

THE ANNIVERSARY OF PORTA PIA IN ROME.

FIVE years have passed since the breach of Porta Pia and the dethronement of as beneficent a monarch as ever ruled over a people. The deposition of Pius IX. was not effected by honorable adversaries after the rules of recognised warfare. Victor Emmanuel was on terms of profound peace with his victim. He had even contracted and pledged himself to preserve intact the Pope's dominions. With fervent protestations of affection and filial regard, without the shadow of a plea to urge against his peaceful neighbour, without even a declaration of war, he launched a powerful army against the tiny band which kept guard within Rome, and seized by means of overwhelming masses of soldiery the territory and capital of an almost unresisting and altogether unoffending sovereign. And now that a lustrum has passed and gone away since that act of unparalleled perfidy and injustice was accomplished how stands it with Rome, and with its new King? Rome is indeed the capital of Italy, but a capital only in name and by virtue of military occupation. Withdraw the Italian troops and Rome will revert without effort to its former ruler. The aged Pontiff, prisoner as he is within his palace, is still the monarch over the hearts of all within his former city who are eminent for virtue and for rank. The ancient nobles renew year by year their acts of respectful homage to their dethroned King. In vain does Victor Emmanuel offer to them the allurements of the Quirinal. In vain are posts of profit and honor laid before them for acceptance. The lesser citizens, borne down with heavy imposts, look back with regret to the happy days when their possessions were their own, and when no man was driven to suicide from want of bread to support life. Rome is indeed changed, and is no longer the Rome of five years ago. Crime and moral infamy have done their work. The face of the beneficent Pontiff is no longer seen in the streets. The majestic Papal functions have ceased in the Basilicas. The tombs of the Apostles are no longer visited by crowds of citizens from every quarter of the universe, met together to gaze with awe and reverence upon celebrations embodying all that is historic, beautiful, sublime, and ineffable in the divine religion of Christ. Rome in olden time was famous for observance of sacred days, for the splendour and richness of church ceremonies, and for the reverence paid outwardly by every one to the mysteries of the Faith. But the intruders who now govern Rome have dissolved the vows which united men to God, impoverished the holy shrines, driven out the once happy inmates of cloistered homes, and broken up the communities of men and women whose lives have been dedicated to charity and prayer. Barbarian conquerors often spared the sanctuaries of religion, and refrained from despoiling the unarmed friar and the defenceless nun. But the Christian spoliators of to-day are remorseless, and spare nothing that is holy, and scruple not to enter and to plunder the most sacred asylums wherein their suffering and weak fellow-Christians have sought repose and safety from the world. The pilgrims who now proceed to Rome to visit the tombs of the Apostles may not stop in the streets before the temples to recite a prayer to God, nor can they perform the stations of the Cross on the arena which was once drenched with the blood of martyrs. The stations have been removed from the Coliseum to facilitate excavations which have only resulted in the propagation of malaria. The priceless treasures of books and manuscripts so lovingly gathered and preserved by the religious have been rudely taken from the convents and monasteries and roughly collected into heaps to be dispersed or sold, as caprice or greed may dictate. And to compensate for all this, a corrupt and debasing literature has been introduced and fostered. Insidious and blasphemous journals daily poison the youth and enervate the manhood of the kingdom. Indecent and irreligious spectacles and exhibitions are permitted, although the processions of the Sacred Host are inhibited. And vice flaunts herself in the streets, while the ministers of God are mocked and insulted. As if to render permanent the degradation of the people, the ministers of religion are forced to close the schools wherein the young were taught to worship God. Those who are educated in seminaries, colleges, or schools under management of Catholic clergymen are excluded from competition for offices and employment in public departments. Secular schools are established in which the masters and mistresses may profess any or no religion, and may practise any kind of morality they choose. The Catholic schools are doomed to destruction, and in the metropolis of Christianity Christian teaching is put under a ban. Not content with waging war against the Religious Orders, and despoiling the monks and nuns, and prohibiting religious education, the new masters of Rome are about to plunder the poor, by compelling the benevolent and charitable institutions to convert their real property into the paper money of the Government. Such are the results of the breach of Porta Pia. And it must be asked were these the results of the free and liberal policy promised in the face of Europe by Victor Emmanuel when he tried to palliate his violation of treaties and his pledged word? He then declared vehemently that his purpose was to secure the welfare of the Church and maintain the dignity of the Head of Christianity. He pretended to give freedom, and to emancipate religion from the trammels of political exigencies. But he has enslaved the Church, imprisoned the Vicar of Christ, and freedom in Italy is a mockery, a delusion, and a snare. There is no freedom in the peninsula. Men are arrested on frivolous grounds, manacled and incarcerated for months, and then dismissed from goal for lack of evidence to place them on trial. The prisons are crowded with eighty-five thousand inmates, one half of whom could not be properly accommodated in the rooms at present available for criminals. Rome is indeed altered since the 20th September, 1870. The Pontiff is morally a prisoner, the clergy are trampled upon, the rites of religion are turned into ridicule, and parodied in theatres; the religious communities are dispersed, the sacred inheritances, the gifts of Constantine and Charlemagne, the funds for religion and Christian benevolence, have become the prey of auction-bidders. Some of the churches are deserted, some have been shut up, and some have been turned to profane uses. The guardians of the churches, who dwell near them in convents, have been removed. What remains, save a population debased, and a youth demoralized? Has not Rome received a hundred

and forty-two houses licensed for impurity, in exchange for one hundred and twenty convents suppressed? We must forbear to pursue further the contrast between Rome under Pius IX. and the Rome of Victor Emmanuel. But if the breach of Porta Pia is commemorated by Romans and Catholics it is as an anniversary of shame, a day to be observed with tears and lamentations, with regret for the blessings which have passed away, and sorrow for the evils which are present.—'Tablet.'

GARCIA MORENO.

Our readers are already conversant with the melancholy story of the good and great President of the Republic of Ecuador, Garcia Moreno, so foully murdered at his capital, Quito, a few months since. The 'Times' correspondent at Paris now informs his readers that he has reliable information that Moreno was assassinated by members of a secret society, which has branches all over South America, and even in Europe. Lots were drawn to select who should do the deed of blood in the Presidential Palace at Quito. One of the murderer's accomplices was a military officer. He was caught after the assassination, and told by the President of the court-martial before whom he was tried that his life would be spared if he would give the names of his associates. "My life," was the reply, "would be worthless, for if you spared me my comrades would not. I would rather be shot than poinarded." The story is another evidence of the wide extent of the Cosmopolitan Revolution, of its extraordinary power over those it has drawn into its meshes, and of its determination to stop short at no crime to attain its ends. Garcia Moreno, whose "crime" was his devout Catholicity, has shared the fate of the Duke de Berri, Count Rossi, Archbishop Darboy, and the host of eminent men who, within the present century, have perished by the dagger or the bullet of the Red. A nobler victim and a fouler deed has seldom been chronicled.—'Weekly Freeman.'

President Moreno's last message, not yet delivered at the moment of his assassination, was found in his pocket after this lamentable event. The New York 'Freeman's Journal' has had it translated from the Spanish. It is a noble document, which furnishes in itself the best answer to the calumniators of the dead hero, "the bravest man in South America" and one of the most loyal sons of Holy Church. Providence, which permitted his martyrdom, did not fail publicly to justify his course, not only by this memorable paper but by the testimony of all his associates in the government of his country and by the universal grief of his fellow-countrymen. The prosperity of Ecuador under his prudent administration has been marked and abundant. The public debts have been largely decreased, while at the same time taxes have been lowered and many of them entirely rescinded. Out of a population of nearly a million, but fifty criminals deserve incarceration in the public penitentiary, and it stood almost empty. Churches were repaired and built, railroads, highways [and bridges added to the State's internal wealth, and, as if by way of fitting rebuke to the insolence of Senor Flores, in hinting that under a more judicious executive more schools would be provided, President Moreno informs his cabinet that during the last year the number of primary schools had been increased by ninety-three, and some ten thousand pupils added to those already under instruction. During his administration the number had risen from between thirteen and fourteen thousand to above thirty thousand, and three-fourths of these pupils were boys. President Moreno was already intent on devising means for the proper teaching of girls, the difficulty arising from the lack of teachers—a lack which Germany and Switzerland have put it in the power of governments less idiotic, to supply.—'Catholic Review.'

WAIFS AND STRAYS.

To go to church and bend your knees in prayer without doing so in spirit is a Pharisaical righteousness which seems to have some exactitude, but which draws from Jesus Christ this just reproach:—"This people honoreth Me with their lips, but their heart is far from me." It is a false righteousness.—*Boswell.*

Among the satisfactory results of the travels in South America of Pius IX., we may safely reckon the vindication of the memory of Christopher Columbus, a man hitherto so entirely misrepresented and uncomprehended by Protestant historians. The history written under the auspices of his Holiness, by Count Roselly de Lorgues, publishes the heroic virtue and religious motives of this immortal discoverer, who has been treated as an adventurer, showing that he was even more of a good Christian than a great navigator.

A boy of five years was "playing railroad" with his sister of three and a half. Drawing her upon a foot-stool, he imagined himself both engine and conductor. After imitating the puffing noise of the steam, he stopped and called out, "New York," and in a moment after, "Paterson," and then "Philadelphia." His knowledge of towns was now exhausted, and the next place he cried "Heaven." His little sister said eagerly, "Top, I dess I'll det out here."

Here is a true story of a certain earl now living, who is a miser, and hoards bank-notes. Being at his banker's one day, he happened to take out his pocket-book, in which was a ten thousand pound Bank of England note. "Why, my lord," said the astonished banker, "are you aware that there are only two other such notes in circulation?" "I ought to be," was the quiet reply, "for I have got them both framed and glazed at home."

A LEGACY TO THE POPE.—The 'Famulus,' no great authority, states that the late Emperor Ferdinand of Austria has left the Pope a legacy of 10,000,000 florins, which has already been paid at the Vatican. The Emperor has bequeathed also to the Pope all the ornaments and sacred vessels of his chapel, and most valuable crystals and rare china vessels.