. Here Orangism can never be recognized, for the members of the Order are guilty of violating the laws of the land, and are liable to be sent to the penitentiary. And these are the men who prate about their "loyalty." If they were "loyal" men they would, in face of the testimony of their illegality that was made public, have accepted the situation. If they were "loyal" men they would not have threatened to walk in defiance of the Mayor's proclamation and eminent legal advisers who sustained him. That advice was not law, we grant, but it was so near it that the Orangemen could have retired with grace. But no, in face of all authority and all opinions, they bluffed up to the last hour, and then they ate the leek with all the grimaces of disappointed fury. "By the back door," says the *Gazette*, many of them flew to their homes. What humiliation! What a disaster! But let there be no unnecessary rejoicing upon our part. The Catholics of Canada have won a great victory. Loyally and legally they have fought the good fight, and they have for ever removed the leprous parasite of Orangism from the Province of Quebec. Let them use this triumph with becoming moderation, and let them rejoice, not so much at the defeat of

Orangism, as they should at the proclamation of their right to walk the streets of this city without being subjected to the rude insults of an illegal society.

## THE SIXTEENTH.

As the Twelfth has gone, so the Sixteenth comes nearer. Next Tuesday will be the anniversary of Rackett's funeral, and it is rumored that the Orangemen are preparing to come to Montreal "in thousands." It is too late now for them to bow to legal opinion, and express themselves willing to contest the illegality of their Order in a "constitutional way." It is, we repeat, too late. That should have been done on Thursday evening. Now they try to bully the authorities, and it is, we say, too late to shelter themselves behind a "constitutional plea." They may try the game of bluff again, but if they do they must be met as they were met yesterday. All the Orangemen in Ontario will not be allowed to trample upon the laws of this Province, nor to set the civic authorities at defiance. Come what will, the laws must and shall be supported. The Mayor is now identified with a policy; that policy he will, we are sure, pursue, and if a hostile and illegal demonstration is threatened on the 16th, then the Mayor of Montreal will be called upon to see that no invading bands can be allowed to disturb the peace or to violate the laws which he is, by virtue of his oath, bound to faithfully fulfill. If 500 special constables are not enough, he can have 5,000, and if 5,000 are not enough he can have 10,000; but be the expense what it may, the laws must be maintained and some security given to us that we live in a land where constitutional principles prevail—one where authority will be vindicated at all hazards.

## ONE OR THE OTHER.

Of one thing we may assure the Catholics of Montreal, and that is, that they are not aware of the danger they have passed through. We do not care now to make public all we know. That will be done, if necessary, at the proper place and in the proper time. But if the Catholics of this city wish to be placed in a position of security; if they are anxious to feel that their lives are their own; if they are determined to be in a position to guard against violence, then they will at once take steps to enable them the better to uphold authority by joining the volunteers. The ranks must be open to Catholics or, at least, we must know the reason why. It is first our duty, as loyal Canadian citizens, to rally around the flag that shelters us. Besides, nothing will prevent the chance of disturbance so much as the balance of power, and when men wear the same uniform a better feeling is more easily cultivated than when one set of people do all the soldering, and another do little or none. Up to the present the Government has refused permission to form another corps in Montreal, and now the time is fast approaching when the Government must either grant such permission or else suffer the consequences. This is to us a vital question, and we believe the Catholics of Montreal stand prepared to do all in their power to punish the Government if it persists in refusing. Let us have a battalion of volunteers, or else Montreal Centre goes by the board. We believe that the Irish Catholics are anxious to see Mr. Devlin again represent them for that division of the city, but we believe they want that battalion too. We demand it purely on military grounds, for independent companies have already been reported inefficient in order to have their headquarters transferred to Montreal, and if the Minister of Militia takes advantage of this, and wipes out the independent companies without giving the transfer, then we must take measures to resent the injustice. There are several gentlemen of wealth, position and old residents of Montreal who will take command, and we believe that the formation of such a corps would do more to bring about a good feeling in Montreal than all the Blake Acts or Party Procession Bills that could be passed in a year.

## THE RIBBONMEN.

The New York *Herald* has fallen into the ridiculous blunder of talking about the "Ribbonmen of Montreal." Who are the "Ribbonmen?" We never heard of them, nor do we believe that there is one in Canada. It is strange that so well informed a journal as the *Herald* should fall into such a blunder.

## THE BLAKE ACT.

We rejoice to hear, on good authority, that the police are determined to enforce the Blake Act in all its rigour. Patrols are to scour the streets every night and arrest all parties whom they suspect of carrying arms. This will, no doubt, be productive of much good, particularly as we learn that summary punishment is sure to overtake everyone found with firearms in his possession.

## A HUGE MISTAKE.

Some of our contemporaries wish to make the public believe that these Orange riots are merely "Irish Rows." This is a huge mistake. They originated in Ireland, but they have outgrown the land of their nativity, just as the lepers spread their disease over the adjoining countries. It is odd to hear men speak of Orangism being purely Irish, when here in Montreal black men and red men, as well as English, Scotch and Chiniquy, the French-Canadian, are members of the Order. Orangism, as an organized conspiracy to destroy Catholics and to prevent them obtaining civil and religious liberty. It came from Ireland, but it has now spread and embraces every nationality that is willing to work for the destruction of Catholics. It is no more an "Irish Row" than the Catholic Church is the "Irish Church," or than the Protestant religion is the "English religion." It is a question of

Orangism against Catholics wherever the English language is spoken the world over, and as such Catholics are beginning to see it.

## "THE QUEBEC ROUGHS"

It appears that a number of "roughs" came from Quebec on the twelfth. The object of their visit has not been ascertained, but speculation has charged them with coming to assist in preventing an Orange procession, if such was attempted. Now, it must have cost each of these "roughs" at least ten dollars to come, to see and to conquer. Between the fare, the loss of time, and other extras, ten dollars is, perhaps, too small a sum, but it certainly could not have cost each of them less. People who saw them tell us that they were well-dressed and respectable men. Unlike the Orangemen who came to bury Hackett, the Quebec "roughs" were decidedly clad. Unlike the Orange brethren, too, their expenses were, we understand, not paid out of any fund—for each Quebec "rough" footed his own bill. They certainly did not come for plunder, for few men able to earn a good living would risk life and limb on the twelfth in Montreal on the shadowy chance of booty. What, then, induced those Quebec "roughs" to spend their money, give their time, and risk their lives and liberties in Montreal? Then, again, we see that those "roughs" have been well received on returning to Quebec, and thus a premium has been set upon "rowdyism" and vice. Yet, after all, those men may not be "roughs,"—and when we come to enquire the reasons which prompted them to come here, we may find that it was some burning principle that prompted them, and not the rowdiness of which they are accused. Can their enemies look at the question in that light?

## EVEN STILL.

"They are hanging men and women  
For the wearing of the green."

The uniformed ruffians of the 53rd Battalion left Montreal, like howling bullies, in disgrace. Baulked in seeking their vengeance upon men, they shot at little boys, whose only crime was "the wearing of the green." The poor boys were playing at lacrosse and, in festive joy, sported green sashes around their waists. Little dreaming that the hell bounds of fanaticism were passing by, the boys played on, thinking of goals and flags, of sport and joy, and not of murder. But things in uniform—not soldiers, not volunteers, nay not men—saw the emblem of their wrath and fired—yes, fired—at these boys, and all because of the little green sashes which encircled these little fellows' waists. There little fellows were shot, and these things in uniform went on shouting "God d—n those Catholics of ——" "One of the Sergeants," says a contemporary, "fired off his rifle from the cars and commanded his men to get their revolvers ready. When they arrived nearly opposite where the children were playing, some 30 or 40 shots were fired." And so the boys, these "little boys," were shot and maimed, and these things in uniform "started to shout, scream and wave their handkerchiefs, and act in every way like men inflamed with liquor." We know not what steps the military authorities will take in this matter. If justice is done, and the report as published be correct, the corps should be disbanded. This would be but simple justice, for these creatures have disgraced the uniform they wear by excesses the like of which we never before remember reading about.

## THE SPECIAL CONSTABLES.

There is a good deal of abuse being heaped upon the special constables. They are called hard names, and are accused of doing unlawful things. But what are the facts? With the exception of two or three officious swaggers the special constables behaved themselves with marked propriety. If they showed an eagerness to arrest Orangemen, that was their business. If they proved their anxiety to prevent any evidences of Orange display—that was their business too. They were called out to enforce the Mayor's proclamation, and not to defy it. If, in two or three cases they behaved with commendable courage. In more than one instance they protected Orangemen from the mob. That there were hard cases among them we grant, but the majority were respectable citizens, men with interests at stake and reputations to sustain. And as to that mob—here is what a report in the *Herald* of this morning says of it—

A fact, however, that could not but be noticed throughout the day, was the comparatively orderly character of the mob towards all parties outside those suspected of belonging to the Orange order. Free access was, with the exception of a few instances, allowed to reporters and those having business within the prescribed space between St. Lambert's Hill and Place d'Armes, and questions not bearing on party subjects were readily answered. They were evidently placed on their dignity as order-loving people, and were determined to prove themselves such, so far as all persons outside the Orange Order, or those whom they believed to belong to the Orange Order, were concerned. The marked quietude of the city during the evening and at night, when the streets were comparatively deserted, is sufficient proof of this statement. A marked instance of this is the fact that the Young Britons at the Point went through a number of streets playing their bands and serenading the proprietor of Lomas' Club House, where they held their meetings, without molestation, although Catholics reside in the immediate vicinity. The great point gained, the Catholic residents thought it wise to "bear and forbear."

This is the "mob," and these are the "roughs" of whom the friends of the Orange men speak so harshly.

## THE NEW YORK "WORLD."

The New York *World* has fallen into as big a mistake as the *Herald*. The *World* says:—Between the bigoted Protestant majority of Toronto and the bigoted Catholic majority of