

RELATIONS OF PROTESTANTS AND ROMAN CATHOLICS.

It is a good thing for Protestants who earnestly believe, to be zealous and watchful for the religion they love. But it is not a good thing to be ready to believe everything which may be said against Roman Catholics. There is no merit, and there is on the contrary great demerit, in believing what is not true against them. Our duty is to prove all things, and to hold fast that only which is true and good. As Protestants we do not pretend to vindicate the Roman Catholic Church in respect of anything which history may have recorded of it, or in respect of any of its theological doctrines. But Roman Catholics are here; they constitute nearly one-sixth of our population in Ontario, and nearly five-twelfths of the population of Canada. Amongst the Roman Catholics whom we know, most of us can testify, Protestants though we are, that many are good husbands and wives, good sons and daughters, good fathers and mothers, good masters and servants, good citizens, and benevolent and humane in character and conduct. (Hear, hear.) To thoughtful men and women who are not P. P. A.'s, it ought to be obvious that Protestants will not induce Roman Catholics to become Protestants, or make them better otherwise, by persecuting them, or by refusing them employment or business, or by excluding them from Municipal Councils and the Legislature. On the contrary, such a course is calculated to make them more than ever anti-Protestant, and to bind them more closely than ever to their clergy, who sympathize with them, and must more or less suffer with them. It is surely obvious that to excite the animosity of Roman Catholics is not the way to liberalize them. Reasoning that does not unnecessarily antagonize may do something with them, and kindness may do something. Let us reason with them, then, as we will or can. Let us be kind and considerate in our bearing towards them. Let them see that we recognize their rights, whatever these may be. Don't let us proclaim to them that, by reason of their continuing in the faith in which they have been brought up, we hate them, or are ready to believe everything bad of them, and, in a word, will have nothing to do with them that we can help. In a Province in which over five-sixths of the population are Protestants, and have an earnest, devoted and exemplary clergy, danger to Protestantism from Roman Catholics or the Roman Catholic clergy, I have no hesitation in saying, is simply out of the question. (Applause.) When attacked as a body, they may unite as a body to resist the attack, as every other class in the community would do. (Hear, hear.)

PATRONS OF INDUSTRY.

I am now to say something as to the Patrons of Industry. As regards the Dominion Parliament, the aims of the Patrons of Industry are the same as the aims of Reformers; and the Society consists largely of Reformers. It is impossible, therefore, not to regard them with friendliness, and not to regret that their course towards the Reform party should weaken the joint power of the two parties to procure those reforms in Dominion affairs which both desire. These reforms are immensely more important to farmers and the public in general than anything that could be accomplished by defeating, or enabling Conservative candidates to defeat, Reform candidates for the Provincial Legislative Assembly. The article of the Patrons' platform which affects Ontario politics might reasonably be left in abeyance for a time at all events. The article referred to is as to the local election of the Provincial officers who reside in the respective counties. Some of our friends, who are not Patrons, appear to regard with favor the view ex-