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riticism on it for a future issue

made public, we will

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London, Saturday, Feb. 24, 1894 A PRESBYTERIAN MINISTER ON THE SICILIAN REVOLT.

Under the title "Priests Fomenting Rebellion in Sicily," the Rev. Alexander Robertson, a Presbyterian minister residing in Venice, writes to the Toronto Presbyterian Review a characteristic letter abusive of "the Papacy" and the priesthood. We style this letter characteristic, because falsehood is always a favorite commodity with this writer, whose ordinary style may be judged by the following extract from his precious epistle:

"Nearly three hundred years have Venice, Leonardo Donato, told the Nuncio of Paul V. that there never was a deed of guilt and shame concocted in any part of the Republic, but 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 scag nozzi, cur-priests, as his instrument The indictment holds true to day. The Papacy never changes. Worthless escribes the character of its priests, and deeds of guilt and shame

It is the custom of anti-Catholic con troversialists to land Fra Paolo Sarpi as if all his opinions and statements are incontrovertible truths, simply because he was an irreconcilable enemy to the Pope and the Jesuits; but he was nevertheless the tool of the Venetian obigarchy in the worst days of their tyranny, and during the early part of the seventeenth century he was chiefly remarkable for maintaining the divine rights of kings and the subserviency of the people. Popes Leo XI. and Paul V. maintained the rights of the people. They were in advance of their age in so doing ; but they are none the less to be admired for having anticipated the doctrine which is now recognized in all fully civilized countries, that the supreme law is the safety of the people - Suprema lex, salus populi.

The doctrine : " L'etat, c'est moi, [I, (the king,) am the State, was never the doctrine of the Catholic Church: and the whole quarrel between Pope Paul V. and the Venetian Doge Leonardo Donato was on the question of the right of the State to regulate the religion of the people.

Who were ever more vigorous in maintaining the independence of the Church from the State than the Covenanters of Scotland? It is somewhat strange to find to-day a descendant of those Covenanters, like Rev. Alexander Robertson, maintaining the cause of royal tyranny in religious matters. We must add, however, that the statement that Pope Paul V. plotted the murder of Fra Paoli Sarpi is a mere fable. Mr. Robertson gives no proof of this, so he needs no refutation. Leonardo Donato's supposed aphorism that priests were at the bottom of all plots against the State, is equally merely an expression of rage from the mouth of a baffled tyrant.

But even if all that is said by this uted the rising to the principles of Presbyterian preacher of Venice against the Catholic clergy of 300 years ago were true, it must not be forgotten that at the very period of which he speaks here, the intolerance of the Presbyterians of his own country was beyond anything conceivable in the present age of toleration.

At this time the people of the North of Scotland were still firm Catholics. and against them all the devices of la persecuting Kirk were directed. On the 3rd of January, 1593, a proclamation was issued ordering all priests and excommunicated persons to leave Edinburgh within three hours, under sula. Of course but a small number penalty of death. In this ordinance existing laws did not satisfy the bloodthirsty General Assembly. This memorial said :

The Catholic Record. according to the laws of God and of the That the Act of Parliamen should in reality strike upon all man-ner of men, landed or unlanded, in office or not. That a declaration be made against all Jesuits, seminary priests, and trafficking Papists pronouncing them guilty of treason, and that the penalties of the Act may be enforced against all persons who con ceal and harbor them, not for three days, as it now stands, but for any time whatsoever. That all such persons as should be debarred from occupying any office within the realm, as als from access to his Majesty's company, or enjoying any benefit from the laws.

> Such was the treatment accorded by the ruling body in Scotland to nearly one half of the population of their own

Mr. Tytler, in his History of Scotland, savs:

"The permission even of one single place of Catholic worship, however secret, the attendance of a solitary in-dividual at a single Mass, in the remotest district of the land, at the dead hour of the night, in the most secluded chamber, and where none could come but such as knelt before the altar for conscience sake and in all sincerity of soul, such worship and its permission for one hour was considered an open encouragement of anti-Christ and idolatry. To extinguish the Mass for ever, to compel all its supporters to embrace what the Kirk considered to be the purity of Presbyterian truth—and this under the penalties of life and limb, or, in its mildest form of treason, banishment and forfeiture—was considered not merely praiseworthy, but a point of high religious duty, and the whole apparatus of the Kirk, the whole point of high rel inquisitorial machinery of detection and persecution, were brought to bear upon the accomplishment of these great ends."

It ill becomes a minister of the Kirk which thus once aimed at the murder of half a nation to attribute to Catholic priests of the present day a desire to murder Protestants, merely because he thinks proper to assert falsely that a Pope three hundred years ago desired the murder of Fra Paolo Sarpi.

Mr. Robertson makes it a reproach that "Rome never changes." Rome does change. It has changed since the occupation of the city by the soldiers of the Italian king. It has changed by the destruction of the Pope's temporal authority, and the demolition of the antiquities of primitive Christianity under the modern regime. Such changes are incidental to humanity.

But we suppose he means that Rome

the centre of Catholic unity, never changes her dogmas. In this sense he is right. The teachings of Rome, the Apostolic See, are the same always, ecause they are the truth as handed lown from Christ, the Founder of the Catholic Church. The truth does not change. Presbyterianism has changed because error is mutable, and it is expected that as soon as the recommendations of the Revision Committee are finally adopted it will change again. But one thing is sure, that the vindictive spirit of the Reverend Alexander Robertson is about the same with that of the Presbyterian Kirk of 1593.

Mr. Robertson charges the Sicilian priesthood with being at the bottom of nay, he goes so far as to say that the rebellion "has been financed from the Vatican." This charge is not only unproved, but it is absolutely contrary to the facts known.

The uprising of the Sicilians was due to their being over taxed to keep up a huge standing army which the country is unable to sopport. The Government itself, by acceding in part unworthy of serious refutation. It was to the demands of the Sicilians, has acknowledged that right is on their side. Yet Crispi himself has attrib-Socialism, and not of Catholicism.

The Pope has done all that it was possible for man to do to pacify the country at this critical moment, and his efforts in the direction of peace have been very successful. It therefore appears that the Presbyterian minister at Venice lies merely for the sake of lying; or, perhaps, as he has little else to do, he concocts lies to that the Protestants of Italy all numbered do not exceed thirty-five thousand scattered throughout the peninof these live under the ministration of in April of the same year a memorial and he wishes to show by his zeal in

The Freheit, the New York organ of the German Anarchists, divides the population of the earth into four classes: 1, Monsters; 2, Barbarians; 3. The Lower Orders: 4. The Higher Orders. The first class, of Monsters. comprises all who possess more than is needed for a life of comfort and ease. Millionaires and all nobles are placed in this class, which is also made to comprise the clergy, because, the Freheit says, they, equally with the others, regard the laboring classes as slaves to serve them, and as machines for making money for them.

The second class, of Barbarians, includes those who reverence princes of this world, or who pray to or worship God in heaven, or who listen to priests, and those who suffer themselves to be downtrodden.

The third class, of Lower Orders, comprises all who acknowledge that the people are downtrodden, and their condition abominable, but choose inadequate means of relief. This class comprises also such writers as Dickens and Victor Hugo, who desire to raise the people through the influence of religion, or by suitable legislation. Social reformers, and all who expect to reform society through writing aud talking, are placed in this class.

The fourth class, the Higher Orders includes all Anarchists who under stand that the "Monsters" enumerated above are to be annihilated in order to give relief to the world. These Higher Classes know that the struggle will be desperate, but they are ready to take their part in it in order to destroy "the Robbers and the Monsters."

Such are the grounds on which the ndiscriminate murder of the policemen of Chicago in 1886, the recent omb-throwing in the Lyceo theatre of Barcelona, and in the French Chamber of Deputies, are excused and maintained to be justifiable. It thus appears that the only persons who have he right to live are those who are ready to wade through the blood of the rest of mankind to secure their plunder for themselves. It is useless to meet such theories with argument. The only way in which they can be dealt with is by the stern administration of the law whenever the Anarchists attempt to put their principles into practice. Never was punishment more justly inflicted than when the Chicago Anarchists, and those of France and Spain who were taken red handed in the act of perpetrating their crimes, suffered the extreme penalty of the law. The pity is that the law is not more stringent to enable it to deal with such writers as they who air their opinions in the columns of journals like the Freheit, and thus contribute towards

recruiting the ranks of the Anarchists. It is worthy of note that the chief Anarchists are quite willing to commit themselves the crime for which they are ready to murder others, to possess somewhat more of the world's goods than are absolutely necessary for comfort and ease. Many of them have feathered their nests well, while leading on their dupes to the most revolting crimes, under the pretence t the recent outbreak into revolution- there should be perfect equality between men.

CONVERSIONS

Whilst so much noise is being made over the conversion of Mr. L. J. Papineau to Presbyterianism and of a few more French-Canadians at Maskinonge to the Baptists, it is interesting to note any statistics bearing upon the increase of the Catholic Church arising out of conversions from the various Protestant denominations.

The causes which led to Mr. Papineau's renunciation of his faith are, of course, transparent and well known to our readers, the principal one being his failure to force his sole will upon the parish to which he belonged, in regard to the supplying of proper church accommodation.

The reasons which prevailed with the malcontents at Maskinonge were very similar to those of Mr. Papineau, and in both cases the knowledge of keep himself occupied. That he has them makes ridiculous the pretence little real work is evident from the fact that they indicate a movement on the part of the French-Canadians towards Protestantism, from conscientious convictions. The unvarnished truth is the Jesuits were specially named; and the Reverend Alexander Robertson, pretence of conscientious conviction faith comes from private pique, the was addressed to the king by the Kirk, concocting false stories that he is earn glamor of religious romance over the Madison, Munroe, Van Buren, Henry glodness. ing the money paid by the missionary stories which have been so frequently Clay, Daniel Webster, General Grant, But past masters in the art of critisocieties for his support. But if we repeated of the wonderful inroads made General Winfield Scott, Edward cism do not admit Riley into the magic A NOTICE has been given in the Onmistake not the temper of the sturdy upon the faith of the French Canadians Everett, Nathaniel Hawthorne, and of circle of great poets. Critics, how-tario Legislature by Mr. Conmee, M. Scots on whose earnings he is living, by the zeal of the missionaries of Sabre many other equally distinguished ever, are oftimes like the locusts of P. P., that he will introduce

converts from Protestantism into the firmed at one time in New York City Catholic Church. There are undoubt. 236 persons, of whom 36 were converts; edly cases when the conversion of Pro- and of the 22,209 confirmed during testants is partly due to a desire to con- five years by Archbishop Spalding of form to the religion of the Catholic party on the occasion of marriage, but even in this case the party becoming a facts remarks that Catholic is first convinced that he or she is embracing the truth and renouncing error, otherwise the adhesion to the Catholic Church would not be accepted by the officiating priest as a real conversion. But in the vast majority of cases, such conversions arise purely from conviction. We have never known of a single case when such a change occurred because of a mere dissension with a Protestant minister on account of Church tempor

occur without their becoming Catholics, and they satisfy themselves by availing themselves of them. It is impossible to obtain exact statistics of the whole number of conversions to Catholicism which have taken place in any one year in Canada or the United States; but from time to time the figures are given for individual dioceses, and from them we are able to judge in a general way what is being done throughout both countries. Thus

the Cleveland Universe of a recent date

gives some particulars of what has

alities. These dissensions do occur

among Protestants, but there are other

sects numerous enough to give oppor-

tunities to Protestants to satisfy their

personal spleens when such disputes

been done in the diocese of Cleveland. Two years ago Bishop Maes of Covington, Kentucky, administered confirmation at Mansfield, Ohio, to a class of three hundred, among whom were sixty converts. This year, on January the 16th, Bishop Horstmann, the present Bishop, confirmed there seventy-four, of whom thirteen were converts, so that it may be inferred that in the town very nearly one-fifth of all who receive confirmation are usually converts. Mansfield has a population of 16000 souls, but the practical Catholic families number only about 250.

Owing to the fact that Mansfield is an important town, it may be assumed that the large proportion of converts is due in a great measure to the frequency of instructions given in the church on Catholic doctrine, whereby a good opportunity is given to Protestants to become acquainted with it and to correct the false notions which have been inculcated on them from childhood regarding it.

But throughout the diocese there is still a large proportion of converts. During the last tour of Episcopal visitation all the parishes of the diocese were visited except twelve, and nearly whom there were nearly 900 converts, being 3 per cent. of the entire number. There can be little doubt that about the same proportion occurs in all parts of the country ; and yet we do not Seigneur of Montebello.

were the conversions in England in comb Riley. consequence of the Oxford movement; olic Quarterly Review remarks, "each diana, where he was born. His early though no doubt "each convert exerted an influence upon his family, his verse making. friends and his social circle," so that

many." sions were certainly one of the causes which led to the unprecedented adtotal population.

there are few Protestant families in people. Send them in musical tones a their interferance is not appreciated. America that do not count one or more message of love — a message that may and that we should feel much more that their renunciation of the Catholic Catholic converts at their homes or awaken memories of Him who long obliged to them if they would attend among their immediate connections, since went about doing good — and it strictly to the keeping of their own such as has been the case with the will live in their hearts, and be for houses in order and permit us to manbeing an afterthought to throw a families of Ethan Allen, Presidents them always a very well-spring of age our family affairs in such a man-

THE ANARCHIST THEORY. | well known that such causes as these didates for confirmation. Thus as far thing akin to it, is regarded with disare unheard of as operating to bring back as 1853 Archbishop Hughes con- trust and scorn. The reason is evi-Baltimore, 2,752, or one eighth, were converts. The writer who gives these

"It is a significant fact that few converts have been made by the Cath-olic Church in this country from the ranks of infidelity, atheism, deism, and other schools rejecting Christian ity. The Protestant sects, those professing Christianity, and struggling for the light of truth to the best of their opportuities, have yielded up to the Church from the bosom of error the goodly army of sincere and devout

There have been indeed some like the late eminent Dr. Brownson who have found a haven of rest and a sure goal on reaching the certainty of Catholic truth, after passing through almost all forms of error, but these are comparatively few in number. The great majority of converts come from among those who have retained a belief in some form of Christianity, and have come to understand that the only sure ground of faith is to build upon the Rock of Peter on which Christ founded His Church, and against which the gates of hell shall not pre-

These figures are about as applicable to Canada as to the United States, for the circumstances of the two countries operating. We may, therefore, infer that the Catholic Church more than makes up for losses incurred by accessions to her fold of earnest and sincere souls who after long hungering for truth have at length found it in the bosom of the Church to which the promise has been made that she shall endure to the end of time, teaching all ages and nations under the guidance of God's holy spirit.

NOTES BY THE WAY.

WE HAD the pleasure of attending recently a meeting of one of our Reading Clubs. There were some very in teresting papers read, but what charmed us most was a discussion on "My Favorite Poet."

Some championed the cause of Browning; others declared themselves for Longfellow. Tennyson, Moore, Shelly, each had adherents. When the disputants had spent their energy and arguments and the chairman was in a quandary as to his decision, alvoice was heard asserting that James Whitcomb Riley was his favorite] poet. "Who?" asked the chairman. "Riley," answered a stripling of about eighteen summers-the man who writes about buck wheat cakes and scented air and sunny fields. He is a man who it to appear outwardly beautiful white 30,000 persons were confirmed, among knows how to touch the heart of [the

His verse may lack the studied elegance of that which is framed eccording to classic rules and methods, but it is radiant with light and color. hear such exaggerated statements as It is musical with a music of which we those which were made at the cereare never tired of hearing. It invests —which we publish in another column mony of admission of Mr. Papineau to the common things of life with a new -may be taken as a very fair expres-Presbyterian Church, that any of and unsuspected beauty. Free and sion of Catholic opinion in regard to the individual conversions marks an artless, it is the outpouring of a sbul the introduction of the ballot in elecera in the history of the Church. Yet truly poetic, that can realize the truth tions for Separate school trustees. of the saying that so few comprehend Strange to say, the agitation in favor tainly as remarkable as was that of the that material things but veil the Infinite. And we believe there was entirely from our friends the enemy, These conversions are not the result much truth in the words of the lad who pretend to be every much interof any general movement, such as whose favorite poet is James Whit-

Riley's poems are for the most part but, as a writer in the American Cath- written in a dialect peculiar to Inone was a little movement in itself," literary efforts were ridiculed, and he settled purpose is to create an agitawas told that he had no aptitude for tion for the wiping out of the Separate

Nothing daunted, he persevered, there was scarcely a conversion and to-day he is recognized as the which did not lead to another, or to poet whose works are read by thousands and who has won, and justly, want the ballot they will ask for it in These constantly occurring conver- a place in the heart of the people. a manly fashion. It does not follow that Common things inspire his muse: everyday people are his characters. vance of the Catholic Church in the He utters no mysterious enigmas that and a certain Mr. Moffet, the ballot United States, from the 25,000 Catho- so many critics regard as the signs of system should be forced on the Catholics who were estimated to be in the genius. Plain truths that deepen and lic people of the whole province. country in 1776, or one in 120, to the develop a character and make it Hierarchical tyranny and priestly in-10,000,000 who are now in the counstronger and tenderer form the timidation are myths. Catholics know try, or one to six and one-half of the material of his poetry. Poetry, he nothing of their existence, and we believes, is not for the few who are can assure the Mail constituency, We are further informed that skilled in technicalites, but for the the extremists, or P. P. Aists, that

"Seeing the increase of Papistry they will not approve of his taking vois, Point Aux-Trembles, and similar American Protestant families. In Egypt — wasting all things, Mediocal against an oppressed people.

Scots on whose earnings he is living, by the zeal of the missionaries of Sabre many other equally distinguished ever, are oftimes like the locusts of P. P., that he will introduce a bill for the purpose of giving fact it occurs in every diocese that rity calls forth expressions of a laudather against an oppressed people.

On the other hand, it is perfectly converts are numerous among the cap: tory character, but gently distinguished ever, are oftimes like the locusts of P. P., that he will introduce fact it occurs in every diocese that rity calls forth expressions of a laudather the ballot to Catholics in elec-On the other hand, it is perfectly converts are numerous among the cantory character, but genius, or anytions for Separate school trustees. As

dent. It is the old story of " ne sutar ultra crepidam" verified not wisely out too well.

Riley's poems are based on things which the people see and know, and not on events and personages that can awaken interest and sympathy in a student of history. We may not wonder then if the conventional poet receives but scant courtesy from the Hoosier poet. He believes there is material just out "o' God's hand lying around thick" and that poets and painters should utilize it instead of searching for subjects in other lands or in past records.

Judging from the number of "flashy novels" sold in Canada there must be many diseased hearts and heads. It is the saddest thing to see a young boy or girl marring the mechanism of the most beautiful thing that ever came from the hands of the Creator - a human soul. And yet much has been done to eradicate the evil, and the results are by no means encouraging. The vogue that certain books have is due to newspapers. Books that are impure from cover to cover, that are arrayed in the taudry garments of questionable allusions, are proclaimed to be masterly exposés of the social evil, and the most fulsome praise is bestowed on the author. This is done daily, and when we hear of the great educator of are very similar, and like causes are the people-the press-we always make a mental restriction. Some newspapers do not educate, save in things whose knowledge is pernicious or at least valueless

> MAURICE EGAN, the distinguished itterateur, has certainly no regard for the gorgeous spectacles, dubbed plays, which now infest the principal cities of the United States. They are disfigured by vulgarity and indecency |; and yet weak and indulgent parents permit their children to view them. It will do them no harm, is the excuse. Are your sons and daughters of a superior fibre that you speak thus? Even if such plays do not affect their moral nature-which is improbablethey will learn crudeness and coarseness and low views of life and of its responsibility.

> "Consistency thou art a jewel." Well to see how the conduct of some people differ from their sentiments is saddening and amusing, and we venture to declare there is more harm wrought in souls, more indifference and neglect effected by this than by any other means. We do not seek perfection, but we do seek truth. Loftiness of ideas must be accompanied by loftiness of conduct. What boots within we are full of dead men's bones and of all filthiness?

> > EDITORIAL NOTES.

THE utterance of Rev. Father Whelan, of St. Patrick's Church, Ottawa of this new departure comes almost ested in the welfare of our schools; but this is a most unaccountable peculiarity in their character, and not a little amusing withal, when we recollect that their school system altogether-and, if not successful in this, to cripple it by unjust and unfriendly legislation. As Father Whelan says, when Catholics because there is a little friction existing between the Archbishop of Ottawa

PROF. WALTER SIMS, the no ecturer, is making a good noise in the West, and, we h making a good deal of money a He has met with considerable on, and that is precisely wi ofessor was thirsting for, as on to such a man always serv apital advertising medium hlishers of the daily this city will be gl now that the professor's

ddress is Oshkosh, Wis

after delivering a couple of

ere he stole away like a thie

ight and left his bills unpaid.

THE Parish Council of Father Q., at a meeting held on t nst., unanimously elected Mr. Villiams for the fifth time avoralty. What makes this remarkable is the fact t Williams is the only Protes e parish. The French Ca evidently not animated w irit of bigotry which domin P. A. of Ontario, thou enciation endeavors throu fail and its other organs to near that there is a violent inst Protestants being car Quebec. It is only on fa such organizations thrive. Two villainous Anarchist

e been circulated in gland, one in French, er in English. The Free eatens the destruction of t isie unless their demands led, and implores the Anar flict just punishment upo rgeoisie enemies, of both English one urges the des setting fire to London in a es, in order to monopo ntion of the police, while hists loot the city. The Pe ette says that there is no the same atrocitics as w ated by foreign Anarc cago should not occur in Lo as the British public toler hists who daily and nigh aching wholesale mui her advises that immedia taken to put an end to the p of these murderous doc to uproot Anarchism.

> SOUTHERN paper advi wat to divide the surplus of ngst the municipalities. at least one good reason g. It would lead to the d on of the P. P. A.

HE Baptist University,

lished at Chicago, is al down grade which so my zed the late Rev. C. Spur on Tabernacle, when he that the Baptist Union was dominated by an unology, or perhaps we sho nce of theology. The Ba erica generally adhere to e, but the President of the recently stated in an a class that the early history d as recorded in the Bi n, equally unfounded nonly believed story of apple, or that of the wood eans of which Troy was general Baptist public a much scandalized at th but what causes still m is the fact that man ents for the ministry h culated with the loos the professors on cal truth of the Bible g seriously asked : "Wh of faith will be laid by ration of Baptist clerg orthodox of the Baptists a to think that the \$6,00

HE Hamilton Herald, ref esolution of the P. P. A regarding the inspection , says that, to be consi y should not object to affairs open to inspection o likelihood that the consent to this. Con hardly be expected t tive to come and exam

ed in establishing the u

been worse than waste

E New York Sun hits th ad when in a recent ed Pope's Encyclical on H it said : "The Catholi ways allowed more latit ism and exposition of than have most of the s." The constant fear o