

## The Twelfth of July.

We have scarcely emerged from the false excitement of a P. P. A., campaign and to-day we have Orangism with its blatant patriotism and gospel of emmity. Why we Canadians should perpetuate the quarrel which some of our ancestors fought out seven generations ago is known only to those who keep this day. Surely we have enough to do keeping down ill feeling in our own divided country without taking on us the quarrels of those who have been resting together in the peace of death for over 200 years. It is hard enough for Catholics to know that our cause was defeated, and sore enough to remember without ill feeling the oppression that followed, but we are doomed never to rest, we must have the story of our wrongs dinned into our ears at least twice a year until they are difficult to forgive and impossible to forget.

Lever tells of an old Irishman thus apostrophizing the statue of William of Orange in Dublin. "The glorious pious, and immortal memory of King William, who delivered us from Pope and Popery, (by pitched caps) from slavery (by whipping posts) from brass money (by bad ha' pence) and from wooden shoes (by bare feet.) Haven't we reason to bless him? 'Tis like Molly Crownahon's husband he was. Molly was, like us poor creatures, always grateful and contented with the Lord's goodness to us, even in taking away our chief comfort and blessing—the darling up there on the horse. And she went one day to say a handful of prayers over his grave—the husband's I mean—and sure as she did, when she knelt down she sprung up again as quick as she went down for nettles was all over the place entirely. "Bad scan to ye, Peter," says she. "Bad scan to ye—living or dead, there was always a sting in ye."

So with King William, "Living or dead, there is always a sting in him." True, the sting for Irish Catholics in America has departed and we can be content to laugh at the sayings of the men who strive to beat us with the nettles, and as the Americans say, "rub it in." Burns writes of a similar society,

"From anger and hatred your corps is exempt,  
But whaur is your shield 'gainst the shafts of contempt?"

This couplet expresses the attitude which Catholics should maintain toward the proceedings of the men who fight their bloodless battles in the air throughout Canada to-day.

Nevertheless we must deplore the spirit which prompts thousands of men to march the streets with a strange pride in such a cause. What a contrast between their conduct and that of the I. C. B. U., which celebrated Dominion Day by a parade in Cobourg. They showed a proper spirit in the day they celebrated, and in the tunes, which included such non-partisan airs as "The Maple Leaf Forever" and "God Save the Queen." The speeches also, delivered by Mr. C. J. McCabe, B.A., and others, had the proper ring, being religious and patriotic without any insult to the feelings of others.

Dominion Day is the day we should all celebrate. If we could transfer

the enthusiasm of the Twelfth of July to the First, we might have a national day which would do honor to our patriotism, as the Fourth of July does to that of our neighbors across the line.

It may be urged in rebuttal that the same objections apply to the St. Patrick's Day parades. It is not so. The keeping of St. Patrick's Day is a religious celebration and the anniversary has no associations connected with it which can wound the feelings of any citizen—in fact, it is the day kept by the Irish Protestant Benevolent Society. The marching airs also are no more insulting in name or meaning than such fine airs as "Scots Wha Hae" or "The British Grenadiers." Granting that this celebration is sometimes changed from the intentions of its organizers, it is easy to find the cause in the perpetual reiteration of Irish misrule which Orangism affords to an over-zealous Irishman.

In the United States, where Irish Catholics are a more powerful and more numerous body than they are in Canada. St. Patrick's Day is entirely free from any exhibition of religious animosity; in fact, the parades are being discountenanced by the younger generation—the result of being allowed to forget the old grievances and the old watch-words. But if an agreement could be entered into to drop all parades and celebrations which directly disturb Christian feeling and Canadian patriotism, the Irish Catholics of Ontario will be the first to embrace it and the last to break it. Let us have Canada for the Canadians, and let the old difficulties of other times and men be buried under the Atlantic which separates us from them.

## Editorial Notes.

Don Quixote McCarthy threatens to break another lance in the wind-mill of Catholic schools and French language in the North-West. That old Rosinante, the "Protestant Horse," is not dead yet. If his Sancho Panza, Col. O'Brien had a little of the redeeming wit of Cervantes' character, he might save his leader a fall, but alas! the brave Colonel has few of the good points of the famous henchman, just as the leader lacks the lovable qualities of the Knight.

The St. Thomas Journal says:—The Conservative party committed suicide when it undertook to act as foster mother for an American organization, the object of which was to provoke a war of creeds. The people of Ontario desire to live in peace with one another, and they have now said so in terms so emphatic that even unprincipled politicians must heed.

At a meeting of the Ontario Synod of the Church of England one of the speakers, the Rev. Mr. Waterman, said he detested that spirit of self-assertion which went by the name of Protestant, remarking that there was only one Protestant in heaven and he was turned out—that is, Satan. The reverend gentleman evidently has a proper idea of what ought and what ought not to constitute the basis of the Christian Church.

At the Niagara Synod of the same church, Mr. Whitcombe asserted that

as a rule the Roman Catholic children and workmen of Hamilton know more about the Bible than Protestants of the same class. The *Evangelical Churchman* doubts the truth of the statement, adding, "In the average Roman Catholic household the Bible is either an unknown or a closed book."

The *Churchman* will probably be glad to hear from those who have more experience of "the average Roman Catholic household" that a Bible can be found in nearly all of them, and that a knowledge of its truths will be discovered in conversation with the youngest or most illiterate. The contrast between the knowledge of religion among Catholic and Protestant workmen will be more apparent in cities in the United States. The necessity of the action of the Pope in defending the Bible against Protestant critics should teach our friends that it is one thing to preach, another to practise.

Hon. Mr. Bowell was unanimously chosen president of the Colonial Conference last week, but "as Mr. Bowell will have to absent himself from the conference for one or two days, Sir A. P. Caron was elected vice-president. It is not difficult to guess the "one or two days" on which Mr. Bowell will have to absent himself, say the 12th and 18th inst. Mr. Bowell would show himself a more earnest citizen of Britain by remaining in Ottawa and attending to his business on these "one or two days" than he will by listening to speeches, probably against French Canadians, while a French Canadian does his work for the unity of the Empire.

Much good-natured laughter was caused in the Lower Province last week by the suit of M. Sauvalle of la Patrie, against M. Tardivel La Verite, for calling him a Methodist. M. Tardivel was forced to pay \$200 damages for the offence. The Judge very learnedly explained why the charge constituted an offence, thus saving our Methodist friends the appearance of an insult to them.

Mr. Norman Murray, a book seller in Montreal, entered a strange objection when brought before Recorder de Montigny on a charge of interrupting a procession on St. Jean Baptiste Day. He objected that the Recorder is a Papal Zouave, and as such "is always a foreigner, whom I cannot recognize as a fellow citizen." The Recorder said that the case involved the principle whether a Presbyterian is not to be regarded as competent to justly sit in judgment on a member of the Church of England, etc., and on this account he would be unwilling to drop the case unless Mr. Murray should take proper means for carrying it to another court. There is a fine contrast between the judicial attitude of M. de Montigny, the "enemy of human liberties," and the foolish language of the ardent book-seller.

The *Evangelical Churchman*, in noticing a very able and pointed letter in its columns by Mr. Joseph A. Smith on the use of images, expresses its own ideas on the question. The *Churchman* has a right to its own opinions on the matter, though it will

scarcely find the great body of Christians now, or at any past time, to agree with them. However, that is a difficulty to which it is probably by this time accustomed. It is with arguments we would deal. First, God showed his anger against Aaron and Jeroboam for their idolatry. We would like to observe that there is a great difference between the golden calf and a statue of the Son of God or any of his saints. Attentive perusal of the Bible would show that there were images in the Temple of God placed there at His express command. Certainly the First Commandment forbids, as the *Churchman* says, "the making of any kinds of images for religious worship," but these last three words, which are by no means scriptural, may be interpreted in various ways. If the commandment is to be taken literally, we must abolish the arts of painting and sculpture completely; if we construe it with the last words, "Thou shalt not adore them, nor serve them," we are quite within the law, and have, moreover, the highest example to justify us. As for the historical argument from Erasmus that Christians did not tolerate images till 400, A.D., the researches in the Catacombs show that Christians in the earliest times made use of sacred images as far as it was safe or possible to do so under the circumstances. Iconoclasm is too old a heresy to be inflicted on us to-day, and the *Churchman* will find it difficult to persuade its readers that their Catholic neighbors are in any sense idolaters.

## An Old Friend.

We are glad to hear from our old friend, Mr. M. Hagan, whose present address is Kelowna, British Columbia. Mr. Hagan is well known in Buffalo, where many years ago he published the *Sentinel*, and where there are yet living many who will learn with pleasure that he is still in the flesh, hale and hearty. Mr. Hagan has also many friends in this part of Canada who will join us in wishing him length of days in the enjoyment of his well-earned repose.

Remitting his subscription to this journal, Mr. Hagan says:

Well, British Columbia has had a hard time with high water, and great loss. This District of Okanagan has escaped. Our crops in the valley here are looking well. Fruit and hop raising are becoming extensive. No better climate or soil anywhere. The Catholic mission of Okanagan is highly prosperous. Government land in this vicinity is scarce, but parties with a little capital can find aged and infirm old timers willing to sell out and retire from active life. For my own part I have done fairly well and can afford to take it easy; after fifty years in the newspaper business a rest is appreciated; as for yourself you still keep doing good. The *REGISTER* is a good paper. Best wishes. Yours, etc.,

MICHAEL HAGAN.

## Personal.

Rev. Father Crinnon, of Dunnville, Ont., paid a visit this week to his *Alma Mater*, St. Michael's College. He is on his way to Ireland for a short vacation to recuperate his failing health, and is accompanied by Rev. Father Carriner, P.P., Mission, San Jose, California. Rev. Father Boubat will take charge of the Dunnville Mission during his absence. Father Crinnon was presented with an address and good wishes for a pleasant voyage by his parishioners before leaving. The *REGISTER* also extends its wishes to the Rev. Father for a *bon voyage*.

The O.M.B.A. is to be congratulated on the honor recently acquired by its Grand Treasurer, W. J. McKee, Esq. of Windsor, who was recently elected a member of the Local Legislature. Mr. McKee is a representative and staunch Catholic of whom we may be justly proud, and is looked up to as a person of integrity in the constituency he has just won for his party.