

**A JOURNEY FROM
LA
TRAPPE TO ROME**

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A Journey from La Trappe to Rome by Ferdinand Geramb & Marie Joseph de Géramb

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FERDINAND GERAMB & MARIE JOSEPH DE GÉRAMB

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A

JOURNEY

FROM

LA TRAPPE TO ROME:

BY THE

REVEREND FATHER,

BARON GERAMB,

ABBOT AND PROCURATOR-GENERAL OF LA TRAPPE.

LONDON:

C. DOLMAN, 61, NEW BOND STREET;
BOOKER AND CO., LIVERPOOL.

1841.

264.

TO THE FRENCH CLERGY.

VENERABLE PRIESTS,

I have already dedicated my Pilgrimage to Jerusalem to you: permit me now to introduce my JOURNEY TO ROME to the public under the patronage of your name. Your devoted attachment to the Holy See, and the tender affection of the Sovereign Pontiff for the Clergy of the Church of France, give you a double claim to this new homage of

MARIE JOSEPH DE GERAMB,

Abbot and Procurator-General of La Trappe.

THE AUTHOR'S PREFACE.

IN the preface to a work, the author generally proposes to make known himself and his performance. I will not now speak of myself, as I have already done this in my "Pilgrimage to Jerusalem." Those who have read it already know by what means it has pleased God to lead me, the circumstance in which I have written, and the motives I have had in appearing before the public. I have then only to speak of this new work; but what shall I say of it? Had I undertaken it from a motive of vain glory, I might enumerate the praises so liberally bestowed on my "Pilgrimage;" and as this may be considered its sequel, I might hope to excite the same interest, and endeavour, thereby, to ensure for myself the same success. But, far from me be such pretensions! In my former work, I had two means of interesting my readers. I had to describe places, with which the most sacred recollections will be for ever connected, and had to depict manners, which the hastiness or prejudices of travellers did not always permit them rightly to appreciate or faithfully portray. Thus, while I was able to interest some by the fidelity of my descriptions, I obtained the approbation of those who only seek in the Scripture the secret manna which

it contains, and see in Jerusalem nothing of the mysteries of which it was the theatre. A visit to Rome does not afford the same advantages. For pious readers, Rome is indeed the new Jerusalem: and I am persuaded that such will listen to me with pleasure when I speak of the Sovereign Pontiff; and that they will thank me for having raised my voice against the false imputations which have been devised by hatred, and propagated by indolence and curiosity. But what shall I offer to supply the place of the varied scenes which the manners of the Arabs and the present state of Egypt afforded me? Were I to describe ancient and modern Rome, I might thereby compensate myself, and satisfy the greatest number of my readers, by furnishing a still greater treat to their curiosity. Why then have I not done so? Why have not I embellished this work with detailed descriptions, instead of briefly noticing the magnificent monuments which my subject brought before me? I proceed to give my answer; and this answer will unfold the object I have had in view, in the composition of the present work.

The monuments of no country in the world have been better studied than those of Italy. Thousands of travellers visit it every year; and many, if not most of them, favour us with the relation of their journey. In these tourists we discover men who have made a profound study of the fine arts: no fault, no beauty, escapes their observation; and we know not which most to admire, the variety of their acquirements, or the delicacy of their tastes. But when they come to speak of customs, morals, and religion, they are no longer the same men. To no purpose do they protest against the

imputation of partiality : it appears even in the precautions which they take to guard against it. This cannot excite wonder. Those travellers are, for the most part, Lutherans or Calvinists, who have been brought up in ignorance and hate of our holy religion ; they look on Rome as a new Babylon, and accumulate on its Pontiffs insults which their better judgment must condemn.

Profoundly afflicted at the outrages offered to Jesus Christ, in the person of his Vicar, I have proposed to embody in these letters some observations on the court of Rome, the spirit of the church, and the character of the Italians. I will say nothing that I have not myself witnessed ; nothing which I am not able to maintain by proof. I will esteem myself fortunate if, without departing from that style which charity always employs, I succeed in eradicating some prejudices, correcting some errors, and establishing some truths.

GERAMB, *Abbot*.

TRANSLATOR'S PREFACE.

MOTIVES similar to those which influenced the author in the composition of the following work, have induced the translator to present it to the public. He has taken the liberty of adding a few notes, almost entirely extracted from modern publications of merit on the same subject, with the view of illustrating the author's views, and occasionally elucidating points which he but slightly touched upon. The synoptical tables, found at the end of the volume, are also of this description; and it is hoped that few readers will be displeased at an addition, which affords them minute and authentic details on a subject so little known as are the charitable institutions of Rome. While claiming the reader's indulgence for the many imperfections which he fears will be found in his performance, the translator feels himself bound to acknowledge his obligations to an amiable and gifted friend, for the poetical translations that occasionally relieve the dulness of his own prose.