

THE IRISH IN ROME. THE IRISH AT THE VATICAN.

Rome, Jan. 10 1874.

AMONG the various and numerous deputations who have visited the Holy Father to sympathize with him, and to express their devotion to the Apostolic See, which have been thronging to the Vatican during the last two or three weeks, the Irish residents in Rome demand a special chronicle. On the eve of the Epiphany a numerous and distinguished deputation of the Catholics of Ireland gathered around the throne of the successor of St. Peter. Among those present I may name the illustrious Bishop Conroy, of Ardagh, who read the address; his Grace Archbishop Lynch, of Toronto, Canada; the Very Rev. Father Mullooley, Prior of St. Clement's, accompanied by the Irish Dominican Fathers; the Very Rev. Father Kehoe, Guardian of St. Isidore's Irish Franciscan Convent; Rev. Father J. P. O'Hanlon, late guardian of the same convent, now appointed principal of the Franciscan College, Clonmel, Ireland, with the Fathers and Brothers of St. Isidore's; Very Rev. Father O'Keefe, Prior of the Irish Augustinian College of St. Mary in Posterula; Very Rev. Monsignor Kirby, Rector, and Rev. J. Maher, Vice-Rector, of the Irish College of St. Agatha, with the students from the same college; Dr. Maziere Bra'y, recently received into the Catholic Church; Rev. A. J. O'Reilly, author of "The Martyrs of the Coliseum," and late Missionary Apostolic to the Cape of Good Hope; Rev. Father Doyle, O. S. F., English Confessor at St. Peter's, and a host of others, amongst whom was your Special Correspondent.

About half an hour after midday the Sovereign Pontiff, attended by a number of Cardinals and Prelates, as well as by other members of his Court entered, the Consistorial Hall where the deputation awaited him. A hush of silence passed through the Assembly as they all knelt down before Christ's Vicar upon earth. From the circle which the deputation formed around the Pontifical throne, the Bishop of Ardagh stood forward, and having paid his homage to the Sovereign Pontiff, read a noble and eloquent address.

When the Bishop of Ardagh concluded the reading of the address the Rector of the Irish College, Monsignor Kirby, went forward to the steps of the pontifical throne and presented the Holy Father with the offering of the Irish—20,000 francs—which the Holy Father handed to an attendant prelate. Then the Sovereign Pontiff arose, and throwing back the scarlet cloak in which he was enveloped, stood up in the white habit which he wears, and which gives such a dignity and a venerable appearance to him, and which stood out so picturesquely against the crimson background. His Holiness replied in feeling language dwelling on the fact that Ireland has never forgotten its affection to the Holy See, retaining the faith through ages of persecution.—American Paper.

THE PROGRAMME OF THE RADICALS.

In a late number of the "Quarterly Review," appears an essay ascribed to Lord Salisbury, on "The Programme of the Radicals." The Conservative 'Free-lance' does good work for his party in this essay. Analysing with the forcible sarcasm of which he is a master the Radical demands for "Free Labour," "Free Land," "Free Schools," and a "Free Church," he ably exposes the dangers to which Moderate Liberals are subject by being continually made the too's and catspaws of the Extreme Left. A brilliant passage relates to the unholy alliance being cemented between the Infidel and Dissenting interests:—

"There is one feature in the new programme which is remarkable, as showing the increasing community of purpose that knits together English and Continental Radicals. The agitation for a godless education—'Instruction laïque, gratuite et obligatoire'—does not on the Continent proceed from those who dissent from the dominant religion. The Protestants take little part in it. It is the distinguishing cry of those who are hostile to all religion—those who have had the lamentable courage to banish not only the ministers, but the barest mention of religion, from the grave-side of their friends, and to make this wretched bravado a point of party orthodoxy. So it is coming to be in England. The agitation against denominational education, which was commenced by Dissenters, is gliding gradually into stronger hands. The Birmingham League began by advocating "unsectarian education": which, in its vocabulary, means to say, a religious education in which the English Church shall have no share. But the compromise was soon found to be politically unworkable: and the Dissenters, in the teeth of their whole religious history, allowed themselves to be pledged to the cause of secular education. But, in changing its flag the League is changing its spirit. It appeals to free-thinking, not to Dissenting, sympathies. Its most earnest advocates are prominent writers in the 'Fortnightly Review.' Their arguments are political and philosophical, not religious. Their antipathy to the Church is not based upon her errors in those points wherein Dissenting bodies differ from her; but on her opposition to the free-thinking and subversive tendencies of the 'party of action.' Mr Chamberlain, in the passage we have cited, strives to inflame the working classes against the Church expressly, not upon theological but upon political grounds. The argument that endowments paralyze the spiritual activity of the Church has disappeared; on the contrary, her activity is the one thing to be deprecated now. It is not the endowments of the Church, but the Church itself as a body teaching dogmatic religion, and supporting the cause of social order, that is the object of antipathy to the Liberals of the League.

"This union of the Dissenters and the Infidels is one among the many unnatural alliances which are so potent an instrument for destruction in our day. It is easy to combine on a mere negative. Numbers who have no liking in common can agree upon what they hate; and they seem to think that such a bond of union is sufficient to justify political combination. In such monstrous partnerships there is always an element of treachery. There is always on each side a full intention that at the close of the operation the other side of the alliance shall not keep the chestnuts. The fruits of victory cannot be divided between parties who are diametrically opposed; they must be appropriated wholly for the benefit of one ally or the other. The only

interesting question is, which shall succeed in deceiving his friend? The honest Dissenter does not wish for the success of the Infidel; the Infidel assuredly has no intention of promoting the religious doctrines of the Dissenter. But they combine to assail the Church, which, for different reasons, is in their way; and each party flatters itself that the other has miscalculated, and that the reward of their combined efforts will fall to it. No student of history can have any doubt which of these two calculations will prove correct. In a combined movement against established institutions it is not the Girondins who win.—(Pp. 566, 567)."

Especially Lord Salisbury appeals to the Moderate Liberals who "give money, men, above all, respectability and credit," to Liberalism, to let themselves no longer be deceived by party shibboleths to do a work which nothing but "party superstition" could impose upon them.

"Look abroad upon the kingdoms of Europe, and see what battle it is that is raging amongst them. We may follow there, in lurid intensity, the outline of the strife which more dimly threatens us at home. It is true that the watchwords used are not precisely the same. A more delicate perception of the meaning of words would prevent a Continental audience from accepting the declamatory rubbish which is in vogue upon many English platforms. They cannot imitate our bold treatment of the fascinating adjective "free." They would not understand how compulsory secular education could be advocated under the name of "free school;" they would not designate a measure for restricting the rights of landowners as "free land;" nor would it occur to them to preach as "free labour" provisions for facilitating the breach of contracts, and the coercion of independent labourers into involuntary strikes. But though the words they use are less misleading and more apt, the meaning is the same. Instruction from which religion shall be banished; legislation, which, in some fashion or other, shall bestow upon the artisan a share of the land and of the capital he envies, are the dream of vast multitudes abroad; and they are the chimeras towards which the new agitators would mislead our working classes here. The only difference is, that portions of the Radical programme, which are only a hope to the Radicals of England, are a reality there.—(P. 573)

ULSTER.

THE Cork correspondent of the 'Boston Plot' writes:—Ulster is being swiftly and surely won back to Ireland and to Catholicity. Remember that thirty years ago the Protestants were as two to one in the province—that they were the manufacturers, the farmers, the landed proprietors, the artisans, an insolent and omnipotent caste; while the wretched Catholics, with the rust of centuries in their blood, huddled together in the dirty suburbs, had hovels for churches, hewed wood and drew water for their Protestant masters, were squalid, despised, and insulted, and thought themselves happy if once a year they could avenge their slavery by battering out Orange brains or smashing Protestant drums. Now all that is changed. True, the Scotch colonists still own most of the land; their hard faces are to be seen everywhere, and their dry accents heard. A race of them hold most of the small farms in Down and Armagh, and, to their credit be it said, make the land burst with fruitfulness. In Belfast and the busy manufacturing district all round, most of the capitalists are still Protestants and strangers. But their lessons of thrift and pluck have not been lost on the Catholics. More fruitful than the colonists, the Celts multiply year by year; work brings them to the great towns; they learn how to thrive and make money, to buy farms and start industries like their neighbors. To-day there are Catholic Celts in the magistracy, in the Town Councils, at the head of industries. In numbers they are every year distancing the Orangemen, and will soon, in spite of emigration, leave them far behind. Their constant contact with the canny colonists, it may be admitted freely, has made them hard, practical men. They have, perhaps, more sturdy self-reliance than their brethren of the south or west, and they may thank for it their long fight for life. Donegal, which was never wholly "settled," is to-day as Celtic and Catholic as Galway. In Belfast there are a hundred thousand Catholics. The Tyrone small farmers are most of them Catholic; those of Monaghan and Cavan almost entirely so.

THE OLD BITTER PARTY SPIRIT

Is there still. There can be no mistake about that, for all the talk of enlightenment and improvement. To strike a "Protestant dog" to sing a national song, to cry "Home Rule," is enough to set a district in a blaze. But this is worth noticing—that in countries like Donegal, Monaghan and Cavan, where the Catholics vastly predominate there never here of party distinctions, because the Orange fools are left to hooray at will for King William: all the rows come from places like Lurgin and Portadown, where the Orangemen muster strongest, and where they think they can insult with impunity, or in counties like Down or Derry, where both sides being equally balanced, Orange rage biases up at the thought that they are being out-numbered in their own strongholds. Truth to say I have

NO HOPE FOR THESE ORANGEMEN,

Unless their extinction, which won't take so long after all, for they are a stand-still race while the Catholic population is flowing in over them year by year, and must sooner or later swallow them. They are irrevocably bad—intolerant and dense as savages, with plenty of wit if they had only the chance of being as wicked as ever. Converting them to nationality is about as hopeless as asking them to bless themselves. They will insist that "Home Rule" means "Rome Rule," and wherever they hear the cry, stills it remorselessly if they are able. The Catholics, at least the worst part of them, have their intense prejudices, too; but, on the whole, our people would be only too glad to blend "Orange and Green," if it were possible. It is not possible—not till the rag-and-bone-trade of King William's friends are swallowed up, or die out, or bury themselves under public contempt, and till decent Protestants can come to the front, as elsewhere in Ireland, and be Irishmen. Meanwhile Nationality has only to leave them severely alone.