CATHOLIC CHRONICLE

Again has the Holy Father issued an Allocution, address, the crowning point Again has the Holy Father issued an Allooution, an address, the crowning point of the great and glorious Jubilee, which has now reached its magnificent and triumphant close. The 3rd of June has come and gone, but it has illuminated the pages of the history of the Catholics Church in undying brilliance, and has shedd he first the dazzling radiance to the uttermest corners of the earth of his dazzling radiance to the uttermest corners of the reaching the Allocution of the Holy Father through the Allocution of the 12th of March, in which His Holiness announced the near approach of the inflicth anniversary of his consecration to the episcopacy—in which he implored the children of the Church to in which he implored the children of the Church to aid him by their prayers and by their faith-has been responded to in a manner that has touched the very innermost heart's core of the Supreme Pontiff. Never did an appeal meet with a more prompt, a more loving, or a more earnest response. All the nations of the earth yied one with the other in manifestations of love and reverence, and the munificent offerings which the devout pilgrims laid at the feet of the Holy Father bear witness to the practical sympathy which binds the faithful to the Chair of Peter. There is no occasion to go over the wondrous story of the pilgrimage—a pilgrimage unparalleled in the history of the world to detail the journeyings, from North, South, East, and West, of peoples speaking divers and strange tongues, of peoples differing in thought, habit and occupation, but all bound fogether in the one, throb of devoted love to the Vicar of Jesus Christ upon earth. There, beneath the dome of St. Peters, there, in the presence of that brave old man, the devoted children of the true faith pledged themselves and those who sent them forth, to protect and uphold the supremacy of the Holy See. This marvellous narrative is now familiar in our mouths as household words, and will be repeated to our children, and our children's children, as the most remarkable event in the history of the Papacy.

THE ALEOCUTION OF THE HOLY

But the significance of the pilgrimage must be borne in mind, and the appeal of the Holy Father for aid against the sacrilegious audacity of Victor Emmanuel must not remain unattended to. The present crisis is fraught with the deepest importance to the Catholic Church. One great Catholic power stands forth in response to that appeal, and boldly proclaims itself as champion of the Holy See. France's Catholic to the heart's core, but the fiery and misguiding eloquence of such godless men as Gambetta may tend to ostracise the preachings of the Church. It is for the other Catholic powers to awake from the fatal torpor which would seem to have settled upon them, and to come to the rescue of the Supreme Head of the Church. Let Austria arise in the plenitude of her strength, and the House of Hapsburg, assert itself. Spain should prove true to her traditions, and revive the imperishable Catholic feeling which has been transmitted to her from a long line of illustrious sovereigns. Italy should be true to herself. and by one supreme effort shake off the sacrilegious yoke which leaves her beneath the heel of the subalpine robber. Our thoughts, energies, hopes, must now turn toward the liberation of the Holy Father. The magnificent upheaval of Catholic feeling consequent upon the Jubilee is but significant of the earnestness of purpose of the faithful. The hour has come when, laying aside all other enterprises, we must act in one solid movement to place Christ's Vicar upon earth in a position as free, and as independent, as that enjoyed by any of his illustrious and holy predecessors

Pius IX., in his grateful address, expresses his grateful acknowledgments to the Catholic faithful for the enthusiastic eagerness in which they entered into the spirit of the Jubilee, and in return offers his pure and saintly prayers for the welfare of those who bore a part in that most magnificent manifestation. He tenderly alludes to " the love which unites the members of the Church to their head," and to the evidence of a unity which so solemnly binds together the Catholic races all over the face of the earth. The Holy Father regards the manifestation as a goodly omen-one that will bear rich fruit in the near future, and that will nerve the children of the Church in their effort to free the Holy City from the foul presence of a god-less usurper. The confidence which shines forth all through this Allocution shall be repaid to the full measure, the hope which permeates it shall not be permitted to be blasted, the brave spirit which breathes through it shall be sustained, and woe, unutterable woe, to the Catholic who at this hour of peril fails to "defend the bridge"! Every true son of the Church shall appear on the musterroll, and when his name is called reply with the pregnant word, "Adsum."—New York Tablet.

THE RECENT TROUBLES IN THE CITY.

(To the Editor of the Gazette.)

Sir.-I venture to assert without fear of contradiction that nine-tenths of the inhabitants of this city, irrespective of national origin or religious belief, are anxious for a restoration of that harmony which prevailed among us a month ago. It has been fortunate that the intense bitterness which has characterized our political discussions has chiefly prevailed among the more educated classes, who do not carry revolvers, and who do not allow their political feelings to get the better of their judgment. There is another cause for congratulation. In the violent party quarrels of thirty or forty years ago citizens of conflicting religious opinions were, as a rule, on opposite sides in politics, and this naturally led to increased bitterness of feeling. At the present time the citizens of Montreal are politically divided without reference to their religious belief, and it may, therefore, be reasonably expected that it will be more easy to allay the feud with which the city has been suddenly visited. I believe that I am correct in asserting that, as regards the Roman Catholic element in our population, considerable numbers both of French Canadian and Irish Catholics are to be found in the ranks of the supporters and opponents of the Government, and that the same remark will apply to all or nearly all of the various Protestant denominations. Surely if I am correct in my statement, all the influential citizens of Montreal should concur in a determination to resist every attempt that may be made to substitute a religious for a political party issue. I fear very much that the discussions which are being carried on in - the public journals and at public meetings are more calculated to intensify than to allay the prevailing bitterness of feeling; and yet, though, I am most anxious to do all in my power to restore harmony, I am far from certain that in trying to do so, I shall have any better success than those whose writings appear to me calculated to increase the riritation which already exists. Of one thing I am clear, which is that no good end will be served by withholding the plain truth through fear of giving mooffence at Alwise physician commences by making a diagnosis of his case before he considers how a oure is to be effected. I have read a great deal of what has been written with reference to the recent unfortunate occurrence cin Montreal, not conly in 23 Canadian but ein foreign newspapers, and I must whacknowledge, that in my judgment, there is a total above of appreciation of the cause that has led to a a calamity; which was ion tits occurrence, almost uni-wersally ideplored dy the ocitizens of Montreal Though most anxious to avoid anything approaching to controversial discussion, I can hardly explain satisfactorily my own view of the case without referring to that taken by others. In the late

article in the French column of the Montreal

1777 Witness, entitled "La Question Brulante," it is stated "We comprehend that it must be disagreeable to the Trish to see perpetuated the memory of the battle of the Boyne in Ireland, where the Dutch William of Orange beat the Roman Catholics." The opinion are under a complete delusion, from which t is most desirable that they should be freed. Irish Roman Catholics would never have resented the celebration of an ordinary victory, but the Battle of the Boyne was the first of a series of vic-tories which led to the complete subjugation of Catholic Irelend to Protestant Great Britain, and the effect of that subjugation was that a Protestant minority, settled chiefly in one of the four Provinces of Ireland, was enabled to rule a Roman Catholic majority in the three other Provinces with a rod of iron during the eighteenth century. The motto of the Protestant minority for years before the Orange Lodges came into existence was "PROTESTANT AECENDENCY," and this was maintained by Penal Laws, every amelioration of which laws was resisted by Orangemen with all the vigor for which they have ever been distinguished. When it is borne in mind that for nearly a century after the Battle of Boyne no Roman Catholic could either be elected or vote for a member of Parliament, that no Roman Catholic could be a lawyer or a solicitor, that no Roman Catholic could keep arms, that his children could not be educated, and that his clergy were proscribed, that no Roman Catholic could own a horse worth over £5, when it is further borne in mind that every amelioration of these penal laws was gradually extorted from the Protestant minority, which was alone represented in the Irish Parliament, by the influence of English statesmen, who, differing upon other questions, were nearly all favorable to the gradual repeal of the penal statues; when I say all this is considered, it is not difficult to understand the hatred that is felt by Irish Catholics to an institution whose distinguishing principle is "Protestant ascendency," and whose members habitually proclaim their adherence to this principle by their dags and party tunes — "Protestant Boys" and "Croppies lie down." It is very far from my intention to enter upon any discussion as to the best mode of governing Ireland. I am aware that the penal laws were defeated by men of great ability, such as Fitzgibbon, Yelverton and Wolfe on the ground that the Catholics would never be satisfied without supremacy, and that every concession only strengthened them in making new demands. The policy of such men was to coerce the Catholics into changing their religion, and it is rather singular that in the very height of the conflict there should have been presented an instance of what they anticipated as the result of their policy. The most zealous and anti-Popery member of the Irish House of Commons in 1790 was Dr. Duigenan, who is thus described by the Protestant historian Froude: -" Sprung from the old stock of the O'Dewgenans, born in a mud cabin, Catholic of the Catholics,

Irish of the Irish. Educated at a hedge school

(Catholics had no others) and designed for the

Priesthood, young Duigenan had caught the eye of

a Protestant clergyman, who introuduced him into a grammer school. Thence having changed his

religion and modified his name, he found his way

to a fellowship at Trinity College, and thence to

distinction at the Bar and to Parliament." Now,

whatever may be the opinion entertained as to the

policy of Dr. Duigenan and those with whom he

acted, it was at all events what deserves to be term-

ed the policy of statesmen. A people who could

not be trusted with power were to be governed

avowedly by the strong arm, and that was the Orange

policy. What were its results? People who were

prohibited by law from having arms, broke into

houses, murdered the occupants, and seized the

arms, and for years things went from bad to worse,

until the breaking out of the rebellion of 1798,

which was suppressed, after frightful attrocities on both sides, in a great degree owing to the vigor of the Orangemen, which it must be admitted has always been displayed on occasions of emergency. After the suppression of the rebellion, there was for a number of years "Protestant ascendency;" in full power; but England crippled Orange influence by the Union, which brought Irish politics under the supervision of a House of Commons free from the prejudices of men like Dr. Duigenan. "Catholic Emancipation," or the admission of Roman Catholics to seats in Parliament became one of the prominent political questions of the day, and during many years Orangemen on one side and Roman Catholics on the other fought the battle with a bitterness that can better be imagined than described. In 1828 the Catholics obtained the victory, but they had no reason to thank those who had fought them to the last with the same determination that they have always exhibited. This battle having been gained, new issues were raised, the most important of which was the disestablishment of the Irish Protestant Church. Again there was a protracted conflict which has only terminated at a very recent period. This Irish quarrel has lasted for centuries, and during the greater portion of the time the "Protestant ascendency" party has been the consistent opponent of every measure which had for its object the placing of all the subjects of the Crown on an equal footing of perfect equality. I have endeavored to state some leading historical facts drawn from Irish history subsequent to the Battle of the Boyne, my object being simply to make it perfectly clear that a party pledged to the principle of "Protestant ascendency" must be detested by every Roman Catholic. I care not whether the policy in itself is wise or unwise according to Protestant opinions; it must be utterly detestable to every Roman Catholic, and inasmuch as every Roman Catholic is perfectly aware of the leading principle of the Orange Society, he regards every member of the Order with that hatred which has ever been entertained by the oppressed people towards their oppressors.

Before leaving this branch of my subject in which I have endeavored to explain the nature of the penal laws which existed during the period of Protestant ascendency, and which were neither adverted to in the sermon of the Rev. Mr. Doudlet nor in the articles in the Witness and National, and with which I find few but Irish Catholics much acquainted, I shall ask permission to give a few extracts from the history of Macaulay and Froude, the latter the unflinching defender of Protestant ascendency. While the former was an enthusiastic admirer of William of Orange.

(From Macaulay's History.)

"With what contempt, with what antipathy, the ruling minority in that country long regarded the subject majority may be best learned from the hateful laws which, within the memory of men still living, disgraced the Irish Statute Book. Those laws were at length annulled, but the spirit which had dictated them survived them, and even at this day sometimes breaks out with excesses pernicious to the commonwealth, and dishonorable to the Protestant religion."

The from had entered into the soul, other memory of past defeats, the habit of daily enduring, insult, and oppression had cowed the spirit of the unhappy nation. There were indeed Irish Roman Catholics of great ability, energy and ambition; but they were to be found

Saint Ildefonso, in the armies of Frederic and in the grand movement towards Rome of the past two Saint Ildefonso in the armies of Frederic and in the armies of Maria Theresa. One exile became a Marshal of France. Another became Prime Minister of Spain. If he had stryed in his native land he would have been regarded as an inferior by all ignorant and worthless Squireens who drank the glorious and immortal memory. In his palace at Madrid he had the pleasure of being assiduously courted by the Ambassador of George the Second and of bidding defiance in high terms to the Ambassador of the past two mouths courted by the Ambassador of George the Second and of bidding defiance in high terms to the Ambassador of the past two mouths confirms the declarations of last March on the grand movement towards Rome of the past two mouths confirms the declarations of last March on the Possibility of ruling the Church efficiently under existing circumstances. He is still hostili potential existing circumstances are still hostili potential existing circumstances. He is still hostili potential existing circumstances. He is still hostili potential existing circumstances are still hostili potential existing circumstances. He is still hostili potential existing circumstances. He is still hostili potential existing circumstances. He is still hostili potential existing circumstances are still hostili potential existing circumstances. He is still hostili potential existing circumstances are still hostili potential existing circumstances. He is still hostili potential existing circumstances are still hostili potential existing circumstances. He is still hostili potential existing circumstances are still hostili bassador of George III. Scattered over all Europe were to be found brave Irish Generals, dexterous Irish diplomatists, Irish Counts, Irish Barons, Irish Knights of Saint Denis and Saint Leopold, of the White Eagle and the Golden Fleece, who if they had remained in the house of bondage could not have been ensigns of marching regiments, or freemen of petty corporations. We have never known and can but faintly con-

ceive the feelings of a nation doomed to see constantly in all its public places the monuments of its "subjugation: Buch monuments veverywhere meet the eye of the Irish Roman Catholics."

One more extract from Macaulay's Essays which is particularly instructive. It has reference to Cromwell's conquest of Ireland :- "The rebellion of the aboriginal race had excited in England a strong religious and national aversion to them; nor is there any reason to believe that the Protector was so far beyond his age as to be free from the prevailing sentiment. He had vanquished them; he knew that they were in his power, and he regarded them as a band of malefactors and idolaters who were, mercifully treated if they were not smitten with the edge of the sword. On those who had resisted he had made war as the Hebrews had made war on the Canaanites. Droheda was as Jericho, and Wexford as Ai. To the remains of the old population the conqueror granted a peace such as that which Israel granted to the Gideonites. He made them hewers of wood and drawers of water. But good or bad, he could not he otherwise than great. Under favorable circumstances Ireland would have found him a most just and beneficial ruler. She found in him a tyrant; not a small, teasing tyrant, such as those who have been so long her curse and her shame, but one of those awful tyrants who at long intervals seem to be sent on earth like avenging angels with some high commission of destruction and renovation. He was no man of half measures, of mean affronts and ungracious concessions. His Protestant ascendency was not an ascendency of ribands and tiddles and statues and processions."

(From Froude's English in Ireland in the Eighteenth Century.)

"But to four-fifths of the Irish peasantry, the change of masters meant only a grinding tyranny, and tyranny more unbearable because inflicted by aliens in blood and creed. . . . The peasant of Tipperary was in the grasp of a dead hand. The will of a master whom he never saw was enforced against him by a law irresistible as destiny. The absentee landlords of Ireland had neither community of interest with the people nor sympathy of They had no fear of provoking their resent race. ment, for they lived beyond their reach. They had no desire for their welfare, for, as individuals, they were ignorant of their existence. They regarded their Irish estates as the sources of their income; their only desire was to extract the most out of them which the soil could be made to yield; and they cared no more for the souls and bodies of those who were in fact committed to their charge than the owners of a West Indian plantation for the herds of slaves whose backs were blistering in the cane fields. . . . A son who had quarrelled with his father could demand a maintenance on A son who had quarrelled declaring himself a Protestant, and there was thus a premium on dishonest conversions and an encouragement to disobedience in children. Protestant informer who could convict a Catholic of concealing his property, could dispossess the owner in his own favor. The disabilities extend-ing to leases, to trades and professions, the temptation to spiritual dishonesty, was carried down among the middlemen, the tenant farmers, the lawyers and the shopkeepers, and the ranks of the Protestants were swelled by gentlemen and men of business, who in forfeiting their self-respect lost with it the sense of right and wrong."

One more extract relative to Lord Camden's refusal to accept the proffered Orange aid to Government in 1798, just before the breaking out of the rebellion: "Had Camden's administration been actuated by the fanatical spirit of Protestant ascendency, which it is usually said to have represented the Viceroy would have caught eagerly at a proposition to accept assistance which would have relieved him of all anxiety for the possible success of the rebellion. He had shrunk from the Orangemen, and he shrank from them still, because he held it inconsistent with the duty of the representative of the Sovereign to raise again the banner of the Boyne, or arm Protestants against Catholics." I desire to state in addition to the foregoing extracts that the Imperial Parliament passed an Act prohibiting party processions, and likewise an address to the Crown praying that His Majesty William IV., "would take such measures as should be effectual for the suppression of secret political associations. This address was unanimously agreed to and two days afterwards the Royal reply echoing the resolution was received. It is further to be noted that a copy of the address and reply was sent to the Duke of Cumberland as Grand Master of the Orange Association, and that the Duke "immediately sent a reply intimating that before the last debate in the Commons he had recommended the dissolution of Orange Societies in Ireland, and that he would immediately proceed to dissolve all such societies elsewhere." The historian (Miss Martineau) from whom I quote the result of the great Parliamentary enquiry into Orangeism in 1836 adds, In a few days the thing was done and Orangeism became a matter of history!"

(CONTINUED UN FIFTH PAGE.)

ROMAN CORRESPONDENCE

(From New York Tablet.)

ROME, July 5, 1877.

That a Consistory was held on the 22nd. ult., at which his Holiness preconcized three new Cardinal Priests, to wit, Kutscher, Archbichop of Vienna Mihalowitz, Archbishop of Zababria; and Parro chia, Archbishop of Bologna; that on the day following, he conferred upon them the Cardinal's cap and ring; that on the subsequent Monday, previous to the second, or supplementary Consistory, he gave the hat of the Cardinalate to their Eminences who had not as yet received it, viz., Ignazio de Nascimento, Patriarch of Lisbon, created December 22, 1873; Paulo Benevides, of Navarete, Patriarch of the Indies; Paya, of Rico, Archbishop of Compostella; Giuseppe Caverot, Archbishop of Lyons—all three created Cardinals March 12th, 1866—to Cardidals Guibert, of Paris, and Dechamps, of Malines. and to the three new dignitaries of the 22d vlt.; that, at the Consistory of June 5th, he made provisions for churches, among which those of Baltimore and Kansas were considered; and that, at the close of the Consistory, he opened the months of the New Cardinals, and empowered them to raise their voices in the Consistories, are new items which the assiduous cable must have transmitted to you ere now, a cold to address on a position of a mount THE ALLOCATION AND A STATE OF STATE OF

What think you of the Allocation? A worthy

everywhere except in Ireland at Versailles and at Those reflections on the "force and significance" of serve, that in the selection of subjects for the new dignities, Pink IX that again peered beyond the Alps. This course though not necessary to assure the faithful that the Church is universal, as well in the selection of her princes, as in her mission to all nations, carries with it a pleasure and a consclation which they are happy to confess. Never, during the reign of any Pope, were there as many foreign members in the Sacred College as at present People who speculate much on futurities, have already began to disburse prognostications as to the influence which will be developed by the foreign element in the next Conclave, It concerns us little, for foreign and native are merely relative terms in the Catholic Chrisch. That the next Pope be an Italian or from beyond the Alps, is the affair of the Paraclete, not ours, For the present we derive edification and ineffable comfort in gazing on the last choice of the Holy Ghost, and contemplating his actions. The the motus in fine velocior is being applied to them pretty generally now, as the life which they worthily represent is supposed to be near dissolution. These Consistories, the innumerable receptions, and the various other acts of the Pontiff of late years prove this. His sympathy with and interest with every particular nation of the glebe are becoming more tender every day.

THE POPE AND FRANCE.

There is no denying the fact, he is looking at France with no small anxlety at present. But that Cardinal Guibert came to Rome for political purposes is positively false. His Eminence, during his interviews with the Holy Father, and with the Cardinal Secretary of State, undoubtedly described the situation of France. But the interviews between the Pope and Cardinal Guibert, which are so accurately reported in the Liberal journals, are inventions. So also are reports touching the recall of the Baron de Baude, French Ambassador at the Vatican, whose absence from Rome was announced as permanent. The Baron, however, has resumed his duties, and paid his official congratulatory visit at the Vatican for the occasion of the Episcopal Jubilee of his Holiness, while Cardinal Guibert had already left Rome on the 26th. Thus, also, the pretended interview between himself and the Ambassador passes to the order of figments.

Prince Ousoussoff, the charge d'affaires of the Russian Government at the Vatican, paid a visit to His Holiness on the 26th, and officially congratulated him on his Episcopal Jubillee. He afterwards visited Cardinal Simeoni, as is usual when complimentary visits are paid to the Pope.

RECEPTIONS.

The general receptions of different Roman associations, religious, literary and scientific, continue. The ecclesiastical, literary and scientific academies of Rome were all assembled in the Hall of the Arracre on the 23d ult. Every academy was represented by its president and by three distinguished members. The enumeration of them will give an idea to the reader of the maternal solicitude of the Church for the propagation of sacred and profane lore. The academies were divided into three classes-sacred, literary, and artistic As representatives of the sacred academies, the principal were, the Theological Academy, the Academy of the Catholic Religion, that of the Union of St. Paul for the solution of cases in moral theology, and that of sacred liturgy. The Arcadians, the Tiberine Academy, and that of the Immaculate Conception represented the literary department. The names of the artistic academies are known the world over. Who has not heard of the Academy of St. Luke, of the Archælogical Academy of Rome, of the Lyncei, and of the Virtuosi of the Pantheon?

The address was read by Cardinal Di Pietro, one of the four Cardinal-Protectors of the Theological Academy. The gist of his discourse established the principle that there is no real science where there is not virtue, and that science is false which has not for its basis religion—a truth inculcated by the pagan philosophers themselves. He thanked his Holiness for having always aided the Academies of Rome, sustained them, encouraged and promoted

The Holy Father made answer that he was well

pleased to see himself surrounded by men distinguished, not in the knowledge which puffeth up, but in that knowledge joined with charity, which giveth edification; hence, the more they increased in knowledge, so should they remember the holy fear of God, which is the beginning of all wisdom, for it teaches us to submit in all things to the will of the Lord. In this audience, Pius IX. appears as another

Leo X., surrounded by the best intellects of the age. In that accorded to the officers connected with the Secretaryship of Briefs, he appeared simply as the indefatigable Pius IX. They were presented by the Prefect, the devout Cardinal Asquini.

THE PAPAL ARMY. Perhaps the most interesting audience of the

season was that of the officers of the Papal army on

the 31st, the Feast of the Commemoration of St. Paul. It was then that they presented him with the magnificent ducal helmet and sword, which were enthusiastically admired in the Vatican Exposition. The helmet is of the ancient form, and s covered with fine red velvet, most elaborately embroidered in gold. It has two side capes, bordered and lined with ermine, which fall down over the shoulders; while behind hang two smaller ones, similar to those of a Bishop's mitre. The culminating point of the helmet is topped with one great pearl. The sword is designed from that worn by Charlemagne. The blade is of Damascus steel, and is about three feet in length. On one side, engraven in gold, is the inscription: "Pio IX. Pont maz et Regi Anno L ab Episeopali Consecratione Exercitus Pontificii duees, superati sed non victi"-(" To Pius IX., Sovereign Pontiff and King, in the fiftieth year from his Episcopal consecration, the officers of the Pontifical army, overcome, but not vanquished.") The obverse side of the blade bears fac similes, likewise in gold engraving, of the military medal of Castelfidardo and the Cross of Mentana. The hilt is cruciform, beautifully carved and adorned with brilliants. The Holy Father had already admired it in the Exposition, and asked, with a sort of meditative significance, "Who will brandish it?" He said now that he was touched with the devotion of that handful of heroes who had offered him their lives. The day reminded him of the imprisonment of St. Peter, and of the bitternesses which the Church suffered in those days from the pagans and barbarians. Counterparts of these exist in modern times, civilized and enlightened though they be, and armies are employed to satisfy the lust of unjust possession and ambition. The officers of the Papal army, and those brave fellows who fought under them, were fortunate, inasmuch as the Pontifical Government did not use force to support tyranny and iniquity. For this they might thank God. These excesses of tyranny and iniquity are being committed now a days by civilized governments, is order to court a passing popularity and to please the impious, something after the fashion of Herod, when he permitted the Baptist to be bepeer of the emanation of March 12th, is it not? headed, Videte quia placeret Judicie. So to-day evil morning.

is done by governments to eatisfy the sects and give importance to false public opinions. These governments are afraid to declare themselves the friends of the Pope, lest they be called clericali. The great evil of actual society is because it has not those strong, redoubtable characters who fear not human respect and confess their own convictions.
With a prayer that they might continue persevering in a free and openly declared faith, he blessed Touried them

THE SEMINARIANS.

Once more has the Roman Society for Catholic interests made up for the perfidy of the backsliding municipality of Rome by presenting at the tomb of the Apostles the usual silver chalice and eight wax torches which formerly constituted the annual gift of the Romans to their fathers in the faith. The chalice bears the following inscription, from the pen of the celebrated epigraphist, Father Antonio Angelini, S.J.:

> Retre et Paule, Romana, Religionis Auctores, ... Immortalem fidei gloriam Ob quam Roma alias inter urbes, Caput extulit · Nobis tuemini, Eamque seri Nepoles Et qui nascentur ab illis Hæreditariam servent.

The human instruments for preserving to coming generations of Romans the faith hereditary from the Apostles Peter and Paul, the Roman Seminarians, I say, were received by the Pope in the hall of the Arrases on the 1st inst. They were presented to his Holiness by the Vicar-General of Rome, Cardinal Monaco La Valletta. After an address from one of the students, another presented a copy of the Syllabus, copied out by himself in exquisite Gothic letters. Another student of the same Seminary did the illumination. The reply of the Holy Father was homoletic, as is usual with him when speaking to students. He called to mind the Gospel of the day previous, which narrated the miraculous multiplication of the loaves: He exhorted his young hearers to multiply examples of good works, and, when the time came, to distribute assiduously to the faithful the "bread of the divine word."

THE LAWYERS.

The efforts of Father Margotti to bring the lawyers of Italy to the feet of his Holiness on the occasion of the Jubilee have been successful, so much so, indeed, that, besides inducing many of them to subscribe to an address of fealty to the See of Peter, and to the actual august Incumbent, their good example has prompted a similar movement from the doctors of Italy. Margotti knows, feels, and accomplishes his mission as a journalist. His latest proposition is, that a monument be erected to our lamented friend, Mgr. Nardi. It has been taken up briskly by the Voce della Verita, and by other Catholic papers, and subscription lists are already in successful circulation.

THE EXPOSITION.

The jury empowered to give judgment on the rticles exhibited at the Vatican Exposition have resolved to award one diploma of honor, five gold medals, nine silver, and fifty-three bronze; making, besides, seventeen honorable mentions. Neither the names of the articles nor those of the donors have been published yet. However, this is sufficient for the nonce to give the lie to several of the liberal papers of Italy, which had proclaimed the Vatican Exposition a fraud, merely intended by the clericals as an excuse for procuring gifts. The only fraud connected with the Vatican Exposition is traceable to the liberals themselves and to their innate desire of helping themselves to the goods of their neighbors, Long years have elapsed since first they began officially, semi-officially and otherwise, to defraud the widows and orphans of Italy by unjust taxation and imposts of every kind, from the customs on the necessities of life, to the latest and most approved system of purse-cutting. Think of a shivering, half-starved, little bootblack being oblined to pay thirteen and a-half per cent. income tax, and then five francs a year for license! But starvling's condition financial standpoint is Crossan, compared with that of a poor priest or beggared monk, who lives on the franc which he receives in charity for his morning Mass. What think you, then, of the civilized government which would filch from that miserable alms thirteen and a-half per cent. I record this much of the nation which pays eighteen million france per annum (the civil list was increased after all) to an obese monster who at best affixes his signature to wicked laws, and for the rest surfeits him-self with Bacchus, Venus and horsestesh. It is a long time since the Government has deprived certain Bishops of Italy of their revenues. That mattered little. The generous hand of their august Father in the Vatican broke bread unto them in secret and they ripened not. But the argus eved Hydra denounced above, has closed its crunching, thirteen and a balf per cent. just upon even that crust. This is a fact. It became such by a recent modification on the law regulating the income-tax. When alms constitute a legal income, when eternal principles shall be reversed, and a man must pay Casar a tribute for the privilege of praying to God, why, then, and then only, thou blatant, soulless, Godless, sciolist of the nineteenth century, come and tell me that an impost upon Masses and upon the alms of Pius IX. to his poor Bishops is lawful.

I purposely abstain from introducing into these communications items from the police reports. Hence was it that I did not mention the assassination of a policeman about a month since, in the doorway of a house in the Piazza Santi Apostoli. He received twenty-six stabs, and twenty-one were mortal, It has been discovered that the murder was committed with a view to the robbery of some Spanish pilgrims who resided in the house, and who were known to be the bearers of a great sum of money for the Pope. On the night and at the hour determined for the robbery, the unfortunate policeman was standing in the doorway-it happened to be that of his own residence, too-quietly enjoying his cigar previous to retiring. He struggled des-

perately before falling.

In connection with this murder I subjoin a few relative statistics. They affect the civilization (?) of italy. During the year 1875 there were committed in Italy, 1,487 homicides; in England and Wales, 409; in Prussia, 556; in Bavaria, 163; in Cis Leithan Austria, 782; in Belgium, 02; in Sweden, 126. In the treinnium of 1873, '74 and '75, there wene but thirteen capital punishments in Italy, while in England and Wales there were thirty-seven. Do you perceive the primacy of Italy in homicides?-

and the partial wherefore? The Baron de Haulleville of Brussels, author of the stapendous work, "De l'avenir des Peuples Cath-oliques," has been nominated by the Holy Father Cameriere di Cappa e Spoda.

As I intimated in my last, Archbishop Wood left Rome on the 21st of June, accompanied by Fathers McConomy and O'Keefe. He was in excellent health

THE RAILEOAD TROUBLE:

The situation on the railways, in, the United States appears still as far off a general resumption of business as ever, though freight is moving on the Baltimore & Ohio and Pennsylvania (east-bound) roads, and the Lake Shore and Michigan, Southern strikers have resolved to return to their posts thise