

The Catholic Record.

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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.

Nearly three hundred years have passed away since a brave doge of Venice, Leonardo Donato, told the Nuncio of Paul V. that there never was a deed of guilt and shame connected in any part of the Republic, but some worthless priest was at the bottom of it.

It is the custom of anti-Catholic controversialists to laud 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.

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.

according to the laws of God and of the realm. That the Act of Parliament should in reality strike upon all manner of men, landed or unlanded, in office or not.

THE ANARCHIST THEORY.

The Freiheit, 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.

Such was the treatment accorded by the ruling body in Scotland to nearly one half of the population of their own country. Mr. Tytler, in his History of Scotland, says:

"The permission even of one single place of Catholic worship, however secret, the attendance of a solitary individual 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."

It becomes a minister of the Kirk which this 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.

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, because they are the truth as handed down from Christ, the Founder of the Catholic Church.

well known that such causes as these are unheard of as operating to bring converts from Protestantism into the Catholic Church.

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 fourth class, the Higher Orders, includes all Anarchists who understand that the "Monsters" enumerated above are to be annihilated in order to give relief to the world.

Such are the grounds on which the indiscriminate murder of the policemen of Chicago in 1886, the recent bomb-throwing in the Lyceum theatre of Barcelona, and in the French Chamber of Deputies, are excused and maintained to be justifiable.

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 30,000 persons were confirmed, among whom there were nearly 900 converts, being 3 per cent. of the entire number.

These conversions are not the result of any general movement, such as were the conversions in England in consequence of the Oxford movement; but, as a writer in the American Catholic Quarterly Review remarks, "each one was a little movement in itself."

These constantly occurring conversions were certainly one of the causes which led to the unprecedented advance of the Catholic Church in the United States, from the 25,000 Catholics who were estimated to be in the country in 1776, or one in 120, to the 10,000,000 who are now in the country, or one to six and one-half of the total population.

On the other hand, it is perfectly

dates for confirmation. Thus as far back as 1853 Archbishop Hughes confirmed at one time in New York City 236 persons, of whom 36 were converts; and of the 22,209 confirmed during five years by Archbishop Spalding of Baltimore, 2,752, or one eighth, were converts.

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.

Two years ago Bishop Maes of Covington, Kentucky, administered confirmation at Mansfield, Ohio, to a class of three hundred, among whom were sixty converts.

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, a voice was heard asserting that James Whitcomb Riley was his favorite poet.

His verse may lack the studied elegance of that which is framed according to classic rules and methods, but it is radiant with light and color. It is musical with a music of which we are never tired of hearing.

Nothing daunted, he persevered, and to-day he is recognized as the poet whose works are read by thousands and who has won, and justly, a place in the heart of the people.

But past masters in the art of criticism do not admit Riley into the magic circle of great poets. Critics, however, are oftentimes like the locusts of Egypt—wasting all things. Mediocrity calls forth expressions of a laudatory character, but genius, or any-

thing akin to it, is regarded with disgust and scorn. The reason is evident. It is the old story of "ne sutor ultra crepidam" verified not wisely but too well.

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.

MAURICE EGAN, the distinguished litterateur, has certainly no regard for the gorgeous spectacles, dubbed plays, which now infest the principal cities of the United States.

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.

EDITORIAL NOTES.

THE utterance of Rev. Father Whelan, of St. Patrick's Church, Ottawa—which we publish in another column—may be taken as a very fair expression of Catholic opinion in regard to the introduction of the ballot in elections for Separate school trustees.

A NOTICE has been given in the Ontario Legislature by Mr. Conmee, M. P. P., that he will introduce a bill for the purpose of giving the ballot to Catholics in elections for Separate school trustees. As

the provisions of the bill have been made public, we will criticism on it for a future issue.

Prof. WALTER SIMS, the no-nonsense lecturer, is making a good noise in the West, and we are making a good deal of money out of it. He has met with considerable success, and that is precisely what a professor was thirsting for, as a student of history.

THE Parish Council of Father P. Q., at a meeting held on the 18th, unanimously elected Mr. Williams for the fifth time Mayorally. What makes this so remarkable is the fact that Mr. Williams is the only Protestant in the parish.

Two villainous Anarchist tracts have been circulated in England, one in French, another in English. The French tract threatens the destruction of the police unless their demands are met, and implores the Anarchist just punishment upon the bourgeois enemies of the people.

THE Baptist University, established at Chicago, is already down grade which so much scandalized the late Rev. C. Spurgeon Tabernacle, when he stated that the Baptist Union was dominated by an un-Christianology, or perhaps we should say, a heresy of theology.

THE Hamilton Herald, referring to the resolution of the P. P. A. regarding the inspection of schools, says that, to be consistent, should not object to affairs open to inspection, no likelihood that the P. P. A. would consent to this. Corollary hardly be expected to be active to come and examine.

THE New York Sun hits the Pope's Encyclical on Heresy, and it said: "The Catholic Church always allowed more latitude than have most of the other churches." The constant fear of