

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.

tous school for the poor, which he did in the neglected district of Trāste'vère, elementary education in Rome was entirely in the hands of the māsters of the regionary or district schools, who were then partly paid by the state, and partly by a small weekly sti'pend from their pupils. Miserable, however, as the payment of the regionary teachers was, they stoutly resisted the benevolent efforts of the saint in favor of gratuitous education; nor could he have overcome the many difficulties which were placed in his pāth, and which were attributable to various causes, had he been animated by a less ardent zeal, or endowed with a less energetic spirit. In the course of his charitable ministrations to the poor, he saw that which we all see at the present day—namely, that ignorance was the fruitful sōurce of misery and vice; and, Catholic priest though he was, he resolutely encountered that evil of intellectual darkness which he believed to be the worst enemy of the Church. His efforts were attended with the success they merited; and to those efforts, followed as they have been to this hour by the exertions and sacrifices of numberless successive benefactors of youth, is due that noble system of gratuitous instruction, which forms one of the most striking features of modern Roman civilization.

6. Leo XII.¹ placed the elementary schools under the control and jurisdiction of the Cardinal Vicar; and by his bull of 1825, the private schools, otherwise the regionary schools, were subjected to a strict system of supervision. These latter are held in the private houses of the masters, who, if the number of their pupils happen to be sixty—beyond which number no one school can consist—must employ the services of an assistant; the calculation being that one teacher can not properly attend to mōre than thirty scholars. The course of education varies in different schools, according to the age, condition, or necessities of the pupils. In general, besides the usual system of reading, writing, arithmetic, and catechism, are included the elements of the Italian and French languages, Latin grammar, geography, sacred and profane history, etc. The religious education of the child is never overlooked in these schools, though under

¹ Leo XII., whose family name was Annibale Della Genga, was born in Spoleto, Aug. 2, 1760, and died Feb. 10, 1829. He ascended the Papal throne, Sept. 28, 1823.

the management of laymen; for not only do the pupils attend Māss every morning, but there are various religious practices observed during the day. Punishment, which is strictly limited to beating on the hand with a small rod, is rarely administered, and in many schools is absolutely dispensed with.

7. The masters must submit themselves to an examination, in order to test their cōm'petency; and the duty of making this examination is entrusted to a committee of ecclesiastics, delegated by the Cardinal Vicar. The same committee exercise a general superintendence over the schools, their discipline, and their system of education. In case of the illness of a master, a substitute, paid by the state, attends in his place; and the state also contributes an annual sum to provide rewards for deserving pupils. The number of the regionary schools is rather on the decrease than otherwise; but this decrease is owing to the increase of gratuitous schools. The average for some time past¹ has been somewhere about fifty schools for boys of the private and paying class, with eighty masters and assistants, and less than two thousand scholars. The exact number of the regionary schools in 1858 was forty-nine.

8. There are, also, the parish schools, one at least of which is to be found in every parish of Rome. These schools are under the immediate control and direction of the rector, or parish priest, who uses his best influence to induce the attendance of pupils. These schools alone afford a good education to a large number of the children of the poorer class. Besides these, there are several schools in the care of societies of various kinds, but whose chief object is the education of youth. Of these may be mentioned the Infant Asylum Society, which has two asylums, or educational establishments, for boys. Also, the Society of Private Benefactors, who have an admirable institution entirely maintained at their own charge. The Roman Conference of the Society of St. Vincent de Paul had, in 1858, a flourishing school for the education of boys; and it has since then extended the sphere of its operations.

9. The Christian Brothers, or Brothers of the Christian Schools, have taken strong rōot in Rome, and are there, as in

¹ This account describes the condition of the Roman schools between 1856 and 1873.

all other countries where they have been established, amongst the most zealous and successful of the teachers of youth. To Catholic readers of all countries their wonderful success in elevating the tone and character of the working classes is well known; and in Rome their reputation for all those attributes which constitute zealous and conscientious teachers is as high as it is elsewhere. These men are the very chivalry of the intellectual army of modern times; and yet their order is one of the many educational institutions which have sprung from the bosom of the Catholic Church—the reputed friend of darkness and the champion of ignorance!

10. Passing over a number of day schools, to which allusion might profitably be made, we come to a class of schools which, owing their origin to the charity of a humane and religious mechanic, are increasing yearly in number and usefulness. These are the night schools, which are specially intended for, and devoted to, the education of young artisans and others engaged in various laborious pursuits, and who, from their constant employment during the day, are deprived of the ordinary means of intellectual and moral instruction. In fact, no class of pupils can obtain admission to them save those circumstanced as I describe. In 1858 these schools were thirteen in number, eleven being under one institution, and two under separate institutions. Every school consists of four classes, the number of pupils attending each school being, at the lowest estimate, about one hundred and thirty, which would thus give their total attendance of pupils at one thousand seven hundred and thirty. These schools are sustained by various means and resources—by private contributions, grants through the commissioner of supplies, and certain ecclesiastical funds temporarily conceded to them by the present Pope. Amongst the benefactors of these valuable institutions, His Holiness is the principal; he gives them one hundred and twenty scudi¹ annually out of his *private* purse. The example of the Pope is imitated by the cardinals, the nobility, the clergy, and other classes of the community.

11. The ordinary teaching comprises reading, writing, and arithmetic, with a knowledge of the principles of design and

¹ Scudo (plural, scudi), a Roman coin, equivalent to \$1.003.

practical geometry, which are applied to the ornamental, useful, and mechanical arts. Eight years is the earliest period at which a boy can enter the school, but he may attend it until he is established in life. In their mere educational character and results, these schools may be favorably compared with schools of a somewhat similar but more ambitious character in France and Belgium; in one respect—the moral and religious training of the young workman—the Roman night school stands by itself. In most of the schools elsewhere, religion is not even thought of; in Rome, it is made a primary consideration; and the most efficacious means are adopted, especially through religious societies or congregations, under the guidance of clergymen, not only to insure to the night scholar a thorough knowledge of the principles of his religion, but to induce him to the fulfilment of its obligations. The cost of each school is about twenty scudi per month, or two hundred and forty scudi a year. This sum serves to pay for the lamps, and supply paper, ink, and books, all of which are given gratuitously to the scholars. The principal items of expense are the rent, the furniture, and the salary of the guardian.

IV.

95. THE SCHOOLS OF CHRISTIAN ROME.

PART SECOND.

THE first of these schools was established, in the year 1819, by a poor artisan, James Casoglio, a carver in wood, who gathered together a few idle boys that were playing on the banks of the Tiber, and whom he induced, by kind words and trifling presents, to follow him to his home. There he communicated to them what little he himself knew of the rudiments of secular knowledge, and also instructed them in the truths of religion. He was aided in his efforts by some good ecclesiastics, who threw themselves with ardor into the work; and ere long the humble artisan had many imitators, who excelled him in knowledge and influence, though they could not in charity.

2. In 1841, the number of schools was eight, and of scholars one thousand; in 1856, the schools had increased to thirteen,

and the scholars to one thousand six hundred ; and in 1858, the number of scholars was close upon two thousand. From the first year of his pontificate, Pius IX. has evinced the greatest anxiety for the spread and progress of these schools, the number of which he has personally assisted to extend. Not only does he contribute liberally to their support, but he has visited them several times, without having given any previous notice of his intention. On those occasions he minutely inquired into their system of education, their discipline, and their operation, and examined the pupils, the best of whom he distinguished by rewards given with his own hand.

3. Examinations are held every year, with a public distribution of prizes by the hands of eminent persons ; and the prizes are always of a useful character, so as to assist the humble parents of the pupils. The elder boys are conducted to the public hospitals, and there encouraged in the pious duty of ministering to and comforting the sick. In fine, every effort is made by those who are intrusted with the management of these schools—as teachers, directors, or superintendents—to fit the pupil for a life of industry, honesty, piety, and active benevolence.

4. I was anxious to see a night school in active operation ; and, much to my satisfaction, the school I had first the opportunity of visiting was that established in the same house in which their founder had gathered round him a few idle boys, and there taught them all that he himself knew. There, on the ground floor, was the very room—small and mean in appearance, but sacred in its associations—in which the night schools of Rome, then counting nearly two thousand pupils, had their humble origin. A marble slab, inserted in the wall, commemorates the fact. The first floor is divided into several class-rooms ; and in one of these may be seen another marble slab, on which are carved these words : “ Honor and gratitude to the memory of James Casoglio ! a poor Roman workman, who, early in the night, in this room, was in the habit of receiving the rude little artisans, occupying them in the art of reading, and instructing them lovingly in the mysteries of our holy faith. Youths ! remember in your prayers your father and your beneficent founder.”

5. The number of boys belonging to this school was one hun-

dred and thirty, not less than one hundred and ten being present on the occasion of my visit. Many of them were not more than eight or nine years of age, while others were just springing into manhood ; but all, of whatever age, were engaged during the day in some industrial occupation—in the ordinary trades, or in one of those branches of ornamental and decorative art peculiar to Rome. It was a pleasing sight to see them clad in their working dress, and so quick, intelligent, and eager in their pursuit of knowledge—either reading, writing, making out sums in arithmetic, learning the principles of design, for which several appeared to have considerable aptitude, or listening with respectful attention to the clergymen who were instructing them in their religion. Amongst those whom I found actively engaged in the education of these boys, was Monsignor Ricci, one of the Pope's chamberlains ; and had I gone through the entire of the thirteen night schools of Rome, I might have seen several men of high standing in the Church zealously engaged in this work of charity.

6. The boys assemble in their schools a quarter of an hour after sunset, and remain for two hours. Each class has different work for each night. One night, reading ; another, arithmetic ; another, practical geometry ; another, catechism ; another, drawing ; and on Saturday night they are prepared for the Sunday by religious instruction. On the morning of Sunday they are obliged to assemble in the oratory attached to their school, where they recite the Office of the Blessed Virgin, after which they receive an explanation of the Gospel of the day. They then hear Mass, and perhaps approach the Holy Communion. They then breakfast. And in the course of the day they proceed to the garden which is provided for each school, and there enjoy themselves in all kinds of boyish games. Many of the boys, mostly those advanced in years, communicate every fortnight ; but on one grand day in the year, within the octave of St. Aloysius Gonzaga,¹ they all make their communion at the altar of that saint.

¹ St. Aloysius Gonzaga, Marquis of Castiglione, a native of Italy, was born March 9, 1568. Having renounced earthly possessions and honors, he entered the Society of Jesus in his eighteenth year, and closed a short life, which had never been stained by grievous sin, on the

7. Besides the clergymen who had charge of the school of which I write, there were a number of lay teachers, one of whom, a venerable-looking old gentleman, attended every night from motives of charity. The others were respectable young men, who, having themselves received the advantages of the school in their youth, devoted their leisure hours to teaching its pupils, out of gratitude to an institution which had so materially assisted them in life.

8. Amongst the different trades represented in the most juvenile class, consisting of nearly thirty boys, whose ages ranged from eight to twelve, I was amused to see three sooty little fellows, who, with no small air of professional pride, announced themselves as chimney-sweeps. From the state of their garments, and the rich ebony hue of their complexions, it would not have been difficult to pronounce as to their occupation; but I must say I never saw merrier or happier little sweeps before. One of them, amidst the hearty laughter of his class-fellows, assured the gentleman by whom I was accompanied that he never washed his face more than once a week; and from the pleasant chuckle with which he followed up his announcement of the fact, and the twinkle of his bright eyes, he evidently appeared to think it a capital joke.

9. I waited until the hour for the breaking up of the school, and did not leave the house until the entire troop of boys had tramped down the stairs and out into the street—the youngest in front, the oldest, with the teachers, bringing up the rear. On going out, I found them drawn up like a company of soldiers, and ready to march at the word of command. That was soon given, and instantly the troop was in motion; while at the same time the little fellows in front commenced, in their shrill, but not unpleasing voices, a sacred hymn, which acquired volume and richness as it was caught up by the older boys, and swelled by the full deep tones of the teachers. Taken, as I was, completely by surprise, the effect was no doubt much enhanced; but the harmony was in reality admirable. They thus proceeded until they arrived at a square, or open place, from which several streets branched off; and here they

21st of June, 1591. He was beatified by Gregory XV. in 1621, and canonized by Benedict XIII. in 1726. His feast is celebrated June 21.

separated into small parties, each under the care of a clergyman or teacher, who did not abandon his charge until he had seen them all safe in their respective homes.

Adapted from MAGUIRE.

JOHN FRANCIS MAGUIRE, an Irish journalist, for many years editor and proprietor of the "Cork Examiner," was born in Cork in 1815, and died there, October 31, 1872. He was a member of Parliament for Dungarvon from 1852 to 1865, and afterward for Cork until his death. In 1853 he published a volume entitled "The Industrial Movement in Ireland in 1852," and in 1857 "Rome and its Ruler." This latter work was twice enlarged and revised—a third edition, under the new title, "The Pontificate of Pius IX.," appearing in 1870. He was also the author of "The Irish in America," 1858; "Life of Father Matthew," 1863; and of a political novel, "The Next Generation," 1871.

V.

96. THE BATTLE OF MENTANA.

EMBOLDENED by his success at Mon'te Rotondo, Garibaldi determined to advance on Rome; and finding no obstacle in his path, he pushed his advanced posts to within a short distance of its walls. The chief strength of the bands lay at Mentana and Monte Rotondo, between which there is but a short distance. Their numbers had increased to between twelve and fifteen thousand; the recent victory—if it could really be called such, when taking the opposing forces into account—having inspired them with confidence and daring.

2. As every moment rendered the position of the capital more critical, General Kanzler resolved on striking a decisive blow, and thus bringing matters to a crisis. The enemy having announced that they were about to march to the conquest of Rome, the general prepared to meet them in their chief position, and there give them battle. The French general agreed in the policy of the aggressive movement, and expressed his willingness to join in the expedition, and support the Roman troops with a column under his command.

3. At three o'clock on the 3d of November, 1867—about six weeks after the first actual invasion of the Pontifical territory by the enemy—the combined force, consisting of five thousand men in all—three thousand Roman and two thousand French—mustered near the Por'ta Pi'á. The fitful light of torches revealed the serried ranks of the soldiery, and flung into darker shadow the huge masses of ruin that backed the impressive picture, filled in by groups of friends and sympathizers who