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THE ITALIAN OCCUPATION OF THE CITY OF ROME,
AND ITS SIGNIFICANCE FOR THE CATHOLICS IN THEIR VARIOUS
NATIONALITIES.

*La Caduta di Roma per le Armi Italiane considerata nelle sue cagioni
e nei suoi effetti da C. M. Curci, S. J. Firenze: L. Manuelli,
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ST. PAUL says: *As the body is a unity and has many members, and as the fact that the members of the body are many, does not prevent the body being a unity, so likewise is Christ* (1. Cor. xii. 12). If it had been the design of God to make an entirely new creation for the Christian redemption, that should come into the world totally severed and disjoined from all that existed previously, and so absorb everything into itself, the second Adam would have been brought into the world clothed with a body totally void of all connection with anything that then existed in the world. But this every one knows not to have been the case. Christ took His human body from the existing world. His Mother was a maiden of the nationality of Israel, of the tribe of Juda, and of the house and lineage of David, and His birth took place by the disposition of Divine Providence in such a way that immediately after His seeing the light His name was entered as a subject on the census roll of the great Roman empire. In this respect the second Adam perfectly conforms Himself in His entry into the world to the example of the first Adam, whose body by the same analogy was fashioned by the hand of God, "*de limo terræ*" (from the moist earth) which,

after receiving the breath of life, became the living soul, man, and obtained the name of Adam (Gen. ii.)

As Christ, then, is the beginning of the renovated order of the human creation, which through Him receives the heavenly gifts by which it becomes regenerated, so Christ in return does not fail fully and in all respects, one only excepted, to identify Himself with the world that existed before His incarnation. Hence it is that He stands before all the generations of Adam's family as—

- I. *The second Adam*, a very and true man, born of woman.
- II. *The Son of the Virgin Mary*—in fulfilment of the promise that a virgin should conceive and bear a son.
- III. *The Son of David and the King of the Jews*—in fulfilment of the promise made to David.
- IV. *The seed promised to Abraham*—in whom all the nations of the earth should be blest.
- V. *A subject of the great Roman empire*—that is, connected with the nations of the world, whom He has come to redeem, by submitting Himself equally with them to the jurisdiction of the great empire over the nations that had been acquired by the ancient city of Rome.

He has proved Himself to be the second Adam by his sympathies for all the sufferings of the children of the first Adam which were brought under His observation.

He proved Himself to be the son of the Virgin Mary by His acknowledgment of her on the cross as His Mother; to be the son of David by His granting the prayer of the blind man who appealed to Him as the son of David; to be the King of the Jews by accepting the title to this effect over His head on the cross. He acknowledged His being a son of Abraham by the rite of circumcision; his subjection to the Mosaic law by His presentation in the temple; and lastly, He has acknowledged His character as a subject of the Roman empire before all the world by submitting to the sentence of death passed upon Him in the Roman court of Pontius Pilate. In a word, sin excepted, He would be a perfect part and portion of the world which He came to redeem.

Thus the Christ who is the author of our redemption comes into our world in every respect perfectly associated with it; and, as it is all-important to observe, not merely perfectly associated with that which existed at the time of His coming, but likewise with the past, with all that had previously existed. As the second Adam, he owns Himself associated with the whole world that began from the first Adam; as the son of Abraham, with the whole people descended from Abraham; as the son of David with the family of David and

its fortunes; as a Roman subject with the city of Rome and all the nations subject to Rome. And the practical consequence of all this is, that, when we become members of His body as Christians, in Him and together with Him we become equally associated with all with which He condescended to associate Himself by coming into our world as man.

Hence follow a series of consequences attended with no slight practical results. If, through being a Christian, I am associated with the world descended from Adam, then it becomes me as a Christian, as far as circumstances permit, to acquire a correct historical knowledge of what has befallen the world descended from Adam. As a Christian my business is not with piety only, but also with knowledge. I need consequently, as a Christian, to acquire a fair and competent knowledge of the general history of the world, and how it has fared with people descended from the first forefathers of the human race. Next, I need a more special knowledge of the people descended from Abraham, and after this a more special knowledge still of the fortunes of the royal house of David; and lastly, I need a knowledge of the city of Rome and her empire over the nations. All this strictly follows from my being a Christian. It may be quite true that my lot in life may be to have to work so hard for a livelihood that, as the first law of the creation is to sustain and preserve the life that has been given, I may have extremely limited opportunities of acquiring the knowledge that it becomes me to acquire as a Christian. In such a case, of course, I must be satisfied to do the best that I can with such aids and helps that I can readily lay my hands upon.

But a considerable proportion of the Christian people are able to devote either the whole of their life previous to their legal majority of twenty-one, or at least a notable portion of it to the acquirement of knowledge in their various schools of learning; and all these schools have to be furnished with adequately skilled professors and masters in all the various branches and departments of knowledge, which the pupils frequenting them require for their future career, whatever this may be. The body of knowledge thus taught on the one hand and acquired on the other is of two kinds: First, the general knowledge above described, which it is becoming that every Christian should acquire, for the sole reason that he or she is a Christian, and which such Christian, granted the condition (which is a personal privilege and a special favor of Divine Providence) of being in easy or affluent circumstances, is therefore bound, with all reasonable care and diligence, to set to work to acquire; and secondly, the special knowledge and training proper to the particular calling or profession of which the person concerned may have made a legitimate choice.

The first kind, or the general knowledge, to the acquirement of which all who have the requisite conditions of leisure and means are bound in decency as being Christians, forms the indispensable substructure on which those who are intended for their several careers in the various liberal professions proper to civilized social life are supposed to build their superstructure of special professional or scientific knowledge. Those again who are born to the simple enjoyment of great rank, wealth, and social position, are undoubtedly to be held bound in Christian decency to extend and perfect their acquirement of this body of general knowledge. Hence it is from the higher Christian academies and universities, where such studies can be carried to maturity and perfection, that the great and eminent Christian statesmen, magistrates, and public men may be expected to come forth, to the great social advancement and good of the commonwealth.

Now, in the body of general knowledge above described, the "Roman empire" stands forward as the object of the very greatest prominence. And here a question arises for which, although at times there has raged no little contention about it, and it has afforded no slight matter for fierce combat on both sides, what has been said above furnishes the key to apply a satisfactory solution. On the one side it has been contended we are Christians and not Pagans! What are we Christians doing, laboring with such extraordinary care to form the susceptible minds of our youth on the corrupt and degraded models of the Pagan world? To what purpose has the Christian redemption come to us, with its heavenly renovation of mind and heart, if all that we Christians can do is to go back to the beggarly elements of a lost and superseded state of society, and to exalt the old Roman mind, while we cover up and hide out of sight the glories of the redeemed world. On the other hand it is urged that Christ declared that, by His being lifted up on the cross, He would draw all things to Himself; and, in token of the accomplishment of His words, His title, "King of the Jews," was written in "Latin," "Greek," and "Hebrew," over His head on the cross; that is, in three choice languages of the world, outside of which there existed nothing but error, ignorance, and barbarism. The solution to the question thus debated, which we gain by what has been just said is clear, and such as should easily carry conviction to both parties in the dispute. We are undoubtedly as Christians connected through Christ with the old Roman empire, for the one reason, if others were wanting, that He has elected to be Himself connected with it by being entered on its census roll, and by accepting a sentence of one of its law courts as the mode of offering the sacrifice of Himself for the redemption of the whole human race. Christ, as we know from the Apostles' Creed,

has chosen the Roman empire to be the power by whose public sentence He would lay down His life; and he has further chosen to exhibit His power in weakness by subsequently taking to Himself the chief city of the empire, to whose law courts he paid the respect of accepting their sentence of death, to become the chief seat of government to the end of the world for his mystical body the Church. As long as Rome, the chief seat of the government of the Church, is the same Rome which was the central seat of the old empire's government of the nations, here is the link of a standing chain by which as Christians we continue to be bound up with the old empire. But our connection with it comes to us through Christ, and, if we are connected with it, we are so connected only as Christians. We are not to be, like the rest of the world, blind admirers of Old Rome, but being made free by a truth higher than anything known to Old Rome, whatever there is to be found in Old Rome that is grand and noble, this becomes part of the spoil of which the One stronger than the strong man armed has despoiled him, and which He has given and distributed to His own people.

It is for the unbelievers of the world, the men without God, and to whom the future is a hopeless, undiscernible blank, blindly to admire the old Roman empire. For us Christians there is, doubtless, much to be learned from its history and through its literature; but the principle that we must bring to its study is always to bear in mind that we have to approach it as Christians—that, if there is very much to be learned from it, this must always be on the condition of that which we learn being subject to correction from higher Christian truth. One extreme most commonly leads to another; and the large and lamentable degree of failure on the part of the one school in respect of duly remembering that the history of Old Rome, and its treasures of classic literature, both Latin and Greek, are to be used and read subject to the correction of Christian truth and morality, is no doubt the chief if not almost the only cause of the partial cry that has been raised for the banishment of the Classics from the Catholic education of youth.

That their banishment, however, from Catholic education is a simple impossibility must be a matter of the plainest evidence; but on the other hand their subjection to Christian truth is not the less a sacred duty; and events have now come to pass which we must contend go a very great way to impose upon the consciences of the teachers in Catholic schools, more than ever, the duty of taking the necessary pains to establish firmly and clearly the true connection of the old empire with the Catholic Church in the minds of their pupils. This, in other words, is to make sure that every Catholic pupil receiving a liberal education is brought to understand how it comes to pass that the Roman prefect, Pontius Pilate, has a

place in the Apostles' Creed, and why Jesus Christ condescended to come into the world as a subject of the former Roman empire, and why, from having been the first few days after His birth enrolled on the register of the subjects of the empire, and having subjected Himself to the death of a public malefactor from one of its Provincial tribunals, He has since vindicated His power over the earth, by appropriating to the purposes of His Church the city which was the seat of the very empire that passed the sentence of death upon Him.

Many reasons exist which may be given to show cause why the Divine plan of human redemption should have predetermined to fix upon the city of Rome as the permanent home and seat of the supreme government of the Church; one of these is sufficient for our present purpose. Christ had said to His Apostles previous to His last commission given to them to go into all lands to teach His religion, "All power is given to Me in heaven and on *earth*." The infidels of the earth, to whom the Christian doctrines appear to be the merest useless pious phantasies of the weak-minded and the devotees, laugh in their sleeves very complacently at the claim that the Christians make of the supreme power of the founder of their religion; they can very well afford to make the Christ of the Christians welcome to His power in heaven. In this they are quite consistent, as it is no concern of theirs one way or the other who may or may not have supreme power there. What they understand perfectly, however, to concern them, is the claim that He has likewise supreme power over the earth. Here the disposition of Divine Providence has been such that while there is, on the one hand, very much to prove the faith and to try the fidelity of those who believe, the supreme power of Jesus Christ over the earth, on the other hand, has a veil largely cast over it to hide it in mercy from the eyes of the unbelievers, in order that their contempt and contumacy against it may not add, measure to measure, in the increase of their condemnation. Still, the Divine plan would not leave the generations of men without at least one signal proof set up in the midst of the nations of the world to bear its unmistakable evidence, that Jesus Christ, the victim of the unjust sentence of Pontius Pilate, does possess supreme power not only in heaven, but also over the earth; and the proof consists in this, that all the nations and people of the earth have placed before their eyes the fact, that He who thus suffered death takes Rome, the eternal city, the city which in past times asserted its power to subdue all the nations of the earth to its single rule, and makes this very city, and not any other city, the supreme seat of government for His glad message and covenant of salvation for all the people, tribes, and kindreds of the earth.

Again, it may also be added that He was willing in this respect to show His tender consideration for His people. In His own person He would not receive testimony from men; He would be known as the simple "Nazarene," and make no account of the contempt of the world for the native of so obscure a spot as Nazareth. But then, if He Himself chose to be a Nazarene, His people are not to be Nazarenes, but "Romans;" they are to inherit the name, the renown, and the dignity of the conquerors and the masters of the world. He would bear Himself to be the despised and the rejected of men; but His followers, as long as they are faithful to Him, are to be constituted in honor, and to be called Romans, a name which has earned an imperishable fame in the sight of all the nations of the earth.

However, all that God was pleased to do for the former Israel, to exalt the Hebrew people to great honor, and to make their city of Jerusalem the mistress of the nations, was conditional on their being faithful to the law of Moses. "If Israel would have walked in My ways I would have humbled his enemies perhaps to annihilation, and I would have laid My hand upon those that troubled him" (Ps. lxxx. 14). The rule of God for His former Israel remains the same for the Christian people. If they are to be honored on the earth, honor can come to them only so long and in so far as they honor and conform themselves to the Christian law. If God is to be required to humble their adversaries perhaps to annihilation, and to lay His hand upon those who trouble them, they in return must walk not in their own ways, but in His ways. And if the behavior of the Christian people had been better, and more pleasing to God than it has been, their social position in the world would have been better and more honorable than it is. "Woe to the world," said Christ, "because of scandals" (Matt. xviii. 7). St. Paul also speaks of Christ "having in readiness to punish all disobedience when *your* obedience is fulfilled" (II. Cor. x. 6).

The above homely and practical truths properly precede and serve as a suitable introduction to the following passage from Padre Curgj's remarks on the fall of Rome under the arms of the Italian kingdom:

"If you put together the three elements, which up to the present we have observed in the conduct of Europe relatively to the fall of Rome, to wit:

- "I. The sanction given to the prevalence of force over right.
- "II. The manifestation of a positive hostility to the Catholic Church, which shows the general desire to see it in fetters.

“III. The haughty contempt for the strongest and most universally prevalent feeling among the Catholic nations—

“Put all this together and you will see on what an overwhelming force of reason the inference as to the civil and moral decadence of modern Europe comes to stand. A decadence which resembles that of Paganism in its worst period, when besides having no other law than that of brute force, it was a persecutor of the Church and a tyrant over the people, two qualities which always appear in the pages of history as walking hand in hand” (*La Caduta di Roma per le Armi Italiane*, p. 62).

The whole body of the Catholic people dispersed throughout the various nations of the world have now been familiarized, for five years, with the sight of the empress city, Rome, reduced to the servile condition of serving as maid of all work for the new Italian kingdom. “The mistress of the nations has become, as it were, a widow; the chief over the provinces has been brought under tribute” (Lam. i. i).

When we compare the real magnitude of the injury which the Italian nation, as represented by the faction now dominant among them, has done to the honor and public credit of the whole body of the two hundred millions of Catholics spread over the world, in their different nationalities, with the whole sum of the various symptoms that have been publicly manifested indicating the displeasure and indignation of this vast multitude against the act of the Italian government, can we be otherwise than painfully struck with its deplorable inadequacy? Who could easily see in the generation now upon earth the successors to the Crusaders of the middle ages? Let it be pleaded in our defence that the Catholic faith is now very much more widely spread over the earth than it was in the days of the Crusades; that those who are so scattered among heterodox populations, who are so separated from each other by space, language, and difference of local interests and ways of life are taken too much by surprise, at an unexpected calamity, to know how to act, what to think, or how to communicate and to take counsel one with another. Let it be said that addresses of sympathy with the Pope in his humiliation have poured in on all sides, that the generous offerings of his people from all parts of the world flow into his treasury, and that the sacred person of the prisoner of the Vatican receives far more honor from all quarters of the world than the sacrilegious invader of his city receives from the daring faction which makes use of his royalty and name for purposes of their own. Granted all this, and would that we could make the picture still more rich in palliatives, under cover of which we might conceal from view the terrible distance which separates us from the

courage, the daring, and intelligence which gathered all the choice warriors of Christendom round the standard of the cross. Let our defence be what it may, and would that we could plead much more effectually in our own behalf, there, nevertheless, still remains before our own eyes and the eyes of the whole world the fact, that a mere Italian faction, not representing the faithful Catholic multitudes of Italy, dares to seize upon the capital city of Christendom. This act of daring becomes the more remarkable because the faction in question not only treats the wishes and feelings of the vast majority of the Italian people as if they were not worth being regarded, but, as if this was not enough, they equally set at naught the whole of the two hundred millions of the Catholics in their various nationalities throughout the world. In this, it must be confessed for the present, they appear to have reckoned quite with their host, and to have come most comfortably to the conclusion that they need not care two rows of pins. For, if the worst comes, these two hundred millions can never go any greater length in manifesting their dissatisfaction than in addressing a greater or less number of feeble, pious condolences to the person of their chief Pontiff on the events that have come to pass; a mode of acting from which the faction in question, as may be readily supposed, do not expect to have to experience any very serious inconvenience.

Perhaps, indeed, some portion of the tranquillity—let us use this word rather than “apathy”—of mind, with which, in the main, the vast body of the Catholic populations have acquiesced in the sacrilege of the Italian faction, arose from a certain perception of the truth that the care and protection of the city of Rome is the concern of the Powers above; that “*qui conque mange du Papa en crêpe*,” that the same God who drowned Pharaoh and the Egyptian army in the Red Sea, holds the city of Rome in His keeping; and that, by and by, He will manifest His power in the city of Rome, as He did in the city of Jerusalem when an entire Assyrian army fled in dismay from an invisible power that defended the city, leaving multitudes of their dead behind them. That, by and by, those who have invaded Rome will be in a greater hurry to escape out of it than ever they were to gain it into their possession.

Let us by all means hope the very best, as regards what may be said in defence of the vast helpless multitude of the Catholic people, whom the comparatively mere puny handful of daring Italian associates treat with such absolute disdain, that they do not give to their dissatisfaction, and to their sense of the injury inflicted upon them, so much as the honor of a place in the calculation of the obstacles that stand in the way of their designs. When Nehemias was rebuilding the walls of the city of Jerusalem, Tobias, the Ammonite, said contemptuously: “Let them build, if a jackal comes

up he will be able to leap over their wall." (II. Edras iv. 3.) The Italian faction which now occupies Rome has about the same estimate of the power of the two hundred millions of the Catholics, to oppose their designs. "Hear, O our God," exclaims Nehemias, "for we are despised. Turn back our shame on to the head of these men. Give them over to contempt in the land of captivity."

This patent and manifest helplessness of so vast a multitude under the infliction of so dire an injury, does not arise from the operation of any one cause, neither is the remedy in the hands of any one nation or people. It is a remark of Pascal, that those who are being drifted away by a current at sea never know how fast they are being swept away from their course until they come across some rock or fixed object, when they then at once discover their true predicament. The fact of the city of Rome in the hands of the puny Italian faction which has seized upon it, and which is able, in defiance of the whole of Christendom, to hold its Supreme Pontiff a prisoner in the Vatican Palace, stands before the Catholic multitudes of all the nations upon the earth, as a fixed object before their eyes to show them the huge current of anti-Christian civilization, to a companionship with which they have blindly committed themselves, and in partnership with which they have been unreflectingly content to know themselves to be carried forward by the general current.

It is impossible for a mind possessed of any power of reflection, added to a Christian sense of right and wrong, not to fix his eyes upon this fact, that the Supreme Pontiff of the Catholic Church is at the present moment in the power of a hostile faction, and, like a second Daniel, in the den of lions. God, it is true, has sent his angel, and, for the present, has shut the mouths of the Italian lions. The lions of the Italian faction are gathered round him, eager for their victim, but One above has said to them, "Noli tangere Christos meos," and a supernatural dread has fallen upon them. The aged and venerable Pontiff still rules over his flock from the place of his imprisonment, and all the treasures of the Catholic Church, the sacred records of the past, the acts of Councils, the relics of the martyrs and saints, are still untouched. But in whose custody are all these treasures to be for the future? Divine Providence, in times past, for a thousand years from the time of Charlemagne downwards to the time of Napoleon I., provided the Holy See with an armed defender of its city. One of the great Christian princes of Europe received from the reigning Pope the "Crown of the Holy Roman Empire," and this Prince became by his coronation oath the sworn protector and supporter of the rights of the Papacy. Since the present century has set in not one of the princes of Europe is found worthy to have this crown given to him, per-

haps it may even be true that not one is found who could so much as dare to be a candidate for it, in consequence of the obligation which its coronation oath would impose upon him.

Is it then the will of God that the Papacy should remain for the future without a material defence and protection, to supply the place of the armed crowned defenders, whose race has become an extinct species, not one being found worthy or competent to succeed? It will be manifestly contrary to all intelligent faith in the Omnipotence of the Divine government which rules over the universe of men, for us to surrender helplessly to the thought, that, because the line of crowned defenders of the Central See of Christendom has come to a default, the last hour of Roman Catholicism has struck.

It may be perfectly true that we shall have to remain, possibly for an indefinite time, outside the knowledge of the counsels of God with reference to the future position of the Holy See in the world, and that we must content ourselves with what faith alone reveals to us, viz., that God has His counsels, and that in due time He will make these known to all the nations. The sacred proverb says: "Altiora te ne quæsieris," and the wisdom of old Rome has said:

"Negligens ne quâ populus laboret
Parce privatus, nimium cavere."

The various Catholic multitudes in the different nations of the world, have, however, now the plainest possible evidence placed before their eyes, how completely they are an object of contempt to the Italian faction, who do not see in them the least appreciable obstacle to their sacrilegious seizure of the chief city of Christendom, and who do not apprehend being in the least degree seriously incommoded by any power they may possess to raise an outcry, or to manifest their displeasure. "O, my God!" exclaimed Nehemias, "we are despised." What then was the effect upon the mind of Nehemias, of his perception how completely he and his people were despised, by those who surrounded them, and who were lookers-on at their work. The effect this had upon him, was to nerve and steel his resolve to go on with his work and to rebuild the walls of Jerusalem.

This is precisely the effect which the contempt the Italian faction has shown for us, should have upon our minds. We are despised, nothing can be plainer than this. The empress city, Rome, "degraded by an Italian faction to the level of a third rate national capital, such as Lisbon or Madrid. The Christian mistress of the nations become a widow, and her Supreme Pontiff a prisoner, constituted under the dominion of a hostile power"—who can help

pointing the finger of scorn at the huge helpless multitude that has to make itself easy and comfortable under the indignity. Well, what can be plainer than that we are despised? Shall we mend matters by pretending not to see that we are despised? No! the act of contempt is patent, and in the face of day, and there it is, set up and exposed to view in the city of Rome, in the sight of all the people of the earth. We are despised, and there is no mistake about it. What are we to do? The answer is plain. Do like Nehemias, in a perfectly similar plight—go forward with greater determination than ever to rebuild the walls of Jerusalem.

“To rebuild the walls of Jerusalem,” are words of great import, and of wide and extensive application,—but they have this advantage, that they are capable of being understood by every individual of the great Catholic multitude in every part of the world in a manner profitable to himself and others,—but for our present purpose we must be permitted to narrow their application and to concentrate their meaning upon one particular subject.

Doubtless, one of the reasons why the whole Catholic multitude throughout the world has received the wound inflicted upon it by the Italian faction, with such comparative silence and stupor, is the failure to appreciate adequately the deadly nature of the wound. “Conticuit populus meus,” says the prophet; “eo quod non habuerit scientiam” (Osee iv. 6). The fact of the city of Rome being the city which affords the seat of government for the Christian nations, has passed in a superficial way for a geographical accident, rather than for any fixed provision of the Divine plan for the government of the world for which great and serious reasons can be given. Hence the unreflecting Catholic multitude manages to satisfy itself very easily with the thought, “Surely any other city will answer just as well.” Why should the Pope, for example, have any difficulty in accepting the offer, understood to have been made to him by the British Government, of a residence in the Island of Malta? What is there so particular in Rome above all other cities or places, that the Pope cannot be at least quite sufficiently well provided for anywhere else? What is there again in Rome that should make the whole body of the Catholic people throughout the world at war with the Italians, if the latter, in the fervor of their joy for the acquisition for the first time of the consciousness of being a united nation, have seen in Rome that kind of pre-eminence which would best reconcile all the other cities of Italy to the central seat of the new national government being fixed there? Why should the Catholics of the world begrudge the newly-born Italian nation the possession of the one city of their country to which all the other cities of Italy would cheerfully yield precedence, and why should the Pope render himself any obstacle to so necessary and judicious an ar-

rangement? Under the new state of things all the guarantees that can possibly be required for the perfect freedom of the Pope in his spiritual capacity, are freely and generously offered by the Italian Kingdom; what more then can the most orthodox and zealous Catholic by any possibility desire?

There is perhaps, if the sad truth must be confessed, little ground for wonder, in the present state of popular Catholic knowledge on the subject of Rome and Roman, that the Catholic multitudes should be induced to acquiesce for the moment in an order of ideas that screen from view the real depth of the wound inflicted, and which steer clear of the unwelcome conviction as to the terrible decadence of faith and intelligence that must have been known to have spread far and wide in order to allow of the possibility of that which has come to pass. The prophet's words recur again and again: "Conticuit populus meus eo quod non habuerit scientiam." We do not know, and it is, for our misfortune and calamity, no part of our current popular system of instruction, that all classes, high and low, rich and poor, should be made to understand what the city of Rome is to the Catholic religion. All the nations of the world know the sound of the name, "Roman Catholic;" but to be familiar with the name Roman, as the associate and companion of Catholic, is rather a simple fact than a pledge that our multitudes at all rightly understand the real force of the reasons why all the nations of the world have now for several generations unani- mously agreed to call themselves not simply Catholics, but Roman Catholics.

Here, then, Nehemias's example and pattern finds something definite on which to set to work. Here is a manifest and well-defined gap in the walls of the city, where the defences require to be rebuilt and to be made secure. Our multitudes, even where the recent act of the Italian faction fills them with a certain vague sense of a wrong perpetrated, fail to render a reason to themselves clearly and distinctly why the act in question contains so great a wrong; and the cause is, "want of the requisite knowledge." Did we all know the true reason of our being Roman Catholics we should know why and on what grounds to cry out that the city of Rome is the gift of the God who reigns above to the whole body of the Christian people, to be to them their Centre of Unity, where they can claim brotherhood with all the other nations of the world, to be the seat of supreme government for the Christian religion, and the treasure-house where all the various precious records and documents of the Divine Revelation can be securely preserved in the hands of their proper responsible custodians. Rome in the custody of the Sovereign Pontiff, and of all the various members of his household and his court, is in the hands of those to whom God has given Rome,

and through the sacred person of St. Peter's successors every person in any official position in the city becomes responsible to God for his care of that which is committed to his keeping. Rome in the hands of an Italian faction is not only a jewel of great price in the snout of a swine, but none of the Christian treasures Rome contains are safe in their keeping. The sole cause, then, why a cry of indignation is not raised against the sacrilege of the Italian faction, from every part of the earth, is the same which drew forth the lament of the prophet, "Conticuit populus meus eo quod non habuerit scientiam."

In the spirit, then, of the faithful and undaunted Nehemias it will henceforward become us to resolve to redress this great defect, and to take such measures as lie within our reach, to bring about for the future that at least the necessary knowledge shall not be wanting to give nerve and vigor to the universal cry of Catholic indignation against the daring and sacrilegious usurpation of the capital of Christendom.

And here we have only to reflect upon the rich resources which the providence of God places at our command, to be filled with a kind of wonder and amazement, that through the goodness of God we should possess a territory so vast and ample, and by our own inertness should fail so largely to reap from it the harvest it is calculated to yield.

Let us quietly and impartially look into the case that is before us. We have, then, the very obvious fact before our eyes that every one, male or female, who has the least pretension to have received a liberal education, has been taught the history of the Roman Empire; and all men who have this claim, with a certain proportion of the feminine sex, acquire their share of knowledge of the literature, Latin and Greek, which was the basis of a liberal education in the time of Imperial Rome. Here, then, is the plain and obvious fact of a connection existing between Ancient Rome and the liberal education of the youth of the nations of the world. There is simply no such thing known as a liberal education in which old Rome has not its place, and in which it is not in all cases represented by its history, and in the majority of cases also by its literature. In the case of the youth of the Catholic Church, Old Rome and the New Christian Rome are combined together. The authority of the Roman Pontiff extends over all that concerns the education of the youth of the Catholic Church; and, with the exception of the national literature proper to each nation and people, all of which is everywhere amenable to the judgment of Rome, all liberal education is founded on the Sacred Scriptures and the Christian classics, and on the history and literature, Greek and Latin, of old Rome.

The history of old Rome and its literature necessarily bring up

the present city of Rome before the mind. It is simply impossible for the mind to dissociate the world-wide action of the old Rome, which is the substance of all early liberal knowledge, from the present Christian city, whose acts of Christian government extend far more widely still over the earth. The human understanding and its powers of intelligence must plainly cease to be what God has made them if it were possible to prevent a liberal education in Roman history and literature from solidly implanting in the mind a wonderful feeling of the greatness and the majesty of the city of Rome. If Horace could say with truth, nineteen centuries ago—

Alme sol curru nitido diem qui
Promis et celas aliusque et idem
Nasceris, possis nihil urbe Romam
Visere majus—

the heart of every student at the present day re-echoes the sentiment with an increased force. The distance of time lends a certain enchantment to the view, and the mind unconsciously reflects how great must have been the glories, over the memory of which time has no power, which lapse of ages cannot obscure, and which generations, as they come and go, all honor with the same undying loyalty and veneration.

So far a liberal education produces in all alike its uniform fruits. But contrast both the antecedents and the sequel in the respective instances of the intelligent Catholic student, whose studies have been directed in the manner which it is our purpose here to advocate as forming the rule and the norm of a true Catholic treatment of Roman history, and the manner in which the same study is directed in all schools and universities, whether Protestant or simply secular.

To the ordinary Protestant student the rise of the city of Rome from the Roma Quadrata of Romulus and Remus on the Palatine Hill to the city's universal empire over the nations, is a mere fact of history, a bare phenomenon, a sort of comet or meteor in the great atmosphere of the world. The meteor first made its appearance in the persons of Romulus and Remus, ran its career through the air, and finally disappeared in the person of its last emperor, Romulus Augustulus; and all that can be said of it is, that its career through the air was marked with many extraordinary marvels, but whence it came and where it is gone, or whether it is not simply dissolved into space, no Protestant student so much as learns to inquire; and should any student by chance conceive the desire to inquire, he would certainly have to go to some other quarter for an answer to his inquiry than to his teachers. For these would not only be unable to give him one, but would in all

probability express their extreme surprise at his wanting to know. And then as regards the Wonderful City which was the seat of this marvellous meteor power, has this turned out to be a meteor also, which has been absorbed into space, and which has passed out of the world of the living? Or has it come to be a mysterious Palmyra buried in the sands of the desert, from time to time visited by some enterprising traveller at the risk of his life? What has become of it? Before it ceased to be an object of his studies he had learned that it claimed to be eternal, and had even stamped its money with the words "Romæ æternitati" to the "eternity of Rome." What has become of its eternity? Poor student of a Protestant or secular school of learning, where will you find one who will take compassion upon you and try to answer your question?

However, our Protestant student finds when he comes to know a little more of the actual world in which he lives, that the great conquering meteor, whose brilliant career has been the object of his study, has left its city behind; that the city still bears the same name of the "*Eternal City*," and that, if it was then the central seat of a power that gave laws to the bulk of the then known world, it is now become the centre of a power which makes its voice heard over the entire globe, which sends its missionaries into every clime and every latitude, which treats on equal terms with all the kings of the earth, and whose decrees are in force among every people of the earth. He must go out of the earth, says St. Bernard, who would find anything not subject to the Pontiff of Rome. Every eye still continues turned to this city from every part of the earth; and sooner shall the end of all things come, than Rome shall cease to be the heart of the civilized world. Poor Protestant student, do not ask your teachers to account to you for this continuation, in a far more wonderful manner still, of the power and jurisdiction of the ancient Rome. All that they can do for you is to tell you that the subsequent career of this wonderful city has ceased to engage the attention or to occupy the minds of the learned world, that it has fallen into the hands of a mixed system of spiritual despotism and idolatry founded on ignorance and terrorism, and that the superior enlightenment of more recent times is unanimous in passing it over as quite unfit for the study of those who are preparing to take their place in the modern world.

The best account then that the Protestant, and, if you will, the secular system (they are cousin-germans) of conducting a liberal education, can give of the great Roman Empire, which in its literature, Latin and Greek, and in its history forms the spine and marrow of a liberal education, is that in its beginning it was without a purpose, that its career was one continuous blind thirst for con-

quest and dominion equally without a purpose, that as it grew to its vast extent and power by slow advances, so it in the same way shrank and dwindled away by slow degrees, through dismemberment and inertness, and finally its end was without honor, as its beginning had been unknown to fame. It came upon the scene for no known end, and disappeared from the scene without any sequel, leaving the world very much as it had found it, to take care of itself, and to continue its wars of people with people and of nation with nation.

Contrast the above picture of chaos and confusion with the lucid statement of a perfect design on the part of Divine Providence for the government of the world, which the light of faith enables the Catholic school of liberal education to place before its pupils for the direction of their studies.

The Sacred Scriptures inform us that when the world began to be peopled once more from the family of Noe, a band of associates formed the plan of building a city and a fortress, to make their name famous before the growing population required to spread and divide itself over the earth. A city and a fortress have never had any other meaning than to secure political power and sovereignty, and the most usual way in which associates aim to make their name famous, is by acquiring political power into their hands. Moreover, their city and fort had a design against religion; its power was intended to reach to heaven. A city and fortress of this kind would have become a seat of central government over all the people of the earth; and that in their plan was contained a design against the religion of the earth, and that the associates intended to rule over both body and soul, follows from the act of God interposing to baffle and overthrow their scheme, for God does not interpose in the world except for sufficient reason. The building of a city and a fortress does not by any means of itself imply any crime against the majesty and sovereignty of God; but a city intended to be the seat of a power for ruling over the consciences and souls of men, and for acquiring such dominion as this into the hands of a set of associates, becomes a real crime against the majesty of God, calling for an act of His power to baffle and suppress it.

The particular act of God by which this design was suppressed, viz., by the confusion of speech, has left on the family of Adam far more visible marks of its effect than the Deluge has left on the material world. Peoples, divided by differences of language, scattered over the earth into all lands, have become separated from the centres and schools of learning, and estranged and alienated from each other. They have lost and corrupted their knowledge of God in their isolated condition, and, finally, they have fallen into all the

various forms of barbarism, more or less abject, in which huge numbers of tribes and peoples are still to be found even at the present hour. We ask, what in the Divine plan was to be taken and used as the remedy of the terrible wound inflicted upon the human family by the confusion of languages? For God ever remembers mercy in his judgments. The evil consisted in the alienation and estrangement of the various members of the human family from each other. A city with its pride of unjust, impious dominion, had been the occasion of the wound being inflicted, and a city was to be taken for the remedy of the wound. From a city the evil had taken its beginning, and through a city it was to find its cure.

Ars ut artem falleret
Et medelam ferret inde
Hostis unde læserat.

Babel and its fortress was the cause, the ruin. Rome, with its conquest and pacification of the world, was to bring the remedy; Rome was to give to the alienated and mutually estranged tribes and peoples of the earth their common citizenship and their centre of unity.

At first the citizens of the rising city which was to conquer the world were to use the world's weapons, and to prevail by armed legions, and to create a military empire, in the wake of whose conquests peace and good order, civilization, and the arts of life were to follow; but as time advanced there was to come One into the world who was to be stronger than the strong man armed of the old empire, whose goods were to be in peace as long as he guarded them. This stronger man was to send His chosen Apostle Peter to fix his chair in the city and to gather his new order of followers about him. The ancient city seeing a religion growing up in its walls, which to its amazement it found to be coextensive with the world, and which declared the gods worshipped by the empire to be mere foul demons, was to be maddened with rage and jealousy, to the extent of ten several times in the course of three hundred years, and to seek to exterminate the followers of the new religion by the united action of its law courts, and their death penalties. A countless number were found to stand up and brave all the tortures and forms of death which disappointed rage and jealousy could invent, and in the end the old empire surrendered, overcome by the manifestation of such superhuman power of endurance.

Then the emperors of Rome became Christian; and, overcome by the majesty of the greater Christian unity of the nations which was rapidly supplanting, in the person of the Roman Pontiff, the former military and administrative unity of which they were themselves the centre, they removed their seat of government from Rome to

Constantinople. The old empire had now done its work, and from this time it begins to decay, and finally perishes. But the city of Rome becomes more than ever glorious among the nations as their Christian centre of unity, and, in the year A.D. 800, the reigning Pope restores the Christian or Holy Roman Empire, and bestows the crown of it upon Charlemagne, whose coronation oath obliges him to defend the city and its Pontiff.

The city continues for a thousand years, from Charlemagne up to the last of the line of emperors, whom Napoleon I. compelled to abdicate, the abode of the Popes under the protection of their sworn crowned defenders. And the present century sets in, leaving the city and its Pontiff in the midst of the nations to take its fate amongst them.

Contrast for a moment the pitiful confusion of great events without end or aim, which Roman history studied in a Protestant or secular school presents to the mind of its pupils, with the beautiful and satisfactory light which Faith throws upon the whole of the history to the mind of the Catholic student. Compare, on the one side, the mangled and truncated catalogue of disjointed facts, with one portion of the history as extravagantly lauded and extolled as the other is sedulously covered up and hidden from sight, with the constant, onward march of the history, on the other, in which the Eternal City, the divinely-adopted centre of unity for the nations of the world, chosen in mercy for the mitigation of the Divine judgment and penalty, always forms the centre of the picture on which the mind rests, and we may easily perceive what a charm and a power for good there is in the truth.

Where is the right-minded student of history who, with the choice fairly laid before him, would not say, Give me the beautiful order, the light, and the lucid intelligence which the Catholic plan of the history opens before me. Knowledge, says the old adage, is power; and when St. Peter says to us, "Do you, using all diligence, minister in your faith virtue, and in your virtue knowledge" (I. Peter, ii.), what have we else to do but to comply with his words?

The peculiar circumstances of the time, then, we must contend, constitute the call to us to be diligent in cultivating this knowledge. For the city of Rome and the Father of Christendom are now thrown by the disposition of Divine Providence upon the good-will and attachment of all the nations. Let the nations be everywhere full of faith and veneration, and the Pope may live among them as a father lives among His children. The services of the armed policeman are not supposed to be needed to enable the beloved and respected father to live in peace in the bosom of his family, who love and revere him, and esteem his least wish to be law. But alas,

who among us can cherish such a desperate illusion as to try to persuade ourselves that the nations of the world, and particularly the people of Europe, who are nearest to him, constitute the loving and reverential household gathered about the sacred person of the Father of Christendom. Who can look forward to the unknown future without a certain dismay, and a heartfelt prayer that it may please God to avert the evil day. We are not masters of the future, and it is not in our hands; but it is in our power to make use for the present moment of that which God places in our reach. Hence we may, in conclusion, revert to the example of Nehemias. The more he perceived himself to be an object of contempt and ill-will to his adversaries the more resolutely he set himself to the work of rebuilding and strengthening the defences of His city. *Let us follow his example*; and then, should it be the pleasure of the Providence of God to bring days of darkness and suffering on the Father of Christendom, and on the city which is the Christian centre of unity for all the nations of the earth, we may, through our diligence and perseverance, have the comfort of knowing that the words of the prophet, "Conticuit populus meus eo quod non habuerit scientiam," do not apply to our particular people, but that they will be ready to join with us, heart and soul, in raising our cry against the crime and wrong that will then have been committed.

CATHOLIC INDIANS IN MICHIGAN AND WISCONSIN.

"At the present day, with the exception of a few insignificant bands of converted Indians in Lower Canada, not a vestige of early Jesuit influence can be found among the tribes. The seed was sown upon a rock." Francis Parkman, *The Conspiracy of Pontiac*, vol. i., p. 55.

"The missions had failed because the Indians had ceased to exist." *Idem: The Jesuits in North America in the Seventeenth Century*. Page 320.

TO do justice to a writer, himself by no means scrupulous when quoting from Catholic sources, we must admit that the author of *The Jesuits in North America*, apparently forgetful of the existence, and but superficially acquainted with the present condition of our own northwestern Indians, may, in penning the above lines, have had in view the fate of the Huron and Algonquin tribes in Canada alone. But as it stands, and as it will be understood by the reader, that sweeping judgment on the result of the early Jesuits' labors holds about the same relation to truth as the novelist's plot