

"Watchman, What of the Night?"

It is a fact too well known, that the P.P.A. faction is straining every nerve and muscle to turn the political tide in the coming elections to the destruction of Catholic interests. There are many who await the result with abated breath. Others again take little cognizance of the movement apart from the manner in which it may affect their own political leanings. As Catholics do not fear dreadful evils at present; we have much reason to believe that the good, common sense and spirit of fairness of the majority of our Protestant neighbors will not permit injustice to be inflicted upon us.

The honest men of all religious views have seen enough of P.P.Aism to know that it is not of heaven. Analyzing the history and principles of the sect since first it invaded our hitherto peaceful soil there is but one practical conclusion to be arrived at—condemnation. So far as it affects ourselves, it is an old enemy clad in new armor. We feel proud of the fact for it is a mark and known heritage of the Church, to have such enemies. "Wonder not if the world hate you," is a warning to Christ's Church for all ages.

The new Crusade came like many other unwelcome visitors—tramps, thieves, and hot breezes—from across the neighboring borders. Its object is the social and political ostracism of Catholics—injustice to fellow man. It claims that Catholic influence, especially in Political matters, is exorbitant in the Dominion—an assertion false, and therefore unproved. Its means of warfare are stealthy and insidious, it being a secret society. Its principles will not bear the test of controversy. They cannot allow the light of day to shine upon them. Hence an intelligent man of any sense of fairness cannot adopt them.

Like all human movements it has its heralds. Secret organizations were not considered adequate to rouse the enthusiasm of bigotry, so lecturers were introduced to tell the people, the very people who lived at peace with their Catholic neighbors, what a terrible abomination the Catholic religion was. Among the many itinerants of propagation Margaret L. Shepherd created the greatest furor. She held forth to crowded halls and packed churches. She was escorted through the streets to the tune of "The Protestant Boys." She was welcomed by clergymen and entertained by the chief magistrates of towns and cities. She was presented with gifts and tokens, sacred offerings, bibles, as a mark of her moral work and worth? Other luminaries appeared on the horizon of lesser light—Corkery, Slatery, and such like.

It cannot be doubted but that these lecturers created a vast amount of bitter feelings in particular localities, according to the gullability and moral standing of the dupes of their tirades. Catholic tradesmen were dismissed from the shop; Catholic servants were no longer required. The Catholic neighbor was met upon the streets with lowering looks instead of the old friendly salutation. Suspicion was created where the best good will prevailed. In many instances the

press was degraded to propagate the new faith. The Protestant pulpit was ominously silent, while ministers of all Protestant denominations countenanced the propaganda or openly joined its ranks. Verily it was a sorry sight for the comparatively few Catholics in the Province to behold. It was anything but promising.

We do not mean to say that these results were general. No; we are going to mark the contrast. In all this warfare the Church was next to silent. She is ever prepared for such attacks, and calmly she met them. No counter secret societies arose. They dare not. The Church has a grasp upon the consciences of her children. She would not be the oracle of Christ if she had not. She calmly refuted what was not evidently false. She passed bold effrontery in silent and dignified contempt. Her Bishops and priests called on their flocks to pray for their enemies. It was not long until the victory was evident. The most respectable and potent journals in the land opposed A.P.Aism. Some spared neither space nor labor to impress upon the minds of their readers the injustice of the cause. Some clergymen—all honor to their names—warned their congregations, regardless of the effect it would have on their salaries, that the crusade was ungodly and unchristian.

But soon the cloven foot was seen, notwithstanding its careful covering. Margaret L. appeared in the witness box, and a sorry figure she cut. The case was not the most delicate, and her own variegated life was partially made known to the public. It was not edifying. She bore too many aliases, and was bearing a name—Shepherd—to which, as she admitted, she had no title. Corkery was locked in the prison cells on a criminal charge and the other loud mouthed apostles have vanished into oblivion.

The real, unjust object of the P.P.A. was strongly exemplified at Southampton, when, after a meeting of the local branch, workmen of the order refused to take their post until a Catholic foreman was dismissed. How can any fair-minded Protestant countenance a movement which aims at such gross injustice to his fellowman? How can a man who pretends to be a follower of Christ join hands with such foul associates? And now the forces are rallying in the political campaign, P.P.A. candidates are in the field avowed to support the principles of the secret order. "What of the night?"

We still assert we have sufficient confidence in the best qualities of human nature in our Protestant brothers to fear no palpable evil. In a religious light, we are strengthened. The principles of our holy religion are studied more intrusively in many quarters, though falsely studied in a few other instances. The society is from the ranks of Protestantism, as its name and object indicate. This shows a favorable contrast to the intelligent and sincere, between our creeds. It is useless for Protestant individuals to say: "This is not Protestantism, for the principles of Protestantism are liberal." To us this sounds like irony. "Show us your works." If it is not Protestant, how comes it that Protestant denominations do not exclude from

its membership those who belong to the order?

We are not so utterly blind as not to perceive the fact, that not only laymen of nearly all Protestant denominations belong to the Order, but many clergymen, the President being a minister of religion and in good standing with his church. We also witnessed with awe how few Protestant ministers openly opposed the society, or even made mention of it in their churches. If the society is evil, Protestantism is powerless to uproot it, or even exclude it from its ranks. If good, then we want none of your doctrines, for that society opposed to justice and charity is anti-Christian. "By this are you known to be my disciples, if you love one another."

"Watchman, what of the night?"

The Campaign Sheets.

When the history of art and literature is fully written the part that political campaigning takes in both will never be a subject of pride—its pictures being seldom of a high class and its writing too abusive to rank amongst the classics of a country. This is true of the best. But what is to be said of the two campaign sheets which in the present contest are used to insult the Catholic voters of Ontario? Where they come from is of little matter to us. Whither they are going, on their accursed mission of mendacious insult to blacken our character, to gain the unwary, to undermine our institutions, is of a more serious import. They will no doubt fail in their purpose; for they are a disgrace and are worthy of the base minds whence they emanate, and will no doubt, disgust the bitterest of our thoughtful foes. They both contain answers to Mr. Meredith's appeal not to introduce a sectarian cry into the question. When Mr. Meredith threw the Separate Schools into the contest, and put their natural guardians and friends upon the defensive he appealed himself to this cry which he ought to be the first to deplore. He inflamed thereby a passion which it will take generations to stamp out. Talk about compulsory ballot, common text-books, inspectors for our schools, such as J. L. Hughes of Toronto. Is that cry going to be taken up in moderation by the rank and file of the secret allies of Ontario's pseudo-Conservatives?

"You may as well forbid the mountain pines To wag their high tops, and to make no noise When they are fretted with the gusts of heaven."

They have taken up the cry in a sheet called "An Eye-Opener," which for art and literature excels in vulgarity anything we have ever seen. The old cartoons of the '50's and early '60's are not in the race. Printed on green paper it is illustrated regardless of expense or wit. Its articles are lengthy repetitions of the old cries and articles, several of which have substantially appeared in the *Mail*. In its history is falsified, legislation perverted, religion belied, bitterness importuned, and all for the purpose of poisoning neighbors against us. It is a vile sheet which Mr. Meredith and his party ought at once to repudiate. As a specimen of its arguments we give its summary of what it calls "The ten Concessions granted to the Roman Hierarchy in accordance with the Statutes of Ontario."

(1) The State must become assessor for Separate Schools. (R.S.O. Chap. 227, Sec. 48.)

(2) Roman Catholics by virtue of their religion must be put down by the assessor as Separate School supporters. (Ibid.)

(3) Even Protestants, if the Priests or their agents say so must be put down by the assessors as Separate School supporters. If a Protestant rents a property to a Roman Catholic the taxes are to be paid to the Separate Schools notwithstanding any agreement to the contrary. (Ibid.)

(4) The municipality shall be the taxgatherer for the priests and the Separate Schools. (R.S.O. Chap. 227, Sec. 53)

(5) Protestants must help to pay the collection of Separate School taxes. (Ibid.)

(6) The lands of non-residents if the priests say they are Roman Catholics must pay Separate School taxes. (R.S.O. Chap. 227, Sec. 45.)

(7) The municipality must pay the expense of collecting the Separate School taxes on non resident lands, and if the taxes are uncollectable the municipality has to make good the deficit. (R.S.O. Chap. 227, Sec. 53.)

(8) Public Companies although they have no souls to save and cannot go to Purgatory are allowed to divert their taxes from the Public to Separate Schools. (R.S.O. Chap. 227, Sec. 52.)

(9) Municipal Councils and Separate School Boards can enter into an agreement whereby the municipality can pay a bulk sum yearly instead of collecting Separate School taxes. This is to allow Councils controlled by a solid British vote to give "but for terms" to Separate Schools. (R.S.O. Chap. 227, Sec. 56.)

(10) A pious Roman Catholic in order to save his soul from purgatory must will all his property on his death-bed to the priest, so that his wife may live in poverty, and that his children may go to an orphanage and draw a fat government grant for the church. (Mortmain Act, 1895.)

The second appeared with the *Evening News* of Saturday last to which it forms a supplement. Its illustration, which forms one side, is a coarse plagiarism of one of the American Comic Papers. It represents the Separate School system as a young kitten playing with a small boy who stands for the Public Schools. The kitten grows until it begins to terrify the boy, and at last develops into a tiger standing over the lad and the lady teacher, Ontario. The tiger is the Church. On the reverse side we have several extracts from different sources with the general intent of prejudicing the Protestant mind of the country against Catholicity and the Mowat Government. The only redeeming feature we see is our own editorial upon the elections. Comment is unnecessary, argument with such irresponsible antagonists useless. Time will tell whether the honest electors of Ontario are prepared to hand their Province over to a party whose associations are of such a character.

A Lurking Danger.

While this political contest centres largely about the question of our Separate Schools, there is a point which our country friends would do well to look very carefully after. Now it is the well-known policy of the P.P.A.'s to drive Catholics out of all political life. They will work with all the cunning and secrecy of lodge-room tactics to gain this end. The pseudo-Conservatives are playing into their hands. There is likewise a clause in the programme of the Patrons of Industry which is merely disguised P.P.Aism—to have appointments in the hands of County Councils. What appointments could a Catholic get at the hands of such bodies? Look at Toronto City Council, York County Council—and many others. We do not expect full justice from any of them—nor are we advocating the appointment to office merely on account of religion. But we must see that we are not tricked out of everything because of our Catholicity, and there is certainly danger to Catholic appointees in the clause to which we refer. Let our country friends look well to it in time. We have no confidence that any pledge can safeguard such policy.