

The Catholic Record.

"Christianus mthi nomen est Catholicus vero Cognomen"—(Christian is my Name but Catholic my Surname).—St. Pacian th Century.

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THE CHURCH AND EDUCATION.

The old and oft-repeated charge that the Church is opposed to the progress of the human mind, appears now and then in periodicals that affect an air of impartiality. So deftly do they dress the accusation that we have been asked to state a few facts which may be of interest and profit to those concerned. Huxley indeed says, "that the Catholic Church is opposed to modern civilization"—that is, the civilization represented by himself. Tyndal and Spencer, who tell us the question as to our origin and destiny, dies without an answer; without even an echo upon the infinite shores of the unknown. Draper, Mallock, etc., who, however they may view our doctrines, have no hesitation in conceding intellectual vigor to the Church. In fact Draper says, "that its movements are guided by the highest intelligence and skill;" and Matthew Arnold opines "that it will endure while all Protestant sects dissolve and disappear."

Now, let us give a few facts, called here and there, to show that the Church has ever used her influence for the advancement of the human mind. We need not narrate how she preserved the intellectual treasures of Greece and taught Christianity to the Gaul and Hun and Teuton, who had, at the close of the fourth century, swept like a devastating plague over the civilized world. Who was it, asks a non-Catholic writer, in those ages of confusion which followed the fall of the Empire, that sowed and ripened the seeds which were to blossom into such wondrous poetry in the fourteenth century; into such matchless bursts of art in the fifteenth and sixteenth centuries. Who touched in those Latin races the hidden vein of tenderness—the fount of tears—the delicacies and courtesies of mutual kindness, these riches of art and the artist's earnestness. And he goes on to say "that the cause of causes which made other causes fruitful, was the presence of the Christian Church in the hour of distress, with its message, its teaching and its discipline."

If the Church is hostile to progress, how is it that Frederick Harrison, writing in the thirteenth century, tells us that our faith "still sufficed to inspire the most profound thought, the most lofty poetry, the widest culture, the truest art of the age." Great thinkers like Albert of Cologne and Aquinas found it to be the stimulus of their meditations. Mighty poets like Dante could not conceive poetry unless based on it and saturated with it. Creative artists like Grotte found in it an ever living well-spring of beauty. And Ruskin sees in the old cathedrals, with their vaulted gates and pinnacles and towers, the only instance, perhaps, that remains to us of a faith and fear of nations.

The Church is opposed to progress, and yet Ranke, speaking of the Jesuits in Germany, says in his history of the Papacy that "they conquered us upon our own ground in our own homes." We fetter the mind, and Carlyle declares that in the Catholic universities of Europe "nearly all the inventions and civil institutions whereby we yet live as civilized men, were originated and perfected." If the Church was afraid of education how comes it to pass that long before Luther's revolt these great halls of learning were in existence and flourishing? She could have crushed them for she was then in the zenith of her power. But not only did she bring them into being, but she guided them to power and influence, and in almost every instance endowed them. Oxford and Cambridge, Aberdeen and St. Andrew's, Paris, in short, sixty-five universities were established by the Church long before Luther enunciated the doctrine that "high schools were an invention of satan."

Of these ages, Emerson, addressing Harvard students, said: "Human thought was never more active, and never produced greater results in any period of the world." Another fact is, that the Vatican library, which contains more than two thousand five hundred Greek, Latin and Oriental manuscripts and more than one hundred thousand volumes, many of which are extremely rare, is open to the public. Among the indefatigable delvers into the archives are Protestant scholars, but as Leo XIII. said, "we have nothing to lose through the appearance of truth in history."

Among the discoverers to whom the world accords a memory we notice

Marco Polo, of the thirteenth century, who spent twenty-four years in the East; Columbus, Vasco de Gama, who first doubled the Cape of Good Hope; Magellan, the first man around the Horn; Cortez, Balboa, Pizarro, Cartier, Champlain, etc.—Catholics all, who contributed to the knowledge of the world.

Gerbert of the tenth century and Friar Bacon of the thirteenth century were distinguished as astronomers. Nicholas of Cusa first called attention to the weakness of the Ptolemaic system, and Copernicus, a priest, developed his views, and dedicated his work to Paul III. Were they condemned for their devotion to science? No: the former was made a Cardinal and the latter a professor of astronomy in Rome. Galileo had a brush with theologians in 1615, because he defended the Copernican theory as an established truth and dragged the Sacred Scriptures into the controversy. The sentence against him in 1616 we need not discuss here, save to say that it was directed against his recklessness and indiscretion. And as proof we know that Castell and Cavalleri taught the Copernican theory in the Papal States and throughout Italy at the very time that Galileo was waging war against his opponents. We may mention here that Tycho Brahe, a contemporary of Galileo, and a non-Catholic, had his observatory on the island of Haen destroyed by Danish bigots, who declared that his "studies were not only useless but noxious." He found a patron in Rudolph, the Catholic Emperor of Austria. John Kepler's astronomical discoveries were condemned by the Protestant Tabingen University as contrary to the Bible. The Jesuits dissuaded him from destroying his work and opened to him the door of their college at Graz. His brethren, the Lutherans, persecuted him, the Catholics bade him welcome. England wished to have him but he did not accept the invitation. And commenting thereon, (Brewster, page 200) says: "We rejoice that the sacred name of Kepler was thus withheld from the long list of distinguished, whom England has starved and dishonored."

In mathematics, physics, chemistry, anatomy, physiology, medicine, and in the natural sciences, Catholics have ever been foremost in the vanguard of progress. At another time we may give their names, and show how many of them, pioneers in every department of human activity, were aided by the Popes.

One word more. To the statement that the Church is a barrier to the advancement of the mind, we submit the testimony of a modern writer, Dr. Brownson, who, in his "Convert," says:

"I have never found my reason struggling against the teachings of the Church, or felt it restrained or myself reduced to a state of mental slavery. I have, as a Catholic felt and enjoyed a mental freedom which I never conceived possible while a non-Catholic."

THE REASON.

"Why do Catholics go on pilgrimages to certain shrines as Lourdes, St. Ann de Beaupre, etc.—A. B." The pilgrimages, instances, answers Rev. John Price in the Pittsburg Observer, are public acts of veneration paid the Blessed Virgin, St. Ann and others, because God honored these saintly personages in some special manner. Lourdes is a village in France, where, it is held by multitudes of the faithful, the Blessed Virgin appeared to a peasant girl, and where, too, many pious persons touch the place where they have received great blessings, both in body and in soul. St. Ann had the distinguished privilege of being the Mother of the Blessed Virgin, and the crowds who frequent her shrine in Canada, go there to pay the homage of respect to a relic of her, that was brought to Beaupre years ago. As at Lourdes, a record of blessings which were received through the intercession of St. Ann is attested. Explain it as one may, the stacks of crutches and plaster forms left behind by the afflicted are undeniable evidence of bodily cures having been wrought.

We are well aware that there are many persons who look upon pilgrimages as superstitious and senseless. But the objection is what is senseless? For Protestants are as eager to visit the house of Luther's birth as Catholics are to visit spots memorable as the natal places of their great saints. Infidels are seen to gather in Voltaire's old home in Ferney. If, too, patriotic Americans go in crowds to Mt. Vernon to visit the old residence and the tomb of Washington in order to honor the Father of this country, what process of reasoning makes it wrong for Catholics to visit and to honor the places associated with the holy mysteries of faith or with the saints? The Bible tells us that Eleans and Anna paid annual visits to Silo, and that the Blessed Virgin with Jesus and St. Joseph went yearly to visit the holy temple in Jerusalem.—Church Progress.

HOW THE PROTESTANT REFORMATION WAS BROUGHT ABOUT.

Written for the True Voice by Rev. Charles Coppens, S. J.

XII.—THE REFORMATION IN OTHER EUROPEAN COUNTRIES.

We have so far sketched in rapid outlines the establishment of the Reformation in most of those European lands in which it obtained permanent dominion. The situation about A. D. 1500 is thus described by Prescott in his History of Philip II.: "Scarcely forty years had elapsed since Luther had thrown down the gauntlet to the Vatican by publicly burning the Papal bull at Wittenberg. Since that time his doctrines had been received in Denmark and Sweden. In England after a vacillation of three reigns, Protestantism, in the peculiar form which it still wears has become the established religion of the state. The fiery cross had gone forth to the hills and valleys of Scotland; and thousands and tens of thousands had gathered to hear the word of life from the lips of Knox. The doctrines of Luther were spread over the northern parts of Germany, and freedom of worship was finally guaranteed there by the treaty of Passau. The low countries were the 'debatable land' on which the various sects of reformers, the Lutheran, the Calvinist, the English Protestant, contended for mastery with the established church. Calvinism was embraced by some of the cantons of Switzerland and at Geneva its apostle had fixed his headquarters. His doctrines were widely circulated through France, till the divided nation was prepared to plunge into that worst of all wars in which the hand of brother is raised against brother. The cry of reform had passed even over the Alps, and was heard under the walls of the Vatican. It had crossed the Pyrenees. The King of Navarre declared himself a Protestant; and the spirit of the Reformation had insinuated itself secretly into Spain, and had taken hold, as we have seen, of the middle and southern provinces of the kingdom."

The more carefully one studies the Reformation, especially in its early stages, the more clearly he understands that "religious liberty" in the mind of those sectaries meant the liberty to tear down what they called the idolatrous worship of the Catholic Church; the Holy Mass, the altars, the sacred images, the monasteries of the monks, the convents of the nuns, driving out and murdering the faithful Bishops and priests, and vesting the spiritual power in temporal princes, who at once proceeded to plunder whatever riches the piety of centuries had dedicated to the Divine service. This was the Reformation in a nutshell.

It was absolutely necessary for every Catholic nation to refuse and forcibly put down that species of religious liberty, and to use for the purpose legislation, imprisonments, banishments, executions of the leaders in heresy, etc. All this was at times carried to excess, as is always the case in civil wars as well as in foreign wars. Catholics waged war on rebellious citizens; for in those days heresy meant war upon the old religion; and nowhere, in no single country, did Protestantism prevail except by war. The Protestant Bishop Stubbs writes: "Where Protestantism was an idea only, as in France and Italy, it was crushed out by the inquisition; where, a conjunction with political power, and sustained by ecclesiastical confiscation, it became a physical force, there it was lasting. It is not a pleasant view to take of the doctrinal changes, to see that where the movements toward it were pure and unworldly, it failed; whereas it was seconded by territorial greed and political animosity, it succeeded." And again: "The instruments by which it (the Reformation) was accomplished were despotic monarchs, unprincipled ministers, a rapacious aristocracy, and venal, slavish parliaments. It sprung from brutal passion, was nurtured in selfish and corrupt policy, and was consummated in bloodshed and horror. The cry of Ireland is a striking example of all this. If over any land was made desolate by the burning zeal of fanatics who strove to force their own novel notions upon an unwilling population, it was the fair Isle of Erin; and the crushing process was continued during three long centuries. I would not attempt to write the history of that bloody business, for to do so, history must be cool and unpartisan by passion, and I do not see how I could keep cool while handling such a theme. I am no Irishman, nor of Irish descent; but I feel my pen warming in my hand, and my cheeks glowing, and my heart throbbing with indignation and compassion at the thought of such wrongs, such cruel and persistent violence used for generations to stamp their religion out of a faithful, heroic people."

Let a bigoted Protestant, the poet Spenser, speak in my place. He was in Ireland at the close of the Desmond rebellion, and he got three thousand acres of the confiscated Irish land as his share of the booty. He wrote: "Out of every corner of the woods and glens they (the Catholic people) came creeping forth on their hands, for their legs could not bear them; they spake like ghosts crying out of their graves; they did eat dead carcasses; happy were they who could find them. In a short space there was none almost left; and a most populous and plentiful country was suddenly void of man and beast." This is but one scene in a tragedy of woes, more pathetic than Shakespeare's tragedy of King Lear. But all this is deeply written in the mind and the heart of the entire Irish race, and need not be recounted to prove that God has heroic servants in every age, and that He will not allow the gates of hell to

prevail against His own faithful friends. Here are a few more scenes of this sad tragedy. I will give the words of D'Arcy McGee: "While the war against the Desmonds was raging in the south, under pretence of suppressing rebellion, no one could help seeing that in reality it was directed against the Catholic religion. If any had doubted the real objects, events which quickly followed Elizabeth's victory soon convinced them. Dermid O'Hurley, Archbishop of Cashel, being taken by the victors, was brought to Dublin in 1582. Here the Protestant primates Loftus besieged him in vain for nearly a year to deny the Pope's supremacy, and acknowledge the queen's. Finding him of unshaken faith, he was brought out for martyrdom on Stephen's Green, adjoining the city; and there he was tied to a tree, his boots filled with combustibles, and his limbs stripped and smeared with oil and alcohol. After that they lit and quenched the flames which enveloped him, prolonging his tortures through four successive days. Still remaining firm, before dawn of the fifth day they finally consumed his last remains of life, and left his calcined bones among the ashes at the foot of his stake. The relics gathered by some pious friends were hidden away in the half ruined church of St. Kevin, near that outlet of Dublin, called Kevinsport. In Desmond's tour of Kilmallock were then taken Patrick O'Haley, Bishop of Mayo; Father Cornelius, a Franciscan, and some others. To extort from them confessions of the new faith, their thighs were broken with hammers, and their arms crushed by levers. They died without yielding and the instruments of their torture were buried with them in the Franciscan convent of Askeaton. The Most Rev. Richard Creigh, primate of all Ireland, was the next victim." Catholicity in Ireland has outlived the storm of three centuries of persecution, and is become the seed of salvation to many millions in our age all over the earth as there were thousands of victims in the age of Queen Elizabeth and after.

2. France. The Reformation failed in Ireland because drowned in the victims' blood; it also failed in France but there it was drowned in the blood of Catholics and Huguenots alike. Speaking of the history of the Reformation in France, which he sums up the story as follows: "The whole history of the Reformation in France may be related in two sentences: The Calvinists sought by intrigue and by force of arms to gain the ascendancy and to establish the new religion on the ruins of the old; but after a long struggle they signally failed, and France was preserved to the Church. Long and terrible was the contest between the turbulent Protestant minority and the determined Catholic majority to settle the momentous question, which should finally control the destinies of France: for nearly a hundred years civil war, rendered still fiercer by the infusion of the element of religious zeal and fanaticism, waged with but brief intervals of pacification throughout the country, which it distracted and rendered desolate. Finally the Catholics, meeting intrigue with intrigue, and repelling force by force, remained in the ascendancy, and the Protestant party, once so aspiring divided down into an insignificant fraction of the population." The expression "meeting intrigue with intrigue" refers to the massacre of St. Bartholomew. The massacre of St. Bartholomew, which is the history of everywhere and all along their lines of conquest, used intrigue and deceit, as we have shown in these papers; for once they were outside in the use of that vile weapon in France, not by the Catholic Church, nor by Catholic Bishops or priests, but by an unprincipled queen dowager, Catherine de Medici, an infidel at heart though happening to belong to the Catholic party. We do not here speak of a party, though without it France might have been lost to the Church; for no evil may ever be done that God may come of it. Yet, let Protestants remember, they have no right to complain that they were that time outwitted in wickedness.

3. The Netherlands we will consider last. This region comprised the present kingdoms of Holland and Belgium, with some minor provinces, part of which are now in France. The country was very prosperous when the Reformation began, but it was subject to the dominion of the Spanish crown. It became restless of the foreign yoke when the Calvinists from France, Protestant immigrants from England, the intrigue and subsidies of Elizabeth and the Lutheran notions, which the youths of Flanders brought home on their return from the German universities, fanned that region a hotbed of rebellion against Philip II. and his Catholic governors. Civil independence was the boon in sight, the union of all the malcontents in mutual co-operation was the means, and the malcontents were chiefly heretics. The result was there, as in every land to which the new gospel came, a period of war, which in the Netherlands lasted about half a century. It finished in the establishment of the Dutch republic. As soon as this was established, it proceeded to stamp out Catholicity within its boundaries. The Protestant historian, Menzel, puts the matter thus: "The Calvinistic tenets and forms of worship were established to the exclusion of those of the Catholics and Lutherans. The cruelties practiced by the Catholics were equalled by those inflicted on the opposing party by the reformers. The most horrid cruelties were perpetrated by Snooi, by whom the few Catholics remaining in Holland were exterminated. A. D. 1577." So says Menzel; but, how can we believe that the remaining Catholics

were few, since the first Protestant service had been held only three years before, as he informs us? Either there must have been very many or there must have been a vast exodus of the faithful. The extent to which the Reformation had taken possession of Europe by 1570 is thus stated by Macaulay in his criticism of Ranke's History of the Popes: "In fifty years from the day in which Luther publicly renounced communion with the Church of Rome and burned the bull of Leo before the gates of Wittenberg, Protestantism attained its highest ascendancy—an ascendancy which it soon lost, and which it has never regained. In England, Scotland, Denmark, Sweden, Livonia, Prussia, Saxony, Hesse-Wurtemberg, the Palatinate, in several cantons of Switzerland, in the northern Netherlands, the Reformation had completely triumphed; and in all the other countries on this side of the Alps and the Pyrenees, it seemed on the point of triumphing."

We had undertaken, in this series of papers, to explain the origin of the Reformation, so as to show that it was not the work of the Holy Ghost, and of the calm prayerful co-operation of holy men, full of that charity by which the true Church is animated; and we have finished that task, in a brief but truthful account. While many minor points, here and there occurring in our statements, will, no doubt, be controverted, our main line of thought is unassailable. We will conclude this brief sketch of the first origin of Protestantism with some remarks of Macaulay on what we may call the second stage of the Reformation. He writes: "At first the chances seemed to be decidedly in favor of Protestantism; but the victory remained with the Church of Rome. On every point it was successful. If we overlaid another half century, we find her victorious and dominant in France, Belgium, Bavaria, Bohemia, Austria, and Hungary. Nor has Protestantism, in the course of two hundred years, been able to reconquer any portion of what it then lost. It is, moreover, not to be dissembled that this wonderful triumph of the Papacy is to be chiefly attributed, not to force of arms, but to a great reflux in public opinion."

STRIKE FRANCE HARD AND QUICKLY.

The proposal to have Catholics interdict the use of all French goods as a protest against the attack by the French Government upon Catholicism in France has met with hearty approval. The means is so feasible, so easy of utilization and so certain in its effects that it appeals both to reason and sentiment. For complete success it requires merely the possession of a little moral courage upon the part of all Catholics and a general adoption of its effects have already been felt in certain directions.

Catholics in America must fully realize that their contributions towards the enrichment of the various nations of the world are very considerable. In the United States and Canada are not less than 18,000,000 Catholics. If one were to attempt to calculate the effect upon commerce of the simple cessation of the use of tea by all of these millions, one can get some conception of the shrinkage in the sale of that commodity. If each of these 18,000,000 consumed but half a pound of tea in one month, six pounds yearly (which would be a ridiculously small allowance), the total consumption would be 108,000,000 pounds. If the tea were but an ordinary grade, costing, say 40 cents a pound, the value of the 108,000,000 pounds would be \$43,200,000 a sum, which, if withdrawn from the tea trade, would bring losses and failures upon hundreds of jobbers, importers, planters and others.

The purchases by 18,000,000 Catholics of French goods are far in excess of the small sum allowed in the above calculations for tea by each individual. French goods exist in multitudinous forms. Perfumes, silks, wines, food articles, toys, toilet articles and scores of other forms are examples of French goods that will at once occur to one who thinks about the matter. Food articles, toys and toilet articles, including perfumes, are forms of French products that may be found in almost every home from time to time. To make a boycott of French goods effective, it becomes the first duty of every earnest believer in this form of expression of resentment and indignation by American Catholics to ask concerning every product that he does not absolutely know about, "Is this of French manufacture?" If the answer is "Yes," the Catholic should say, "Then I do not want it." Most salesmen or merchants may, perhaps, ask "Why?" And the Catholic should say, "I do not want to contribute to the prosperity of a country that persecutes my religion. That is answer enough."

There is a compelling power about cash that always secures attention from business people. No good business man wants to tread upon the sensibilities of his customers. The moment that any customer, or any number of customers begin to refuse all French products the business man will see that the customers' wishes are gratified. The sole requirement is moral firmness on the part of the consumer.

There is a second view of the matter that invites consideration. Just as surely as the interdiction of French goods means a tremendous shrinkage in French exports and a great diminution in French prosperity, just as sure is it that the volume of purchase moneys of indignant Catholics, directed towards other manufactures, will enhance the

prosperity of various other individuals and nations.

Self interest, if nothing else, and self-interest in business is a mighty factor, will impel the competitors of French manufacturers and exporters, to furnish as good a quality of merchandise for their new customers as the resources of industrial art will permit. So, too, will such competitors gladly aid the boycott by Catholics on French goods by every art that business competition can summon. As all experienced men know, business competition is so keen in these modern days of industrial magnificence that it has resulted in the control of legislatures, judges, courts, railroad and thousands upon thousands of men in various posts. The energies of our own government are now directed towards the suppression of the evil effects of relentless competition in business. Indictments, trials, disgrace of numerous rich men and hundreds of other accolade will surely follow the present investigation of our trusts and their evils.

Therefore, we Catholics can surely count upon the damaging effect of our direct action in boycotting entirely every class of French products and we can also depend upon the energetic assistance of every competitor of French manufactures as the result of natural laws in business.

The Catholics of France who, by the legislation of the French Government, are to be deprived of their immovable rights, denied the use of the sacred ceremonies in which their religious economies have been carried on for years—these Catholics are our spiritual kinsmen. They are our brothers in the sight of God. Their single resource is revolution, but this is the last step to be adopted, because in its awful wake follow thousands of ill-deeds, confiscations and wrongs, committed in the name of liberty.

Against solitary, unmindful of all else save the commands of their officers, unarmed men and women can do little. They can, however, without actual battle, force the soldiery of France to make the intentions of the Government of that country perfectly plain in every instance by surrounding their churches and compelling the soldiers to enter only by deliberately driving the Catholics away. The Catholics can make a passive resistance, under good fellowship, that will arouse the Catholic world to a full realization of the purpose of the French Government to confiscate entirely all Church property and drive Catholicism from France.

But we American Catholics, fortified by a real freedom in religion, appreciating as we should the blessings of a genuine liberty, should strike out for our persecuted brethren in France. No legal, no moral objection stands against this course of absolute boycott upon all French goods. Adopted by our Catholics throughout America, enforced with vigor and determination, its tremendous and quick effect upon French prosperity would so certainly and so suddenly awaken the infidel government of France to a conception of the horror and indignation of the world at the plans of that government in its attack upon Catholicism that such of her statesmen as were not so blinded in religious bigotry as to forget entirely their duty as Frenchmen would quickly find the means to temporize at least; to soften and to remove, if possible, if not too late, the mighty indignation of the Catholics throughout the world.

All we need is unity. There are no consequences that anyone should fear. The voice of American Catholicism can be spoken from a hundred platforms and voiced in a thousand resolutions of indignation against the French government and of sympathy with our fellow Catholics in France. But more powerful than all words, more potent than all resolutions and more convincing to French statesmen than all speeches would be the vigorous, determined, unrelenting boycott of every French product by every Catholic in America and every sympathizer whom the Catholics could persuade to their cause.

Touch the pockets of France and you strike her a deadly blow. Her desire to confiscate all the great property of the Catholic Church is because she needs the immense sums for her greedy government and her internal and external expenses. Convince her that a single step towards the fulfillment of that sacrilegious purpose means a crushing blow at her exports and manufactures, a blow that will be relentless, unremittent, continual and deadly, as a great, universal Catholic boycott upon French goods can be, and the position of the Catholics of France can be quickly ameliorated.

The Holy Father has God on his side. He stands alone, relying upon the Divine support for the preservation of the faith in France and the protection of the Catholics in that country. If the Catholics in America rise to the occasion, and by universal attack upon the French policy through the method of boycott upon French goods, indicate their militant and determined spirit of resentment against the persecution of their brethren in France, we shall see France humbly seeking the advice and admonitions of the Holy Father and withdrawing from her attitude of persecution of Catholics.—New York Register.

The friendship of Jesus is constant and persevering. No matter how strong and tender may be the ties of friendship that bind you to others, those friends may be withdrawn from you by force of circumstances, or they may abandon you through infidelity, or they may be removed by death. But no power on earth can separate you from Jesus against your will.