

## THE P. P. A.

That Protest of Prominent Protestant Clergymen Against It.

The Toronto *tribune* is decidedly doing good and honest work to prevent the unjust persecution that is being conspired against Catholics as citizens. The protests published last Saturday were, on the part of some, and from their standpoint, honest and manly, while on the part of others—notably Drs. Caven and Langtry—only half-hearted, qualified and altogether *secundum quid*.

Dr. Caven finds fault with the condemnation of the proposition in the Syllabus, that "The ministers of the Church and the Roman Pontiff ought to be absolutely excluded from all charge and domination over temporal affairs," and cannot see how such condemnation can be harmonized with the principles of religious liberty, and the conception of civil government, which we feel bound to maintain. It would be interesting and highly instructive to have Dr. Caven's definition of "religious liberty."

Dr. Langtry thinks that the P.P.A. is the "natural outcome and result of the traditional, ever grasping greed of the Roman Catholic Church for political influence and temporal power." One would fancy that Dr. Langtry should be satisfied that his Church remains in the quiet possession of the plunder of the so called Reformation. It is characteristic of Protestant Rev. gentlemen in general that they know little or nothing of this anti-Catholic conspiracy. How innocent and child-like they are. If this were a measure intended to promote the interests of Catholics, instead of being one aimed directly at their temporal ruin, is it likely they would remain in ignorance of it? Certainly not. They would learn all about it; then exaggerate, misrepresent and denounce it.

Is this, then, Protestant discipline? A society is organized in the name of Protestantism, and for the avowed purpose of protecting Protestantism, because, as is admitted by the very fact, the ministers have failed to do so; and the ministers, the supposed religious leaders of the people, know nothing of it except a little hearsay? What would be thought of a similar society among Catholics, and what would be thought if Archbishop Walsh were careless in making himself acquainted with its principles and methods? And what would be thought if, when he and his Priests had condemned and denounced it, they were powerless to suppress it? And what, further, would be thought if, when the object was unjust, some of the clergy favored while others condemned it?

Dr. Langtry is reported to have said that there is a deep-rooted distrust in and a prejudice against Catholics, because of the fact that "that Church has but little interest in the general weal of the country, and that Catholics are ever ready to debase the high privilege of the franchise to promote their own sectional interests, political influence and final domination in the country." And he adds, "being there, it is sure, sooner or later, to find expression in some combination on the part of the majority, who believe their rights to be unfairly invaded." Precisely so. These charges, if true, would justify such combination; and as long as there are such men as Dr. Langtry to assume such premises, so long will those who are led by them find their logical conclusion in such associations as the P.P.A. The Rev. Doctor's interview appears more like a defence than a condemnation of the society, and the members can in future confidently point to it as a proof of their *raison d'être*.

It is, then, too late in the day for these clerical gentlemen to attempt, by those mild and qualified rebukes, to destroy the effects of their preaching

against Catholics. They may deny or disbelieve any doctrine of the Christian religion and still remain sound Protestants, but if they abate one jot of their hostility to Catholics their employment is gone. This conspiracy, then, is the logical outcome of their preaching, and of the admirable specimens of ovunugical literature which they prepare for their congregations. They appear to be continually haunted by strange visions of Papal aggressions against the lives and liberties of Protestants. From this unjust crusade, however, Catholicity itself has nothing to fear, though doubtless it will annoy and worry Catholics and well disposed Protestants till this wave of bigotry shall have passed over. It will show, nevertheless, Protestantism again exposing itself, throwing off the mask, and confessing itself defeated in fair, open warfare.

Whenever a party is obliged to resort to a secret organization in order to effect its purpose it virtually confesses its weakness, and owns that the public is against it. If it has been in power, if it has once held the public, its resort to secret organization and to subterranean methods of operation is a proof that it has fallen, and that its doom is sealed. Its agony may be long and painful, but in its agony it is. This P.P.A. movement is a humiliating confession of Protestant weakness; it is a cry of despair from the depths of the Protestant heart.

The movement, with a slight alteration in its name in Canada, had its origin recently in the United States, on the ground that the Pope had issued a decree instructing Catholics to organize, rise in their might, and massacre Protestants. Poor persecuted Protestants. This lie was too glaring; it would not go down, so the ministers, with an heroism which was lauded to the skies, gave this a flat contradiction. But, like our friend Dr. Langtry, in doing this much justice to His Holiness they took good care to show that there were other grounds on which "Popery" should be strenuously opposed. (*Tempora, et mores*). The story of the wolf and the lamb told over again, and not a fable either, but a reality. And yet the eyes of these people are not opened to perceive the tactics, the necessary tactics of Protestantism. And yet the dupes of these delusions go complacently on, considering themselves the only people who enjoy the blessings of real enlightenment and true liberty.

The sentiment also was expressed that this persecution of Catholics in this country was unjust on the ground that here Catholics were better than their creed; that here Catholics would not obey the Pope when he commanded them to deprive Protestants of their civil and political rights. And these are the people who instruct Protestants on the errors and dangers of Romanism.

The Rev. Doctors Caven and Langtry profess different creeds of Protestantism. They admit, it may be supposed, in a general way that God has taught something in His revelation, and whatever that may be, must be true. About what is in His revelation they do not agree. When these matters, which after all, in their estimation, are mere trifles compared with what they teach themselves, they can quietly settle their differences when the question of Roman aggression arises. They can agree on that, and that is enough to establish harmony and peace. Movements such as this show Protestantism in its true light, in its inherent intolerance, and are calculated to drive from the Protestant ranks all who have the least love of justice and fair dealings in their hearts. For, after all, what have we as Catholics done to provoke them? Have we not always demarcated ourselves as good and loyal citizens? Have we ever resorted to unfair or underhand methods in our dealings

with Protestants? Have we denied or sought to deprive them of their rights? Look at the concessions made to Protestants in Quebec as compared with the state of Catholics in Ontario, where there is a continual cry kept up against them. A few days ago a report was spread which kept Protestants in a state of terror—that in certain churches the basements were full of arms, and that the Priests were drilling Catholics with a view to make a wholesale massacre of Protestants. The very moment of the rising was indicated. That moment has now passed, but these poor, terrified Protestants, instead of blaming those whose dupes they were, and instead of learning from this deception the lesson which it was calculated to teach, will have an additional motive of hating Catholics, of whom they have been in such dread, and at whose hands they fancy they have suffered much.

But why pursue this subject ad nauseum? Has not our Lord declared it should be so? "If they persecuted Me," He declared, "they will also persecute you." This is what we may expect. But let not the ministers who have provoked all this by their teaching fancy that their success is as great as they calculated; for there are amongst Protestants those who know the injustice that is being done us, and who have the honesty and manliness to avow it. These see and feel Protestant injustice towards us, and we may be assured it will not deepen their attachment to Protestantism. *Lex.*

## Obedience

Poverty, chastity and obedience are the three usual vows; but it is a question whether obedience is not the most difficult to faithfully observe of the three. Poverty is sufficiently easy; in having no money one is compensated by being free of the cares of it. Poor and content, is rich and rich enough. And the independence of poverty is even greater than that which attaches to riches—of a different kind and far nobler; while wealth, and especially great wealth, is too often a despicable servitude.

Chastity is for many no trial; nor need it be a great trial to any one. Those who pursue purely intellectual lives, or exist in an exalted spiritual atmosphere, have no difficulty. Frequently it is simply a question of physical discipline in other respects, and, again, sometimes merely one of temperament.

But obedience—the submission to the will of others—the sacrifice of self—here is, in many instances, the severest test to which human nature can be put. There are thousands of persons who could do almost anything more easily than yield their independence. That all men were created free and equal is a fallacy; but there is an unwillingness in human nature to recognize it as such.

Obedience is consequently the hardest trial, perhaps, of a religious life; and of those who withdraw from their vows, more do so on this account than any other. The humility embraced in the performance of the vow of obedience is the most difficult of virtues to practice, and years of discipline do not suffice to break the habits of pride and self-will.

Some, in going out, attack and misrepresent harshly and unjustly the system to which they were formerly affiliated, which shows that they never did belong to it in the proper spirit or imbibe its true principles. They were in the order or society, but not of it. The uglier characteristics of human nature are hard to obliterate; the training of nearly a lifetime does not succeed in eradicating the stiff-necked pride that deforms some otherwise virtuous souls; and pride always has a penalty to pay. It is the source of a myriad forms of unhappiness.—*The Catholic Mirror.*



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