

connected, and more or less identified, with conscience. There is often, also, a rectitude of purpose, a love of virtue and hatred of vice, that serves to guard against serious mistakes in moral matters, but this is for the most part the effect of grace and of a good use of it. The regular working of conscience is of a business-like character. It is a deliberate sentence pronounced in a cause sufficiently heard and weighed. The hearing and the weighing often take but a short time, and do not need more, because we are familiar with the principles and their application, and with the facts too. But in obscure and complicated questions of conduct, especially where the issue is momentous,¹ we may not go so quickly. Even in easier instances it would be dangerous to rely on certain inclinations of the mind which may in reality come from prejudice, or passion, or self-love and self-seeking, or from false principles that have been unwarily adopted. We are familiar with the saying that the wish is father to the thought. It is equally true that the wish is not unfrequently father to the conscience.

REV. EDMUND O'REILLY, S. J.

SECTION XXII.

I.

92. ETERNAL ROME.

PART FIRST.

[From a discourse delivered before the Accademia of the Quiriti, in Rome, on the 2615th anniversary of that city, April 21, 1863.]

THOUGH Aristotle, in his *Rhetorica*, tells us that it is an easy task to praise Ath'ens among the Athenians, I find it no easy task to celebrate Rome in the hearing of Romans. Of what shall I speak? Among the constellation of its glories, ancient, medieval, and modern, both in the natural and the supernatural order, which shall I choose as my theme? and how shall I speak of it? How will the delicate Roman ear of

¹ Mo mēnt'ous, of consequence; important; weighty.

such an auditory as I see before me, endure the strangeness of our accents and of our thoughts in speaking of that which is so dear and so intimate to your hearts? Nevertheless, I must adventure as I may, confiding only in the largeness of your clemency.

2. I dare say we can all remember how, in our boyhood, the title "the Eternal City" inspired us with awe and wonder; but how in after years, when the first antipathies of criticism began to work in us, we resented the use of such an epithet as a pagan apotheosis¹ of the *Dea Roma*.² And yet, as time goes on, and reflection becomes mature, we can perceive under it a truth so singular in its kind and so vast in its proportions as to render this great title, not a literal definition indeed, but a symbol of the greatest history the world has ever seen. It would be to say little if I were to compare the duration of Rome with the duration of any other city. It would not be to say too much if I were to affirm that the only city which has not only overpassed the duration of all others, but has alone borne any proportion to the destinies of the whole human race, is the city of Rome.

3. In order to express this truth, I shall not need to clear away the sands which hide from the eyes of men the very sites of Nin'evē and of Babylon, nor to point to the cities of Central America, the outlines of which are as marked to this day as the extinct craters which denote the volcanic activity of the past along the line of your Apennines. I shall not attempt to play the antiquary, nor to inquire into the date of Vaticanum or Saturnia, of Tarquinium or Romuria, or of the nine Romes which, we are told, crowned the seven hills before Rome was. It will not help my theme to affirm, "Rome existed before Romulus; from her Romulus derived his name." I am not now speaking of a mere duration of time—of an antiquity numbered by years—but of a duration of power and dominion, of beneficence and sovereignty, which, in the history of mankind, Rome has possessed and wielded beyond all other cities of the world. Let me, then, say a few words on this great title—the Eternity of Rome.

¹ Ap o thē'o sis, the act of deifying, or raising a mortal to the rank of the gods.
² De'a Rō'ma, goddess Rome.

4. I know of only one other city which can compare with it. Jerusalem of the Old Law—the city of the Prophets, the cradle of the Messiah who was yet to come—for a thousand years grew and expanded, diffusing its light and its influence by the dispersion of its children, first among the nations of the East, and next among the nations of this world. But now for another thousand years it has been dethroned and in bondage. The glories of the city of David have passed to the Jerusalem of the New Law, the city of the Apostles and the Messias already come, who by His Vicar reigns in it, and by it governs the supernatural order of the world. How much more emphatically fulfilled in our mouths are the words of the Prophet:¹

5. “How doth the city sit solitary that was full of people! How is the mistress of nations become as a widow! The princess of provinces is made tributary.” It is as if Jerusalem had said, in the words of the Baptist, to the city which should take up the crown fallen from its head: “She must increase, but I must decrease.” And to these two, the queens of the human race, the words of St. Paul² may in very truth be applied: “Jerusalem, which is in bondage with her children; but the Jerusalem which is above is free, which is our Mother.”

6. I am well aware that in using this language I am speaking in a tongue which the men of the nineteenth century deride; but I know that it is the language of faith and of Rome. With the august example of our Holy Father shining as a light above us and around us, who will not be thankful and joyful to be allowed to share in the opposition which is his inheritance and his chalice?

7. I would affirm, then, that Rome would have been as transient as other cities built by man, if a higher life and a supernatural perpetuity had not descended upon it; that there is nothing great in Rome which is not derived from the Incarnation, nor anything little in Rome except that which is opposed to this supernatural greatness.

8. It took of old five hundred years to subdue the south of Italy to the sway of regal and republican Rome. And before another five hundred years had passed, Rome had subdued the

¹ The Prophet Jeremias, Book of Lamentations, ch. i., v. 1.

² St. Paul, Epistle to the Galatians, ch. iv., vs. 25, 26.

world, mapped out its surface, traversed it by roads, organized it by legislation, taught it to speak its one language and to obey its one will. And yet already the seeds of dissolution were sown in it, and it was doomed to die. As St. Augustine says, “If the Spirit of God departs, the spirit of man returns to flesh.” This mightiest structure of the human intelligence and of the human will, which summed up in itself the accumulated traditions of civilization and philosophy, of science and government, was no sooner ripe than it began to rot. It had its root in the powers of nature, and its stature, though lofty and majestic, did not rise above the natural order.

9. If the Divine will had not interposed, Rome would have waned and passed away as Tyre and Sidon. The foxes would have barked upon the Aventine as when Belisarius rode through its desolation, and shepherds would have folded their flocks upon the Seven Hills as they do at this day upon the gardens of its mighty suburbs. Its natural life was well-nigh spent, and its hour to return into the dust was near at hand, when a Divine interposition came.

10. Rome was destined to receive a supernatural graft, and by this to live again, with a new and inextinguishable life. And yet before this it was doomed to die. The words of our Divine Master were to be fulfilled in it: “Unless the grain of wheat falling into the ground die, itself remaineth alone.”¹ It was a perplexing and an irritating spectacle for the Roman people to behold the city which had ruled the world desolate, forsaken by its imperial masters, spoiled for the adornment of a trading town upon the shores of the Bosphorus. Every day its splendor grew more dim, and the action of its will upon the provinces and the nations grew more feeble. No wonder the pagans accused Christianity of the downfall of Rome. No wonder St. Augustine had to labor, to write a work in two-and-twenty books, to show that Rome was perishing through its inbred corruptions in religion, in philosophy, in politics, and in morals, and could be saved only by accepting its vocation to be the Jerusalem of the New Law.

11. Rome had already governed the nations of the world by the power of natural prudence, and by the command of the

¹ St. John's Gospel, ch. xii., v. 24.

natural will. It had subdued and controlled the strong by a strength greater than their own. It had endured for a longer time in the splendor of its sway than any other empire. Yet all this was mortal and transient. To live on, it must needs be elevated to another order in the works of God, in which alone perpetuity can be found. And that is no other than the new creation, the order of the Incarnation. But like as Jerusalem little knew the presence of its Redeemer while He taught in its streets, and at evening withdrew from its inhospitable thresholds to pass the night in prayer upon the Mount of Olives, so Rome for centuries was unconscious of the supernatural Presence which was to redeem it from the law of death.

12. St. Leo¹ has said: "This city, ignorant of the author of its increase when she was reigning over all nations, became enslaved to the errors of all nations." It had become the seat of the Word made Flesh, the center of His Kingdom, the throne of His power. While the frontiers of its former sway were giving way to the invasion of new and irresistible hordes, and its provinces were falling from their fidelity, and the conquered nations were rising against their queen, and all the bonds which the wisdom and power of a thousand years had created were dissolving, new virtues were going out from it, powers not new alone, but of an order transcending all its former consciousness. Rome had been lifted to the supernatural order. It had become the source and the center of influences,

¹ **St. Leo the Great**, the first Pope who assumed the name of Leo, was born at Rome about 390, and died there in November, 461. In the year 440 he became Pope, on the death of Sixtus III. He presided, by his legates, at the Ecumenical Council of Chalcedon, in 451. In 452 the Huns under Attila invaded Italy, and carried ruin and devastation everywhere in their train. The imperial armies of Valentinian having failed to repel them, St. Leo, accompanied by only two senators, went out to meet Attila near Mantua, and prevailed upon him to

retire beyond the Danube without entering Rome. He was less successful when the Vandals under Genseric threatened the city in 455. Nevertheless it was his mediation which prevailed upon the conqueror to spare the lives of the citizens and to set apart three of the churches as places of refuge for them while the rest of the city was sacked. Many of the sermons of St. Leo are still extant, and nearly two hundred letters on ecclesiastical matters, addressed to various contemporary sovereigns, bishops, and councils.

creative and divine. It was no longer a mere material architect of human civilization, but a teacher and a guide, a legislator and an arbiter in the spiritual world.

13. St. Leo defines this change with the majestic precision of his eloquence: "These are the men through whom the Gospel of Christ shone at Rome, and she who was the teacher of error became a learner of the truth."—"These are those who raised thee to this glory, so that thou, a holy nation, a chosen people, a priestly and royal city, wast made, by the holy See of Blessed Peter, the capital of the world, obtaining wider sway by the power of religion than by earthly sovereignty."

14. It was but a small thing to impose its laws, and even its language, upon the nations subject to its sway. This was an exterior work which mere power might accomplish. A greater work was yet to be done. The nations of the world were to be inwardly changed and assimilated to the mind and will of Rome. It was to become the type and the standard of the intellectual, moral, spiritual, and social perfection of mankind.

15. And this could be effected by a spiritual power alone. It would be greatly out of time and place if I were to detain you by descanting upon the spiritual mission of Rome in converting the nations of the world. What all the power of Imperial Rome could not do Christian Rome accomplished. It illuminated its provinces with the knowledge of the true God, and cleansed them by the purities of His kingdom of grace. The apostolic mission grew and bound the races and people of all lands to the Apostolic See, and thereby to Rome. A new centripetal law redressed the centrifugal forces which were rapidly dissolving its imperial unity. What Rome of the kings, of the consuls, of the emperors, could not do, Rome of the Pontiffs accomplished. They could not win the will of those they subdued, or make them rejoice in their subjection. The name of Rome was detested by the very races who loved the Pontiffs as their Fathers in Christ. The love of Christian Rome prevailed over the traditional hatreds of mankind.

II.

93. ETERNAL ROME.

PART SECOND.

SUCH was the action of the faith illuminating the intelligence of the nations with the equable and steadfast light of the knowledge of God, and binding them in one family by the Sacraments of grace. Under the higher action of this spiritual influence, an intellectual culture and an intellectual unity has been propagated among the races of the Christian family. As all the scattered lights of what may be called the theology of nature were gathered and purified in the illumination of the one true faith, so that all religions passed away before the religion of Jesus Christ, in like manner all philosophies were harmonized and absorbed into the one intellectual science of the Church, by which the revelation of supernatural truth was justified, illustrated, and defended. The human reason, which had fallen into innumerable and interminable errors by playing the critic, was elevated, strengthened, and enlarged by becoming the disciple of a Divine Teacher. The intellect of Christendom has ascended to a sphere of light and of philosophy unattainable without a revelation and a perpetual Divine authority. It is Rome which has presided over this intellectual development, and has sat as an arbiter of its discussions, and has given unity and perpetuity to its scientific traditions.

2. An inevitable consequence of the intellectual superiority in the order of moral truth is what we call civilization. I know of no point of view in which the glory of Rome is more conspicuous than in its civil mission to the races of the world. When the seat of empire was translated from Rome to Constantinople, all the culture and civilization of Italy seemed to be carried away to enrich and to adorn the East. It seemed as if God had decreed to reveal to the world what His Church could do without the world, and what the world could not do without the Church. A more melancholy history than that of the Byzantine Empire is nowhere to be read. It is one long narrative of the usurpation and insolent dominion of the world over the Church, which, becoming schismatical and isolated,

fell easily under its imperial masters. With all its barbaric splendor and its imperial power, what has Constantinople accomplished for the civilization or the Christianity of the East? If the salt had kept its savor, it would not have been cast out and trodden under the feet of the Eastern Antichrist.

3. While this was accomplishing in the East, in the West a new world was rising, in order, unity, and fruitfulness, under the action of the Pontiffs. Even the hordes which inundated Italy were changed by them from the wildness of nature to the life of Christian civilization. From St. Leo to St. Gregory the Great, Christian Europe may be said not to exist. Rome stood alone under the rule of its Pontiffs, while as yet empires and kingdoms had no existence. Thus, little by little and one by one, the nations which now make up the unity of Christendom were created, trained, and formed to political societies. First Lombardy, then Gaul, then Spain, then Germany, then Saxon England; then the first germs of lesser states began to appear. But to whom did they owe the laws, the principles, and the influences which made their existence possible, coherent, and mature? It was to the Roman Pontiffs that they owed the first rudiments of their social and political order. It was the exposition of the Divine law by the lips of the Vicar of Jesus Christ that founded the Christian polity of the world.

4. This the Church has been able to do without the world, and even in spite of it. Nothing can be conceived more isolated, more feeble, or more encompassed with peril than the line of the Roman Pontiffs; nevertheless they have maintained inviolate their independence, with their sacred deposit of faith and of jurisdiction, through all ages and through all conflicts, from the beginning to this hour. It seemed as if God willed to remove the first Christian emperor from Rome in the early fervor of his conversion, lest it should seem as if the sovereignty of the Church were in any way the creation of his power. God is jealous of His own kingdom, and will not suffer any unconsecrated hand to be laid upon His ark, even for its stay and support.

5. The "stone cut out without hands," which became a great mountain and filled the whole earth, is typical not only of the expansion and universality of the Church, but of its mysterious

and supernatural character. No human hand has accomplished its greatness. The hand of God alone could bring it to pass. What is there in the history of the world parallel to the Rome of the Christians? The most warlike and imperial people of the world gave place to a people unarmed and without power. The pacific people arose from the Cătacombs, and entered upon the possession of Rome as their inheritance. The existence of Christian Rome, both in its first formation, and next in its perpetuity, is a miracle of Divine power. God alone could give it to His people; God alone could preserve it to them, and them in it.

6. What more wonderful sight than to see a Franciscan monk leading the *Via Crucis*¹ in the Flavian Amphitheatre, or the Passionist missionaries conversing peacefully among the ilexes and the vaults where the wild beasts from Africa thirsted for the blood of Christians? Who has prevailed upon the world for fifteen hundred years to fall back as Attila did from Christian Rome? Who has persuaded its will and paralyzed its ambitions and conflicting interests? Such were my thoughts the other day when the Sovereign Pontiff, surrounded by the Princes and the Pastors of the Church, was celebrating the Festival of the Resurrection over the Confession of St. Peter. I thought of the ages past, when in the amphitheatre of Nero, within which we stood, thousands of martyrs fell beneath the arms of the heathen.

7. And now the *Rex Pacificus*,² the Vicar of the Prince of Peace, there holds his court, and offers over the tomb of the Apostle the unbloody Sacrifice of our redemption. The legions of Rome have given way before a people who have never lifted a hand in war. They have taken the city of the Cæsars, and hold it to this day. The more than imperial court which surrounded the Vicar of Jesus Christ surpassed the glories of the empire. "This is the victory which overcometh the world, our Faith." The noblest spectacle on earth is an unarmed man whom all the world can not bend by favor or by fear. Such a man is essentially above all worldly powers. And such, eminent among the inflexible is he, the Pontiff and King who, in the midst of the confusions and rebellions of the

¹ *Via Crucis*, the Way of the Cross.

² *Rex Pacificus*, King of Peace.

whole earth, bestowed that day his benediction upon the city and the world.

8. It is no wonder to me that Italians should believe in the Primacy of Italy. Italy has indeed a Primacy, but not that of which some have dreamed. The Primacy of Italy is the presence of Rome; and the Primacy of Rome is in its apostleship to the whole human race, in the science of God with which it has illuminated mankind, in its supreme and world-wide jurisdiction over souls, in its high tribunal of appeal from all the authorities on earth, in its inflexible exposition of the moral law, in its sacred diplomacy, by which it binds the nations of Christendom into a confederacy of order and of justice—these are its true, supreme, and—because God has so willed—its inalienable and incommunicable primacy among the nations of the earth. Take these away, and Rome becomes less than Jerusalem, and Italy one among the nations, and not among the first.

9. The world does not return upon its path, nor reproduce its past. Time was when Rome wielded an irresistible power by its legions and its armies throughout the world. The nations of Europe and of the East were then barbarous, or unorganized, without cohesion, and without unity of will or power. Those uncivilized and dependent provinces are now kingdoms and empires, wielding each a power, in peace and in war, mature and massive as the power of Rome in its ripest season. It is a delirium of the memory for Italy to dream now of empire and supremacy in the order of nature, that is, of war and conquest. The Primacy of Italy is Christian and Catholic, or it has none. Alas for your fair land and for your noble race, if, forgetting its true greatness, it covet false glory which is not its own. In that hour it abdicates its mission—the greatest a people ever had—and descends from its primacy among the nations of the world. A vocation lost is prelude to a fall. This is not to increase, but to decrease before God and man.

MANNING.

HENRY EDWARD, CARDINAL MANNING, Archbishop of Westminster, was born at Totteridge, Hertfordshire, England, July 15, 1808. He was educated for the ministry of the English Church at Harrow, and afterwards at Balliol College, Oxford; and after his graduation, in 1830, was appointed one of the select preachers in the university. He attained rapid promotion and distinction in that sect, but in 1851 gave up his preferments and

sought admission into the Catholic Church. He went to Rome, where he remained until 1854, and in 1857 he was ordained priest by Cardinal Wiseman, and appointed rector of a church at Bayswater, England, where he established a house of Oblates of St. Charles Borromeo. About the same time he was created a doctor in theology by Pope Pius IX., with the office of provost of the diocese of Westminster and the rank of protonotary apostolic. On the death of Cardinal Wiseman, he was called to the see of Westminster, his consecration taking place June 8, 1865. He was created Cardinal in 1875. Cardinal Manning has taken an exceedingly active part in Catholic controversy, in the cause of Catholic education, and in ameliorating and elevating the condition of the Catholic poor in England. His principal works are "The Temporal Mission of the Holy Ghost," 1865; "The Temporal Power of the Pope in its Political Aspect," 1866; "The Fourfold Sovereignty of God," 1871; "The Four Great Evils of the Day," 1872; "Sermons on Ecclesiastical Subjects," 1872; "The Glories of the Sacred Heart," 1875; "The Interior Mission of the Holy Ghost," 1875. He contributed in 1877 a series of articles, entitled "The True Story of the Vatican Council," to an English magazine, "The Nineteenth Century," and a volume of his collected miscellanies was published in the same year.

III.

94. THE SCHOOLS OF CHRISTIAN ROME.

PART FIRST.

THE old and long-standing calumny against the Catholic Church is that she hates, because she dreads, the light; and that darkness being her congenial element, and indeed essential to her safety, it has been, as it ever will be, her policy to discourage the progress of education, and thus retain the human mind in a convenient state of intellectual twilight. This is no worn-out and obsolescent accusation, which one has to search for in some musty volume, or dig out of some moth-eaten record of a past age. On the contrary, it is the one most frequently made at this very day by those who desire to misrepresent the Church; and it is the one, of all others, most readily credited by the Protestant public.

2. Now if this accusation—that the Church is the friend of ignorance and the enemy of education—be at all true, to no better place within the wide circle of Christendom could we look for the exemplification of this barbarous and benighting policy than to Rome; as not only has the Pope to maintain his spiritual supremacy by the force and power of ignorance, but his temporal authority has also to be upheld by the same potent agency. Therefore schools ought to be very rare in Rome, and systematically discouraged by its ruler and his government. Or, if they exist in any number, they should be

such only as were intended for the training of ecclesiastics, whose chief object should be the perpetuation of the same state of popular debasement, which, according to the calumny, is the very foundation and strength of the influence and authority of the Church over the darkened mind of man.

3. If London, Liverpool, or Manchester swarmed with schools and seminaries of every kind, suited to every want and necessity of the population; and if these schools were flung open gratuitously to the children of the poor, so that there ought not to be an ignorant child left in either of those great communities, it might be said with justice that London, Liverpool, and Manchester were marching on the high-road of civilization, and were entitled to the respect and admiration of all other communities. And if the same can be said of Rome, is not Rome equally entitled to the same admiration and the same respect? Let us see if Rome really merits praise on this account.

4. It may be said of Rome that she possesses, even at this day, and notwithstanding the ruin of many of the magnificent aqueducts of the olden time, a greater number of public fountains, from which her population may draw an abundant and unfailing supply of the purest water, than any other city in the world. And yet her schools are more numerous than her fountains, and quite as accessible to all classes, from the youth of her nobility to the offspring of the porter and the wood-cutter; and not more pure and unpolluted is the spring from which the young intellect draws its first nourishment in the seminaries of the "modern Babylon" than are those streams which bring health and daily comfort to the poorest of her people. Pass through its streets, and at every turn you hear the splash, splash of water, falling gratefully on the ear; and so may be heard the hum and buzz of the regional and the parish schools. But these, great in number as I shall show them to be, form but a small portion of the educational institutions of calumniated Rome.

5. First, of elementary education: Until the year 1597, when an illustrious saint, Joseph Calasanzio,¹ opened the first gratui-

¹ St. Joseph Calasanzio was born in Petralto, Arragon, in 1556, and died at Rome, Aug. 25, 1648. He founded the Congregation of the Pious Schools of the Mother of God. His feast is celebrated Aug. 27.