

cognize in them the ramparts of order, and the finger posts to guide all classes in their social relations.

Dr. Cayen has, therefore, done us no favor when he tells the readers of the *Globe* that, however logical certain conclusions of certain arguments may be, such conclusions must not be accepted, because Catholics do not accept them. We protest. Catholics do accept them, and simply claim that the premises must be fairly stated and the conclusion fairly drawn. The former must not be a distortion and make-shift; nor must the latter be a logical "perhaps." Our loyalty as citizens rests upon no such hollow foundation. It stands upon the very rock upon which obedience to all legitimate authority is based. We claim citizenship not as a favor from our neighbors, not on account of the rejection of conclusions to be gathered from "ecclesiastical utterances." We claim it as a birthright; and we are all the better citizens by reason of the voice of our ecclesiastical superiors. The Principal of Knox College owes it to himself as well as to his Catholic neighbors to be more outspoken in the condemnation of an Association so unchristian in its designs and purposes as the P. P. A. He should also be more careful in his presentation of the Catholic side of the case. He should, lastly, re-examine all the old rubbish used by bigotry for generations—he will not find a single stick that is not falling to pieces with dry rot.

Sicily.

The frequently repeated uprisings in Sicily, that nursery of modern Italian revolutions, ought to make those pause and reflect, who hailed with delight the march of Garibaldi upon, and the triumph of Victor Emmanuel over, the States of the Church. Revolution was to end, freedom was at hand, and a united country was to shout for the liberators, while every one was to feast beneath his own vine and fig tree. By a striking coincidence the thunders of revolution are again heard in the island where it first sounded thirty-three years ago. An Italian paper asks "what advantage, moral or material, has the agricultural population of Sicily, or for that matter, of any part of Italy, derived from the change of government since the landing at Marsala—which liberty while benefitting gazetteers and politicians, has rather injured the people at large subjecting them to the tyranny of majorities infinitely worse than personal tyranny became irresponsible."

If we search for the cause of these outbreaks the most active is the fatal policy of hostility to France. France is for many reasons the natural trader with Italy. When this trade fell off, through friendship towards Germany, agricultural industries dropped very seriously. Another cause was local fraud. The public consciousness of Sicily is under the fixed conviction that communal administrator stands for intriguer and the registers of taxes are a series of extortions. Taxes which are levied on articles of primary necessity are exceedingly burdensome on the poor. This is the case. There are villages or communes where the

duty on flour amounts to ten centimes the kilogramme or two cents on every two pounds while the money thus received is spent on public works of luxury for the benefit of a few contractors. This is aggravated by the heartless manner in which the tax-gatherers levy their rates, selling even the very clothing and bedding of the peasants as well as their houses. These grievances are rendered more severe by the lowering of wages and the diminution of employment in consequence of the slackness of trade. Three fourths of the taxes go to the State Treasury, and the remainder to local purposes. Any great diminution in the payment therefore would cause a serious deficiency in an already empty treasury.

A tumult was caused at Monreale, a suburb of Palermo, by the dismissal of the Syndic who called upon his brother syndics to protest against the army, calling it the executioner of the people. He proposed in the Town Council the remission of rents and other dues. In spite of the presence of the troops all taxes of entry or market fees were suspended for several days and provisions sold at greatly reduced prices. This example was soon followed by other communes, and has since spread to the mainland. To overcome all these mobs Signor Crispi was obliged to send large numbers of additional soldiers, and make provision in his Budget for the expenses of these exceptional measures. Sicilian deputies in the Italian Chamber are about to propose two Bills—one for transferring to the *Fasci* all ecclesiastical property not yet disposed of, the other for the expropriation of the mines for the benefit of those hitherto employed in them. Thus are the Socialists following in the footsteps of those who a generation past plundered the Church. It is their turn now.

Germany and the Jesuits.

The *Evangelical Churchman* published in its issue of the 4th instant, a most bitter, bigoted and untruthful leader under the above heading. The *Churchman* must know that the Jesuits are an order of priests, who have taken vows to walk in the footsteps of Jesus, and to practise the peculiar virtues which He counseled to the most devout and self-sacrificing of His disciples.

The Jesuits live in Colleges or monasteries, away from the turbulence and seductions of worldly pomp and pleasure. They rise to pray and begin work at 4 a.m. They do not lose one moment of time in the performance of the work assigned to them; they are never seen at public gatherings, political, social or convivial.

They have been the pioneers and apostles of Christianity in Canada, the United States, and every other region where the Gospel was not known or heard of. In this Province of Ontario they were spreading Gospel light among the dusky aborigines, and laying down their lives in testimony of Heaven's Saving Faith, before the Evangelists, Baptists or Methodists were known or heard of.

The *Evangelical Churchman* says: "The Jesuits have such strong organizations in the Dominion that it becomes the duty of every loyal Cana-

dian to watch the movements of the Order, and to use every effort to thwart its plans, when they are directed against Protestantism on the one hand, and the well-being of the country on the other."

Of a verity, the *Evangelical Churchman* must be raving, or must be steeped in ignorance of the fact it parades before its all too credulous readers.

Where is the organization or stronghold of Jesuitism in the Dominion? Does the *Churchman* pretend to know aught of what it would insinuate? The facts are that the Jesuits conduct one College and one Church in Montreal, and one college in Winnipeg, with a few scattered missions along the coasts of Labrador, where Sir John Macdonald said the Jesuits went up to parish, with the starving natives and shipwrecked fishermen. They have also the parish of Guelph, where they built a magnificent church, and where Protestants as well as Catholics gather in crowds every Sunday evening to hear the eloquent Father Kenny, son of the late Senator Kenny of Sir John Macdonald's first Dominion Cabinet.

It would be well for the Evangelicals and all the other loyal Canadians to watch the movements and listen to Scriptural admonitions of Rev. Father Kenny and of the learned Jesuit Fathers who preach in Montreal at the Jesu. They would very soon be convinced that the Jesuits trouble their heads very little about Protestants as such, except in so far as teaching them the true way to heaven by doctrine and exemplary lives and conduct. They could also find out that the well-being of the country might be safely trusted in the hands of such Jesuits as Father Kenny of Guelph, Father Jones of Montreal, Father Drummond (son of the late Judge Drummond), just now President of the Catholic University at Winnipeg.

The Jesuit Fathers may well afford to look down with contempt (if their piety admit such feelings) on the pretensions which such parvenue loyalists and purists as the Evangelicals put forward.

The *Evangelical Churchman* quotes Bismarck's famous piece of braggadocio: "We shall not buy peace with Canova medals; such are not minted in Germany." But these words were antecedent to his fall. Bismarck has had since then to eat his own words, and "go to Canossa," to save the Empire from infidels and socialists. In the powerful influence of Rome alone could Bismarck or Kaiser Wilhelm find salvation for the newly formed Teutonic empire.

The *Churchman* before pronouncing its dogmatic utterances on European questions of political import, should make itself acquainted with the national characteristics and bearings of the races struggling for power and pre-eminence. It says: "The Jesuits secured in Rhenish Hesse and Prussia vast power. The power gained was used as a political engine, and the object in view was the dismemberment of the Empire. France was looked upon as the protector, Germany as the opponent, of Romanism."

All this information is news for the historian, or the reader of public

events. Bismarck, who essayed in vain to establish a national church—and he its spiritual director or lay pope—first attacked the Jesuits, whom he considered the vanguard of Catholicity, and not by any means because of any suspicion that they contemplated the dismemberment of the Empire. So serious a charge against a pious and learned body of Catholic clergymen could originate only in the brain of a fanatic ignorant of facts and catering for dupes.

The whole world knows that the Franco which banishes God's name from the text-books in public schools, which drove the Jesuits and other teaching orders from the country, and which now compels young clergymen to carry knapsack and pass through the horrors of barnack life, cannot be reckoned as "the protector of Romanism" any more than Germany. In the latter country a majority of the Reichstag, a few weeks ago, carried a motion for the re-admission of the Jesuits to the colleges and monasteries from which they had been exiled by the Falk laws.

The *Churchman* rejoices over the banishment in 1872 of all Religious Orders from the Prussian States. In this jubilation over Satan's triumph the *Churchman* is joined by the Socialists, the Aarolists, and Infidels generally. Will it unite with them now in a howl of satanic execration when these same religious orders are brought back in triumph from exile and restored to their churches and people?

Irish Home Rule Fund.

It is most gratifying to find that the appeal of the Hon. Edward Blake is meeting with a generous response from those who never failed to answer the call for Ireland. The following is the list so far:

Balance on hand (old subscriptions) including interest to 30th November, 1893.	
Hon. Frank Smith	148 44
Hugh Ryan	1,000 00
G. W. Kiely	1,000 00
Rev. Father Ryan	100 00
W. & O. Dineen	50 00
W. T. Kiely	100 00
Messrs. T. Long & Bro.	500 00
Congrave & Co.	50 00
Edward Murphy	25 00
Hon. Edward Blake	1,000 00

Total.....\$4,973 44

We are glad to see that Ottawa is also moving. An enthusiastic meeting of prominent citizens was held on the 17th inst. to prepare for Mr. Blake, who lectures in Ottawa this evening. At the close a subscription list was opened, when three hundred and seventy-seven dollars were raised.

In opening the German Diet the Emperor has not been as sensational as usual. This may be accounted for by the fact that he had no foreign policy to discuss, and had two deficits to announce and a widespread agricultural distress to consider. To remedy the deficits he proposes to borrow; and for the agricultural distress he suggests a committee—both so original and imperial in their character that the speech was received in silence.

The despatches on Monday contained the oft repeated rumour that the Pope is about to leave Rome. It is further stated that a secret understanding exists between the Holy See and Spain, by which the Government of that country has agreed to afford a refuge to the Holy Father in case of need.