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THE 12th OF JULY.

ADDRESS BY
REV. FATHER STAFFORD

On the Disturbances in Montreal.



DANIEL O'CONNELL.

ADDRESS BY
Rev. FATHER MacNAMARA

TO THE

New York Orangemen.

MONTREAL:—W. DRYSDALE AND CO., AGENTS.

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Book
Fund*



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MONTREAL :

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The " Boyne Water," " Protestant Boys," " Croppies Lie Down," and several other airs, which were formerly the cause of much bloodshed in Ireland, are, by the Liberator's last proclamation, declared to be no longer party tunes ; and in order to prove them not to be such, he has enjoined all Repealers, Roman Catholics, and Liberal Protestants, to sing and play them, so, that from being party, they become popular airs.—*British News*, 1846.

FATHER STAFFORD'S ADDRESS.



On Sunday morning, July 29th, after mass in St. Mary's Church, Lindsay, and before the sermon (preached by Father Hamel) Rev. Father Stafford delivered the following address having reference to the disturbances of the Twelfth of July in Montreal :—

The reverend gentleman commenced his remarks by referring to his recent absence from town, during which he had paid a visit to his old parish of Wolfe Island. He expressed his gratification at finding there abundant evidence of progress and prosperity. There was only one beggar in the municipality —an old woman who had been a beggar when he was there, and who still received aid from the municipality, reminding him of the saying, “once a beggar, always a beggar.” The Dunkin Act had been adopted, and was being carried out thoroughly and satisfactorily. The men who were formerly engaged in the liquor business, but had now given it up, seemed if anything better pleased than the

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others. In Napanee those who were in favor of total abstinence reported that the

ACT HAD DONE GOOD,

but those who took the opposite side said things were just as bad as ever. He had been very much edified by the conduct of the Protestants at Napanee. The great majority—fully two-thirds—of those attending the recent Catholic pic-nic at Napanee were Protestants, and the same proportion of money received on that occasion came from that source. The Mayor of Napanee and the County Judge, who were unable to be present owing to official engagements, sent \$25 and \$30 respectively. He had thought they had in Lindsay almost a monopoly of liberality in these things; but he was pleased to find that the people of Napanee were ahead of us. He had expected to be back in time for the school examinations, but had staid a few days in Kingston to meet the Apostolic Delegate, who paid a brief visit to the Bishop on his way down. One remark he had heard from Dr. Conroy he would repeat. Dr. Conroy said he was very much pleased to see

THE GOOD FEELING

that appeared to exist generally in Upper Canada between all denominations. There was nothing that struck him more than the common sense that appeared to regulate the conduct and action of all the denominations and all the different races of which our young province is

composed. He (Father Stafford) was very much pleased to hear this. He wished to say a few words with regard to the very painful thing that happened in Montreal on the 12th of July, and also with regard to the conduct and observations of what was formerly and what purported still to be a Catholic paper—the *True Witness*. There had been language used in that paper that was not Christian ; and he hoped that no member of his congregation would

ALLOW HIMSELF TO BE INFLUENCED

by the sentiments expressed by that journal. All that was necessary to enable them to agree with what he said as to the folly and wickedness of the sentiments printed in the *True Witness* of the past two weeks was simply to recall to mind what their little five-cent catechism said. It was not necessary to be a great theologian or divine or philosopher or a man of wonderful wisdom, but merely to remember the simple teachings of their little catechism, and they would know that the sentiments expressed in that paper that came to us clothed in the name of Catholic, and with a past history that was truly Catholic, and that we were proud of,—were sentiments that he hoped would not be admitted into the minds of any of the people of this parish, or in fact of any true Catholic in the Dominion. He supposed they all knew what the “ Twelfth ” of July meant in the eyes of our fellow-countrymen. The Orange institution had been brought into this country and established here in the time of the late Bishop

Macdonnell, who had spoken and written against its establishment because he was opposed to the importation of passions from the old world, but neither he nor any other person

EVER DREAMED THAT THERE SHOULD BE ANY
VIOLENCE USED,

to prevent the existence of that society in this country. Bishop Macdonnell appealed to reason and common sense against its establishment. Politicians of the empire may have thought in the past that Orangeism had some political use in the old world, but it has no use, reason or cause of existence in this country, and consequently should not be established. Every Catholic in this country thinks that we would be better without it--that this country would be better without it. However, those that form this society think differently--they think they are far better with it, and that they should have their celebrations and processions. The duty of Catholics in the premises was very simple. We stand in this country on a footing of equality with them ; they are neither inferiors nor superiors as citizens ; we have no rights superior to theirs ; and if a number of fellow-citizens take a pleasure in celebrating a certain day that they hold very dear, he (Father Stafford) thought that all Catholics had to do as sensible, wise citizens of this country, as men who were deserving to be entrusted with the rights of freemen, was simply to look on, and though they did not approve of it, to let their disapproval remain a matter purely personal to themselves. The Orangemen don't

ask us to approve of their processions ; and all we should do is to

MIND OUR OWN BUSINESS AND HAVE OUR OWN
CELEBRATIONS

as we think proper. We might say to those who took part in that celebration that they were commemorating the destruction of the political independence of Ireland ; that it is the commemoration of the day that finally terminated the long struggle against the independence of Ireland ; we may say to those Irishmen—for most Orangemen are Irishmen—“you are celebrating that which was simply an event that destroyed the independence of your own country ;” and we might say that they would show better taste not to do anything of the kind ; and would show more delicacy and a more tender regard for our feelings by discontinuing those celebrations ; but we have no right to say, “we will murder you if you do it.” We have no right to say to them “We will go to war with you and kill you off the face of this country if you attempt to do anything of the kind.” No men of common sense—we need not say men with the principles of Catholicity in their hearts or the teachings of their little catechism in their minds—would do anything of that kind ; and those who did so were not acting in the plain teachings of common sense, to say nothing of religion. We are not in a position as Catholics

TO SAY THAT WE ARE NOT RESPONSIBLE

for what happened in Montreal. We are re-

sponsible. Every Catholic in Upper Canada, every Catholic in the country is responsible for what has happened in Montreal. It is no use for any one to say it was the mob. A mob does not resort to violence without leaders ; a mob is always something that follows and carries out in a violent way some strong feeling that exists in the lower strata of a community. There was no danger of a Catholic mob attacking a Catholic procession, just as there was not the slightest danger of the mob two years ago in Toronto making a similar attack upon Protestants of any denomination. We cannot free ourselves from a certain responsibility with regard to the conduct of those who were only nominally Catholic. It has hurt us,—in the same way as the bad conduct of bad Catholics in this parish hurts us, and as the violence exhibited two years ago in Toronto hurt those who on that occasion displayed the violence. It has hurt us in Upper Canada ; and will continue to hurt us probably for many long years. Men who do violence hurt themselves—and any society or denomination that violates the law commits a crime and hurts itself. This assault in Montreal has not hurt the Orange society or individual Orangemen. It has strengthened their hands ; they have received the sympathy of all Protestants in this country, just exactly as we obtained the sympathy of all law-abiding people throughout Canada after the riot in Toronto. The *True Witness* tells the Orange Society in Montreal that it is illegal. He (Father Stafford) did not know whether it was or not ; he did not care ; but if all the old laws on the statute-book were to be enforced

their church would not profit by it either in this country or in Ireland. There were a number of things in Ireland that were illegal according to law, but the good sense of the Protestant people had allowed these laws to become dead letters. It would be very unwise on our part to

ATTEMPT TO ENFORCE ANY MUSTY OLD LAW,

if there was one, against the Orange Society. He would simply look on quietly, as did most people, until the time would come when they could say that there need be no demonstrations at all, no processions that would give offence to their fellow-countrymen. We could get on very well without them, for they were of no practical benefit to anyone except politicians. He believed there had been a very unwise use made of this organization in Canada for political purposes by certain men who had been at the head of political affairs, and to them there must be attached a grave responsibility, for they have used the society simply to keep themselves in power. Similar attempts have been made upon the members of the Catholic Church, even by Catholics in name, who wished to lift themselves up by consolidating the Catholics into one solid body, and using them as a pedestal on which to erect the monument of their own little greatness. But they found an influence constantly working against them which rendered all their efforts unavailing. They had not succeeded, because they found the Catholic Church an insuperable barrier in their way. The politicians have been

more successful amongst our fellow-country men on the other side, until there has been very great success attending the coming together and keeping together of our fellow-countrymen, the Orangemen, in order that they may be used for political purposes. He thought this conduct on the part of politicians and statesmen was unwise, and in the long run would do harm. This was simply his own individual opinion in regard to this matter.

EVIL BEGETS EVIL.

His hearers were just as able to form their own opinions in regard to it as he was. He would say this much plainly, however, that no matter what any society might do in this country, we were never justified in breaking the commandment which says "Thou shalt not kill." It was a cowardly, mean, dastardly act for two hundred men to pursue that small, weak man and take away his life. It was no argument in justification of their conduct to say that this man went to church with a revolver and sixty bullets in his pocket instead of his Bible ; it is no use to say that he fired the first shot—that does not justify the conduct of the mob. No doubt this man apprehended that there would be trouble and went to church prepared to defend himself. He may probably have said to himself, "I am going to be murdered, and I will inflict a certain amount of punishment upon my enemies before I die." It was

A DREADFUL CRIME TO KILL THAT MAN ;

it was a cowardly, mean act ; it was a disgrace

and it would bring disgrace upon us as well as upon the Catholics of Montreal. It was not only a crime, it was a mistake, a blunder. He was confident that if Father Dowd had been at home in his place instead of away the probability would have been that this thing would not have happened. He felt that if he himself had been there, had he chanced to have been in that crowd, he would have endeavored to have placed himself between the pistols of those infuriated men and Hackett and would have protected him with his own life. He would have stood between him and his murderer's hand, and he would have preferred to have received that bullet into his own body than have allowed it to pierce that poor, small, weak man, who was a fellow-countryman of ours, no matter whether he was an Orangeman or not. This man was a Christian, and an Irishman as well, and they should not only not have done him any harm, but should have done everything to protect and defend him. In doing so they would have only acted as true Irishmen. If we don't agree with Orangemen, and take exception to the offensive airs and tunes they play, and think they are in bad taste and show want of wisdom and civilization, we cannot forget they are fellow-countrymen of our own, that they are generally Irish, that they are Christians ; and if they are wrong in what they do, it is no reason why we should take away their lives, or do anything to injure them in any respect. On the contrary, the more wrong they are the more incumbent it is upon us to maintain peace, and endeavor in a peaceable Christian way to induce them to discontinue

their offensive practices. If they offer an insult we should not take it ; and if we are strong in the principles of our religion we ought to be able to do that, and then the day would soon come, as he hoped it would come, when all these things could be looked at in a different way, and when they would

BE ASHAMED TO PLAY TUNES THAT WERE
OFFENSIVE,

or that were intended to be offensive to Catholics. He believed that not a tenth part of these men attached much meaning to or knew the meaning of the tunes they played ; he did not think they knew what was meant by " Croppies lie down " ; they did not know where it had its origin ; they simply wished to have a hearty celebration, and did not know what the meaning of their music was. Under the circumstances the Catholics ought to have common sense and good feeling enough to know that these things would do no harm. This last year there had been no quarrel in all Ireland, and they had had their processions and music, and the Catholics there could even say " More power to your music ! " When they had got so far in Ireland are we going to take up the old quarrels in this country ? Because some of our fellow-countrymen have the bad taste to make these exhibitions on those days, was that a reason why we should destroy each other ? Some people say—" invoke the aid of the Legislature to stop these proces-

sions." He would say do nothing of the kind. He would leave the matter to time and good feeling to effect the desired improvement. He did not want them to understand that there was any comparison at all between the processions of the Catholic Church and the processions referred to. We had a duty to perform as good citizens, as men of common sense, and as members of the Catholic Church, and

IF THE ABOLITION OF OUR PROCESSIONS

would be the means of securing the stoppage of the other processions, healing all difficulties and preventing quarrels, he would have this done, and then all could unite upon one day, such as Dominion Day, when we could meet together and spend it in a social, Christian and civilized manner. As to the *True Witness*, he was sure that if the new editor of that paper had submitted these violent editorials to the proper authorities, they would never have seen the light of day, for they are altogether unworthy of a Catholic paper, and he hoped there would be a speedy end to that editorial policy. If it is not controlled as it ought to be, he hoped his people would do their duty. He observed that the editor of the *True Witness* invoked the *lex talionis*, the law of retaliation, and went so far as to say that the Catholics of Montreal were "resolved to give the Orangemen a touch of that experience which the Ulster fanatics inflicted upon the Catholic people of Ireland." He would ask was that a Christian sentiment?

This language was not Christian at all ; it did not belong to any religion ; it was not only not Catholic, but it was not Christian. Inflict upon Protestants the bitter experience that the "Ulster fanatics inflicted upon the Catholics of Ireland !" We have not the power ; but if we had the power are we to inflict upon Protestants here what in former times was inflicted upon Catholics in Ulster. Out on such language ! The paper that would say such a thing was not fit to be allowed into any Catholic house.



FATHER MACNAMARA'S ADDRESS.

Rev. Father MacNamara, the founder of St. John's College, in New York, on the Twelfth of July last, boarded an excursion boat on which was a party of New York Orangemen, and read the following address :—

GENTLEMEN AND FELLOW-IRISHMEN,—On this 12th of July, a day, indeed, rendered notorious at home and in foreign countries for the occurrence of multiplied and embittered hostilities among Irishmen of different religious persuasions, I present myself before you in the name of God, in the name of humanity, and in the name of Ireland, to offer you as sons of one common motherland the most heartfelt assurances of friendship, brotherhood and conciliation. You are Protestant and I am Catholic. You represent one class of Irishmen ; I represent another. You and I have been brought up in political as well as religious ideas that have made us antagonistic to one another, have reddened our nation's soil with the best blood our respected classes could boast, and have made us stand be-

fore the world more like savages than enlightened men.

I do not come here to upbraid you, brethren. I accept for myself and my Catholic fellow countrymen our full share of whatever blame or odium attaches to the disgraceful deeds that have been the fruit of our disgraceful training. It is our training that has been wrong. Had we been bred as we should have been, we would have the feelings and the instincts of cultivated men and not of the most ferocious animals. We were blinded by ignorant or interested teachers. There were behind us those whom we blindly obeyed as masters, and they drove us headlong to disgrace and fratricide. Be those political, or be they religious teachers, they merit from us but contempt and execration.

STEALING THE LIVERY OF HEAVEN.

I do not charge that religion, as such, made us the fiends we have proved ourselves ; but I do emphatically charge that in the garb of religion certain men have served the devil by secretly instilling bigotry, which is ever sure to reveal itself in atrocity. Our most bitter denunciations upon the political system that, to promote injustice, would range brother against brother ; and may swift and absolute perdition follow any so-called religion that finds its bulwark in the bigotry it engenders.

Having said this much to convince you that it is the highest, and the purest, and the holiest motives that could actuate a mortal that have led me before you this morning—motives of

charity, of brotherhood, and of patriotism—you may allow me to recall the shocking occurrences which took place in the city of New York on this day six years ago, and which we may have but too much reason to fear may be finding their counterpart in the city of Montreal at this very moment. To you Irish Protestants of this city belongs the credit (and cheerfully do I accord it) of having early determined to hold no parade which might be made the occasion of similar scenes. Thus have you relieved the whole population of the dread that blood may here be shed again on account of those religious brawls that are the surest indication of scoundrelism and hypocrisy.

NO OBJECTION TO WEARING THE ORANGE.

You wear, of course, your traditional yellow - orange, if you prefer the expression. Who should deny to you the right to hoist that yellow banner and march to the inspiring air of the "Boyne Water?" The man who would deny you either privilege is an ignorant fool or a knavish bigot, and with equal impertinence would he prohibit you to serve your God according to the dictates of your own conscience. Show me such a one, and before you and before mankind in general as before the omnipotent God, I will point at him the finger of scorn, and though he be covered in the garb of the sanctuary, I will loathe the hypocrite and ally myself with all enlightened men in heaping obloquy upon him. No, brethren! no honest, no enlightened Irishman will to-day deny to you the

privilege you value of displaying before you an orange blossom or a yellow ribbon. And here I will say in pride—and I want you to note it well as a matter not to be mistaken—I have this very summer mingled in the outdoor gatherings of at least 20,000 Catholic Irishmen who wore the Orange color at their buttonhole, and who floated yellow bunting from every spar of the steamers, and from every point of the barges that bore their tens of thousands of patriotic followers over the waters of the Hudson to all the picnic parks in our vicinity. This was prompted by a spirit of enlightened patriotism, by which they would give you Irish Protestants to understand that they recognize your rights as Irishmen, and that your religion is no bar to their friendship and protection. Love the land that bore you. Be patriots and gentlemen, and the modest little shamrock will peep out securely at the feet of the stately lily, and the strains of whatever music we may individually prefer will sound equally enrapturing by the Shannon, the Lee, the Liffey, or the Boyne.

THE OLIVE BRANCH.

I come to you, brethren, not merely of my own impulse, but with the knowledge and approval of trusted and representative Irishmen, to tell you that henceforth, if our will and our arms can prevent it, no religious difference shall ever mar our harmony or shall form the line that either elects you or excludes you from the association of patriots. How contemptible is that Irishman who affects to forget that our beloved

Emmet was a Protestant ! Grattan, Curran, Fitzgerald, the Sheareses, Wolfe Tone, O'Brien, Davis, Martin, Mitchel, and a host of the grandest names that embellish the Irish nation were Protestants by training and by profession ; and their Protestant hearts beat their last earthly pulsations to prove that their bodies and their souls were intensely and eternally Irish. Despicable would we indeed be, and deserving the contempt of all well-meaning people, if while we honor these illustrious martyrs in the cause of trampled Ireland, we would to-day quarrel with their fellow-Protestants on the flimsy pretext of yellow ribbons or unorthodox opinions.

In concluding he said : Go on, brethren, and profit by the relaxation of a day's rustic enjoyment. Go as Protestants and return as such, and display your favorite color from every plume and from every pinnacle ; but despise not the cheerful green that delights me and so many others besides me.

Let us mingle our colors and our hearts will mingle ; and with our hearts united we may defy the efforts of political knaves or religious bigots to break in upon our prerogatives, or to rob us of that repose, that prosperity and respectability which are sure to result from the national unity of a great and liberty-loving population.





