

## Public Opinion.

In order to find out what the representatives of several denominations think about the Protestant Persecuting Association the *Globe* interviewed several clergymen and corresponded with others. The results, interesting and important, occupy a fair share of last Saturday's issue of our daily contemporary. To us this interest is derived from the almost unanimous condemnation of a society secret in its methods and unjust in its purposes. They are important by reason of the respectable and respective sources from which they spring; for their authors ought to form public opinion in the circles in which they move. It is not to be expected that we are satisfied with them all, or with the whole of any one of them, unless it be that of our venerable Archbishop. Without going into details or history his Grace comes out in his own manly style, expressing his honest indignation at the weapons used against his people, and his confidence in our Protestant fellow citizens that they are not going to help on such a cause. We give the *Globe's* interview with his Grace in full:

"I am surprised and pained," he said, "to think that in this Province, where education is so widespread, and in which the Catholics are after all in such a minority, such a hostile and aggressive movement as this P. P. A. organization could obtain a footing. We Catholics wish to live in peace and harmony with our Protestant fellow citizens. The majority of our people are native Canadians; they love their country, its institutions and liberties, and wish, in union with their Protestant fellow-citizens, to build up a great and homogeneous nation. We deplore and deplore this sectarian business, which can have no other effect than that of inflaming religious passions, of setting neighbor against neighbor, and of embittering all social relations. We do not think that the majority of our Protestant fellow-citizens have any sympathy with such a movement, for we consider it a cowardly and unmanly thing for any person belonging to the majority to attack the rights and liberties of a peaceable minority."

"However," said his Grace, "I am satisfied that this movement cannot endure, for I am sure that the great majority of the intelligent Protestants of Ontario will frown it down and cast it aside as something noxious and hurtful to public liberty, as well as religious right."

Several Montreal gentlemen had been interviewed, such as Dr. McVicar, Sir William Dawson, Major Bond, and others, but they did not seem to be conversant with the subject. The Toronto ministers whose views are given, are Principal Caven, Dr. Langtry, Rev. Mr. Lewis of Grace Church, Dr. Dewart, Dr. Withrow, Dr. Workman, Bishop Campbell of the Reformed Episcopal Church, and Rev. J. Grant of the Parliament Street Baptist Church. The first three were very delicate and hypothetical in their condemnation: their motto seemed to be

"Take her up tenderly;  
Lift her with care;  
Fashioned so slenderly,  
Young and so fair."

The others were outspoken and thorough. Dr. Workman viewed the P. P. A. with humiliation and surprise, and regarded it "as a lamentable manifestation of religious bigotry and sectarian prejudice, unworthy of the name it assumes and the object it avows." He deplored it on the ground of tolerance; for this association "is calculated to create and perpetuate racial and religious prejudices, the very things that we should endeavour in a free country to lessen and remove." He objected to it on the ground of justice; because, since Catholics contribute to the support of

the Government, "they should have a voice in the administration of its affairs." He deplored it on the ground of patriotism. Any attempt to boycott a man because he is a Catholic is contrary to the spirit of the Constitution. It was, lastly, to be deplored on the score of philanthropy. Its methods are worse than its objects; for secrecy and tyranny can only beget hatred and retaliation.

Mr. Grant, who was under the impression that "sectarian organizations for the propagation of personal ends had been relegated to past ages, was bitterly disappointed at this Association." "My conviction," he said, "is that this is Orangism under a new guise; and whilst there are many excellent men in the Orange fraternity, Orangism as a system has been no blessing to Canada." Well enough as far as it goes. We go further. So far from Orangism being no blessing, it has been the pest, plague and curse of this country. It has generated more ruffianism to the square mile than any other organization under the sun. And beneath its last and darkest mask it throttles every Catholic in the land, high and low, rich and poor, and bids him stand and deliver. But to return to Mr. Grant. He says: "I detest, with all the emphasis of my nature, a blow below the belt or a dagger in the dark. If a fight we must have, let it be in the open. But I don't think this movement has in it the elements of endurance."

Let us come to Dr. Langtry, whose opinion deserves more than a passing notice at our hand. We are not astonished that the Doctor examines this latest form of Canadian thistle with kid gloves, and that he airs his views with well larded remarks upon the ever-to-be-dreaded Roman aggression. If Dr. L. came out with a manly statement, such as the other gentlemen expressed, his High Church tendencies might expose him to the very unpopular suspicion that perhaps he was coming over to Rome altogether. To throw a sop to bigotry, therefore, he lays the blame on the poor Catholics. Whatever may be the principles of the P. P. A. it is, according to him, "the natural outcome and result of the traditional, ever-grasping greed of the Roman Catholic Church for political influence and temporal power." That comes with excellent grace from a clergyman belonging to the English Church, which thrives much more by its temporal than its spiritual power, and from one, too, who, in the case of Langtry vs. Dumoulin, showed that if he was not anxious about political influence he had his eye on rents. Brilliant historian that he is, the Doctor traces the present movement "to the day that Hildebrand first formulated the theory of a Papal theocracy." Seeing that Hildebrand never formulated anything of the kind, but simply administered justice with a firm hand, and brought Frederick to Canossa, Mr. L.'s castle of prejudice falls to the ground.

Dr. Langtry lays the blame of the failure of the Equal Rights movement upon Principal Caven, who "wrecked it, out of eager friendship for the Premier of Ontario." We question that. We think that Principal Caven

got ashamed of the thing. But this is a very serious point to reflect upon—one which should attract the attention of thoughtful men. A tree is known by its fruit, and the Protestant Persecuting Association of to-day is the evil fruit of an evil tree—the natural growth of the mis-named Equal Rights. Oh, they cry, we did not expect things to take that turn or go so far. Why, then, we ask, do you trifle with forces you cannot control? Why do you start a movement whose term is destruction? The gentlemen who have expressed these opinions, who are shocked at the awful form which threatens cruel tyranny to a quiet, unoffending minority, will, we hope, do their utmost to allay the unreasonable passions which many of them were instrumental in rousing. Truth, justice, charity demand that they will uproot the tree which they themselves helped to plant.

A rallying point amongst these gentlemen and amongst many others seems to be an imaginary solid Catholic vote. They are mistaking the cause for the effect. If there is any unity amongst Catholics upon politics to-day in Ontario, anything like crystallization of their vote, Protestants have themselves to blame for it. Until Mr. Meredith raised his cry against Separate Schools we were more evenly divided than any other denomination in the Province. Who, then, are the aggressors, our Protestant critics or our people? They adopt questions for their political platforms upon which they know very well we can never stand, and then with strange inconsistency they quarrel with us for going to those who leave room upon their platform for us. They unite, and say our line of action forced them. Not so. When the history of party government comes to be written in fairness and fulness it will be found that the Catholic laity in this and every other country have been pretty equally divided. We know that this is a state of things which best pleases our enemies, who never rest until they sow divisions in our ranks. But we have the satisfaction of knowing that our people have not been forced to unite through any clerical influence, as our foes insinuate with a sneer; our people have been driven into one camp by the cruel lash of bigotry and insult.

## Catholicophobia.

This disease, a new and virulent form of Orange fever, whose microbes are most frequently found in the secret recesses and fetid atmosphere of lodge-rooms, seems to be nearly as epidemic as *la grippe*. The *Mail*, in which case the disease is chronic, has had during the past week, a more severe attack than usual. Every morning letters of bitterness and acrimony showed the spread of Catholicophobia. Colonel O'Brien is out with a column on the hackneyed theme of Roman aggression. Another correspondent devoted a column to Mr. Laurier. A third, from Hamilton, deems the P. P. A. necessary, congratulates it upon the victory won, and urges the brethren to continue "the good work," and they will soon be gratified by the passage in the Dominion Parliament of resolutions memorializing the British Government to repeal the un-British statutes they have passed from time to time, granting special privileges to the Catholic (French) clergy in Canada. That must be the goal of our ambition. We shall win, even if we have to fight another battle of the Plains of Abraham. That is the sentiment of a man named Goodwillie; but no good will, or good willie, proclaims such doctrine as that. Even Willie the Third of Orange would blush at it. Catholicophobia of that malignant type is sadly endangering peace and neighborly feeling.

We are sometimes asked why we do not answer such correspondents. To

do so is worse than useless. Life is too short to stop and hurl stones at all the curs now barking at the Church and its Canadian children. You cannot reason with men in passion, nor can you answer an argument when there is none to answer.

## Literary Notes.

The *Canadian Magazine* for December is to be read. Being the Christmas number, readers will naturally look for something unusually attractive in its pages, nor will they be disappointed. Its contents are varied and interesting. The articles "Our Millia," "The Manitoba School Question," "Down the Yukon," "Lord and Lady Aberdeen," will be read with attention by every Canadian, interested in the defence, government and resources of his country. "La Quête de l'Enfant Jésus" and "John Bentley's Mistake" are two pleasant Christmas stories. Among the poems, which are several in number, "The Ships of St. John," and "Kootenay" deserve special notice for their graceful thought, and terse vigour of expression. The portraits of the Earl of Aberdeen and Oliver Wendell Holmes, and the illustrations generally, are finely executed. The publishers are manifestly sparing no pains to make it what it really is—a first-class magazine—and we trust it will receive from the Canadian public the increased support it deserves.

The Christmas number of *Donahoe's Magazine* is in advance of the usual high character of that popular periodical. Among the more thoughtful contributions may be mentioned "The Lesson of Bethlehem," "The Cid," "The Cause of Financial Panics," "The Twentieth Century Woman" and "Hypnotism or Faith?" in fiction, "Made Free by Misfortune," and "Sister Gabrielle," two charming stories; in poetry, "Christmas," "Unidentified," "Only Friends," and "The Meeting at the Bars." Many of the articles are handsomely illustrated, and, altogether, the number furnishes its patrons with much delightful reading for the holiday season.

We are indebted to Rev. Father Hand for a copy of *St. Paul's Church Calendar*. It contains much information, useful not only to the members of that congregation, but to the Catholics of the city generally. Its plain statement of the financial condition of the parish constitutes a powerful appeal to the generosity of the faithful everywhere.

We have received the "Souvenir of the Dedication of the New St. Joseph's Church, Ottawa," issued with the imprimatur of Archbishop Duhamel. It is a handsome work, embellished with numerous beautiful illustrations, and is well worth being preserved as a memento of an important event in the history of the church of Ottawa.

*McClure's Magazine* for December contains some very interesting matter. Archdeacon Farrar, A Visit to his home in Dean's Yard, by Arthur Warren, is well illustrated with pretty sketches about Westminster Abbey; particularly the entrance to Dean's Yard, through the cloister, brings up many pleasant memories. A Visitor and His Opinions, a Story of the Sun and Moon, is beautifully told in allegorical style by Mrs. Oliphant. Some of the other contents are: Human Documents, portraits of distinguished people at different periods of their lives—William T. Stead, Whitelaw Reid and Governor McKinley, with a biographical sketch of each by Frank Esmer; The Weather of the World, by Gertrude Hall; Tennyson's Friendships, by Edward C. Martin; Was I the Good Bear, a Christmas tale by Octave Thanet.