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It is God's pleasure, that, as in the spiritual order He Himself exercises power and providence over the whole human race, so in the temporal order civil rulers, receiving their authority from Him, should exercise power and providence over every civilized division of mankind. The powers of government are therefore a sacred trust, since they have God for their author. As God is a father rather than a master, rulers, whose duty it is to keep the King of kings ever in mind as their model, should watch over with a paternal eye the welfare of their people rather than as masters rule them.

The care of mankind God has entrusted to two powers, the ecclesiastical and civil, placing one over divine the other over human affairs. He has, moreover, so constituted them that the ecclesiastical should be independent and in nowise restricted by the civil power. Both should, as is His will, work together in harmony and concord for the temporal and spiritual well-being of mankind.

In the early centuries of our era, when there was a true Christendom, this happy union did really exist. Then indeed the state was not too proud to acknowledge the yoke of the gospel by whose philosophy it was governed, and consequently the public laws, institutions, and manners were penetrated by the virtue of Christian wisdom. The civil rulers held over the Catholic priesthood, not as now-a-days the sword of persecution, but the shield of protection, and the Church flourished in every land. The state composed in this manner produced imperishable fruits that bear witness to the soundness of its principles. If in those days Christian Europe rescued savage nations from the thralldom of superstition, drove back the fierce hordes of Mohammedans and gained manifold liberties for the people, it was under the auspices and through the aid of the Catholic Church. Upon the fall of Rome she alone saved the remnant of European civilization from barbarism. "Like the ark of old" says Bishop Spalding "she rode triumphant amid the second deluge of waters bearing in her bosom the sacred seeds of civilization, which, when those dark waters should subside, she was again to scatter broadcast over the surface of the earth."

But alas for the foolish pride and vile passions of men! Wicked, and deplorable zeal for revolution, which first reared its grim visage in the sixteenth century, threw the Christian religion into confusion and spread the seeds of discord far and wide throughout the world. Monasteries were destroyed and the lands attached to them confiscated. Altars were torn down and sacred images, which the firebrands of revolution were pleased to term "relics of superstition," were carried from the churches and burned in triumph in the public highways. In England, for example, the head of the state was proclaimed head of the Church. Order was destroyed by placing the natural above the supernatural, by forcing the Church in the discharge of her office to be subject to civil power. The unity of Christendom was broken and religious and political chaos seemed to reign supreme.

Worthy offsprings of this memorable revolution are those modern ideas of unbridled liberty, which are convulsing the public mind in the present century. The principles of Socialism are openly proclaimed, by demagogues throughout the land. Princes are considered only as the instruments of the popular will and hence the state becomes a mob, free from all external restraint, yet swayed by the worst of masters, its own evil passions. The world has forgotten that it is as unlawful to resist authority appointed by God as to resist the divine will itself. When men, unmindful that they are creatures, scoff at loyalty to legitimate power and desire to throw off the restraint of authority, they can not expect that their actions will be sanctioned by the Church, which can not approve of that liberty which generates a contempt for the divine law. That God, and not the multitude, is the author of civil power, the Head of the Church has clearly stated. It is the duty of subjects, therefore, to obey the powers that be, since by so doing they pay homage, not to their fellowmen, but to God Who exercises His authority through His creatures. From this it is plain that for any one to publicly proclaim such thoughts, as tend to create revolution, is not among the rights of a citizen, but belongs to that liberty which St. Augustine fitly terms "the liberty of perdition."

Rulers on their part no longer consider themselves as ordained of God to govern the people. They no longer strive to direct the ship of State, but allow it to be tossed about by every wave of public opinion. Their hands be passive on the helm. Setting aside religion as alien to them, they throw off all allegiance to divine authority. Heedless of the crime they commit, they act as though there were no God. The Church is accused by them of being incompatible with the welfare of the Commonwealth and the enemy of liberty, and social progress. Groundless assertion! The Church opposes not liberty, but license. "The danger of Catholicity to liberty," says Brownson, "is an idle dream. You can have no true liberty without her and the only liberty that is endangered by her is the liberty of those, who desire no law but their own will, no restraint but their own caprice." The world forgets that it is indebted to Catholicity alone for the liberty which it to-day enjoys. Modern parliaments can make laws it is true, to secure freedom for the people, but those laws merely regain lost rights which the Reformation robbed the world of, and which nothing but Catholi-

city can fully restore. The Reformation did not strike one blow for liberty, but on the contrary we may date from it the existence of every despotism in Europe. Again we hear it asserted in bold opposition to the facts of history that Catholics can not consistently be Republican. No form of government is condemned, so long as it is not repugnant to Catholic doctrine. "The Church," says Cardinal Manning, "has existed and flourished under every form of government," and we may add that every nation that has bowed to the authority of this mother of liberty and parent of heroes has been renowned for its moderation, its justice and its valor. We are indebted to our Catholic ancestors for the republics that existed previous to the foundation of the United States. Two of those, Andona and San Moreno, both founded in the Middle Ages and owing their origin directly to the Catholic Church, remain to teach the world that Catholicity is the corner stone of all free institutions.

In these days we see ecclesiastical laws openly scoffed at by civil rulers and the Church, the teacher of nations, forbidden to interfere in the education of the people. The revolutionists have aimed their most effectual blow at Christianity, by excluding religion from the training of youth; for a mind cultivated in a godless school presents a field rich for the growth of revolutionary principles. The state, by a still further encroachment upon the prerogatives of the Church, claims the right to dissolve the marriage bond. The goods of the clergy are confiscated on the ground that the Church can not hold property. In fine, the Church is looked upon not as a perfect society but as an association subject to the state, and if she possess any legitimate authority, she is said to hold it by the concession or through the gift of the civil rulers.

It is meet that in these days men, claiming to be Christian statesmen, should renew the example of their forefathers and oppose injustice. To acknowledge the authority of the Church in private and allow her to be reviled in public, is not consistent with the duty of a truly Christian statesman. He should follow out the same line of duty in his public capacity as he does in his private life. God has clearly shown by His teachings and miracles the manner in which He wishes to be adored, and it devolves upon civil rulers to safeguard religion and protect their subjects in its exercise. The heads of states should not permit anyone to promulgate contrary opinions to the detriment of religion. The Church compels no one to enter her fold unwillingly, for this would be impossible. She does not condemn those rulers of states, who, for the sake of peace, tolerate other than the true form of worship. It is the wildness of opinion and the thirst for revolution, parents of secret societies and dissenting sects, that she condemns. It is plain, therefore, that rulers should as far as possible permit no false religions or secret societies to spread, since they are obliged to seek the spiritual, as well as temporal welfare of their subjects. The training of youth, a thing upon which the prosperity of every state depends, and by which the sap and blood of Catholic virtue and wisdom are infused into the veins of the commonwealth, should, under the guidance of the Church, be a special charge.

So far however, in these later times, has the state encroached upon the ecclesiastical prerogative, that not a few gross errors concerning the supremacy of the spiritual order have crept even into the Catholic camp. Few among Catholic statesmen of modern times seem to understand that princes should, in spiritual things, be subject to the Pope and fewer still have the courage to openly proclaim and publicly uphold papal supremacy.

Yet within the last twenty years two men have passed away from the admiring eyes of a Catholic world, both of whom, by their steadfast defence of the supremacy of the Pope and their untiring devotion to the cause of religion and civil liberty, have made themselves worthy to be called models of Christian statesmanship. A few months ago that grand old man, Dr. Windthorst, terminated his manly and successful struggle against the oppressor of German Catholics, uttering with his last breath an appeal for the restoration of the Jesuits to his country. Fifteen years have elapsed since Don Garcia Moreno fell under the assassin's hand, a martyr of Catholic rights and liberties in the small, but thanks to his wisdom and Christian courage, the far-famed Republic of Ecuador.

If we are to place first, in the order of greatness, those nations most renowned for their national power and glory, throughout whose boundless dominions we see vast numbers of thronged cities, flourishing towns, and villages, whose commerce whitens every sea with its sails, Ecuador may not stand in the foremost rank. If however we judge of the greatness of nations by the liberty of the individual subject, and of the greatness of the individual subject, by his using that liberty to attain his supernatural end, then truly may we assign to that model republic of the South the appellation of a "great and free nation" and to its illustrious regenerator that of "the greatest statesman of modern times." England, in the maxims of this age, is classed as the greatest and freest of nations. "But," says Bishop Spalding "is England more free, more enlightened, more comfortable, more happy than in the good old Catholic times when the sea-girt isle acknowledged the sway of the Roman Pontiffs and bowed reverently before the time honored altars of Catholic worship." No kingdom can be free that is not under the rule of God. No one understood better than Garcia Moreno the maxim "the truth will make you free" and be