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The Flight of the Heart.

The heart soars up like a bird
From its nest of care;
Up, up, to a larger sky,
To a softer air;
No eye can measure its flight
And no hand can tame,
It mounts in beauty and light,
In music and flame
Of all the changes of Time
There is none like this;
The heart soars up like a bird
At the stroke of bliss.
The heart soars up like a bird,
But its wings soon tire;
Enough of rapture and song,
The cloud and the fire;
It looks, the look of a king—
Of a slave its birth,
The poor, tired, impotent thing
Sinks back to the earth,
And the mother spreads her lap,
And she lulls its pain;
“Oh, thou who smiled for the sun,
Art thou mine again?”

New York Independent.

DORA READ GOODALE.

Priests Fomenting Rebellion in Sicily.

BY R. V. ALEXANDER ROBERTSON, VENICE.

NEARLY three hundred years have passed away since a brave Doge of Venice, Leonardo Donato, told the Nuncio of Pope Paul V., that there never was a deed of guilt and shame concocted, in any part of the Republic, but some worthless priest was at the bottom of it. That indictment was made when plots were being concocted in the Vatican against the life of Fra Paolo Sarpi, with the Pope as their author, cardinals as his counsellors, and *scagnozzi* cur-priests, as his instruments. The indictment holds true to-day. The papacy never changes. Worthlessness describes the character of its priests, and deeds of guilt and shame sum up their work.

I have been led to make that statement from what I know of the sad condition of Sicily at this moment, and from the part the Church of Rome has played in bringing about that state of matters.

The state of Sicily is sad, but, I think, sadder still is the state of the hearts of men calling themselves by the name of Christ, the Prince of Peace, who could, at Christmas time, when messages of peace and good-will should go forth to all the world, occupy themselves in fomenting discontent amongst these Sicilians, and inciting them to acts of anarchy and crime, in the hope that thereby they might damage the union and integrity of the kingdom of Italy. It is not the Church of Christ that could send to poor suffering peasants funds to begin and carry on a rebellion against law and order, but it is a work of a 'synagogue of Satan,' such as the Church Rome has too often disclosed itself in history to be.

In every centre of disorder in Sicily priests have, sometimes publicly from the pulpit, but more usually in private, talked against the king and government of Italy, and directly incited to rebellion. The parish priest of Bouafianca rung the church bells to call together the people to turn upon the Italian police. His

reckless lawlessness was checked, not by the police in the first place, but by the president of the *fascio* (the people's club) rushing into the church tower and cutting the bell-ropes. In Sicily there are rich priests, *gaballotti*, as they are called, men who farm the land of the poor, who add field to field, until there is no room for any one else, and who may be seen riding forth in the morning on their sleek horses, with loaded pistols in their saddles, to see that their white slaves are at their work. Even such men are unmolested at this time. One is S. Caterina, who is described as being a despot, committing arbitrary acts of every kind, and whose reputation was *bruttissimo*, the worst possible (all such men live in open vice), and from whose mouth the saying is, *non e' mai uscita una verita*—'never yet came forth truth,' even he had only a bad quarter of an hour to endure. He soon made it up with the people. The priests of Sicily are in league with the poor rebellious creatures, not in order to better their condition, but to damage the kingdom of Italy. Money, it is known, for rebellious purposes, has been supplied from the monasteries and convents. How true are the words, 'priests know no country but their wretched church and no king but the Pope.'

Let us now turn to the Vatican. I do not know whether or not the Government of Italy has in its hands documents proving that the rebellion in Sicily has been financed from the Vatican, but that it has been so helped few in the peninsula has any doubt. The press of the country has again and again made the serious charge. The Vatican of course denies it. The press has thrown in its teeth the words of our Lord 'He that is not for us is against us.' The Pope is ready enough to interfere in quarrels in France, in Russia, in Canada, even in England, and to try to gain a cheap reputation by counselling peace. How comes it that never from the Vatican has proceeded one syllable to discountenance lawlessness and rebellion at Sicily? Because the Papacy derives a grim satisfaction in seeing an uprising against Italian law, and because it is in league with the rebellious. Unfortunately the Vatican can make its influence felt in Sicily. The Sicilians are the most ignorant, the most superstitious, and the most papal people in Italy. From eighty to eighty-five per cent of the population can neither read nor write. The Church of Rome has maintained that ignorance has fostered that superstition, and now trades upon it to create anarchy and rebellion.

What priests were in the old Republic of Venice, what they are in Sicily, that they are wherever they exist the world over. That is exactly what they are in our African Mission fields, that is what they are in Ireland, that is what they are in Canada. Wherever priest rule exists, there exist ignorance, superstition, poverty, crime, and the elements of rebellion. The words of the old Doge always true. 'Wherever deeds of guilt and shame are concocted, worthless priests will be found at the bottom of them.'