

Architecture, Painting and Printing.

A REVIEW BY "CRUX."

As I have had the privilege of contributing some reviews of magazine articles and other matters of current literature to the columns of the "True Witness," and as I purpose, from time to time, with the consent of the managing-editor, to furnish other extended comments of a like nature, it has been deemed advisable that I should assume a name, or, in other words, adopt some form of distinct entity. In selecting the nom-de-plume "Crux" I think it only proper that I should state the reason why such a choice has been made. This necessitates a certain amount of personal allusion, which, when once made, the writer will drop out from public attention in all future articles.

In the first place I am of a very ancient Irish family; one which has become familiar both in song and in prose to the generality of Irish readers. Many generations back our family became divided into three distinct branches. One of these dropped the "O" that was connected with the name; another retained that prefix; and a third took the distinctive title of "Crux"—In addition to the family name, "Crux" is the Latin for Cross, or for Crozier. The reason of this adoption of the strange title may be briefly told in this way. For several centuries a section of St. Patrick's crozier was in the possession of that branch of the family, until one of its members became Bishop of Cashel; then this precious relic was set

in his episcopal crozier, and that crozier has since been handed down from successor to successor, until it is now in the possession of Archbishop Croke of Cashel. It was these facts, in connection with the name of the writer whose work I now purpose reviewing that suggested to me the assumption of the name "Crux."

The writer in question is William J. D. Croke, LL.D.; and the highly instructive and very learned work which I purpose examining, and which he wrote in 1897, for the Fourth International Scientific Congress of Catholics, held at Fribourg, in Switzerland during that year, is entitled "Architecture, Painting and Printing at Subiaco; Three Phases of Progress." This small, but comprehensive volume, is the product of a life long study, and is indicative of great research and wonderful erudition. It is the strongest plea I have ever read in favor of the Catholic Church and of monastic institutions, as the pioneers of culture and civilization, of science, art and general progress—even during the centuries so wrongly called the Dark Ages. I have no intention, this week of intruding the whole of this subject upon the readers of the "True Witness," but I hope to be able to exhaust it in a short series of articles—each one of which will constitute a necessary link in an unbroken chain.

In this issue we will all have to be contented with a general, or bird's-eye-view of the subject.

It is with regret that I have to acknowledge that I am unacquainted with the author of this work, nor do I know whether Dr. Croke is a member of the clergy, or a layman. But he be the one or the other, he is certainly a deep student, a painstaking writer and a thorough master of the subject he has chosen for elucidation. His work deals with the Benedictine Abbey of Subiaco, which is a three-fold example of continued and varied monastic achievement on behalf of the moral and intellectual parts of civilization, affording the view of three stages, of one single 'evolution nisus' after a higher culture; on behalf of Architecture in the first case, of Painting in the second case, and of Printing in the third case. In his treatment of this grand and far-reaching subject, he shows us how Architecture is the tentative and inceptive art of infantine and barbaric peoples; Painting is the transitional art of progressive peoples; and Printing as far as the history of human endeavor enlightens us, is the servant and product of a full civilization and of a fuller culture.

Having pointed out to us that civilization and culture must always have accompanied each other in their march through the ages, he draws our attention to the fact that the

immediate object of civilization is the body, its second object is the social entity—or man, represented materially and visible by the body, and its third object—a more remote one—is the spirit and mind of man. "This third object embodies culture, of which spiritual and mental refinement forms the especial domain." Consequently it stands to reason, that at all times the friends of civilization must have befriended culture. The aim, then, of the author is to establish that the Benedictine monks in particular, and monastic orders in general, were the supporters of civilization and the introducers of culture, through the medium of Architecture, Painting, and Printing. If he succeeds in establishing this three-fold proposition, he must equally succeed in refuting forever the enemies of Catholicity who eternally harp on the old string of the "Church being the enemy of progress and the friend of ignorance."

After duly giving credit to other institutes of monks, and various institutes of Regular Canons, Dr. Croke thus introduces the subjects of his immediate concern in his work—

"Acknowledgment has been ungrudgingly, if not even unduly, given to the Benedictine Order for its services on behalf of civilization and culture. There is quite a literature illustrative of these services, but, though modern, it is for the greater part Latin or at

least foreign, and thus unfamiliar to the reading public of the English-speaking world. But a phrase from Gibbon and another from Voltaire, uttered during the eighteenth century another phrase from Guizot and an ample study by Montalembert in the nineteenth century have given universal vogue and incontestable authority to a belief which the studious had accepted not unwillingly, and hence, any ordinarily instructed person, if suddenly called to 'reconstruct' the history of civilization, would refer its inceptions and continuations during certain ages, implicitly and almost integrally, to the activity exercised in the numerous monasteries of the Benedictine observance."

That the readers may the better understand the full scope and meaning of this important subject, it may be well to select a few historical and topographical hints from Dr. Croke's introduction to his study. He tells us what follows concerning the Abbey which he has selected for examination—

"At Subiaco, St. Benedict had passed three years of his hermitical life and thirty odd years of his life as a monastic ruler. He had left it, in order to avoid the molestation of a noxious neighbor, the envious priest Florentius, most probably in 529. The twelve monasteries which he had founded there, and which were all

ruled after his death by Honoratus, as Gregory the Great testifies, were according to the received belief, all burned by the Lombards in 601. Thereafter, one of them, that of Saints Cosmas and Damian, now known as Santa Scolastica, arose from its ruins to enjoy the plenitude of monastic life and a splendid pre-eminence in the civil order. In the ninth century its Abbot, Peter I, began to build a church near the spot where the Patriarch had at first lived in a cave of Mount Tuleo. The Abbot Humbert munificently followed his example in 1053. In the thirteenth century, a tasteful basilica covered the site."

This brings us to the statement of the subject. It is threefold. According to a strong probability, which applies comprehensively, we have at Subiaco: 1st, the introduction and adaptation in Italy of the style of Architecture, called Gothic; 2nd, a first instance of what is commonly termed a centre of pictorial operation; 3rd, the first employment of printing in Italy, made by the monks and not, as is generally believed, by the German printers, Arnold Pannartz and Conrad Schweinheim.

Here, then, is our subject—a vast one and an important one—and now commences my task of reducing it to the most narrow limits possible, but consistent with its intelligent treatment.

A METHODIST PORTRAIT OF CROMWELL.

The letter published by us in our issue of May, showing Cromwell in his true character so fluttered his worshippers that they brought down a Methodist pulpit orator from New York, to present his portrait from the standpoint of imagination and religious bigotry. The lecture delivered by Dr. Cadman, a Republican Methodist, opened with a violent denunciation of the "Four Georges," as Thackeray spoke of King George, 1st, 2nd, 3rd, and 4th. As none of them were born when Cromwell was alive, their association with the Protector is not clear. But the lecturer evidently presumed that his audience knew so little of history as to regard the evil character of those kings as a justification of Cromwell's doings! This illustrates graphically the extraordinary infusion in the minds of Cromwellians in regard to English history. He also "pitched into" Queen Elizabeth, not for what she said, but for what she would have done had she been a wife and a mother. He also sharply condemned the face of Charles 1st, for which, we presume, that king was not responsible, and if he were, the facial features of the murdered monarch surely did not justify what Hume the historian calls his "murder" by Cromwell. Such rubbish however was loudly applauded by a Methodist audience who evidently knew no more of English history than of logic, of consistency, or of Scriptural teaching. Dr. Cadman said "Cromwell was the product of the English Bible," which makes the Bible the inspirer of the Irish massacres of Cromwell, and of his "putting to the sword," a favorite expression of his, of hundreds of Englishmen who were defenceless. If Cromwell was a "Bible product," the Bible taught him to send soldiers into a London Church to stop divine service, and kill and maim men, women and children engaged in their devotions. If Cromwell was the product of the Bible, that book teaches those who worship God in one way, a way invented by the fancies of men, to slaughter those who worship in another way, the way established by the usages of the Church of God in, and since the Apostolic Age. Cromwell threatened the whole people of Ireland with "misery, and desolation, blood and ruin," if they "ran after the counsels of their Prelates and Clergy." (See "Declaration given at Youghal, January, 1649," which will be found on page 225 of Carlyle's Letters and Speeches of Cromwell.) That was a curious product of the English Bible! If Cromwell had only read his Bible he would have found a most positive injunction to pay obedience to Prelates or Bishops, or Clergy. If the Bible really produced men of the Cromwell stamp, it would rank only with the Koran. But, to call such a blood-thirsty, tyrant "the product" of the

Word of God, is blasphemy. Dr. Cadman exposed his gross ignorance of English history by styling Cromwell "The founder of the British Navy." There is not an English schoolboy who could not prove this title to be ludicrously false. Dr. Cadman and his auditors seem never to have heard of Drake, Frobisher, Raleigh, Hawkins, Howard of Effingham, and other naval heroes, the record of whose glorious exploits against Spain and whose marvellous voyages of discovery and of conquest constitute one of the most brilliant chapters in English naval history. Cromwell formed England's navy indeed! Pray did the soldiers who fought at Poitiers, Cressy, Agincourt, the soldiers who later still "carried dismay into the heart of France," did they walk across the English Channel? When the channel into the harbor of Cadiz was "scoured with cannon," when under the forts were fifty-seven war vessels of Spain, and through this tornado of iron hail a small number of British ships forced their way and destroyed utterly the Spanish fleet, was there then no English navy, as Dr. Cadman stated? When Raleigh "sing'd the Spaniard's beard" in the West Indies; when Frobisher with 15 vessels attempted the North-West passage; when Drake took possession of California in the name of the Queen of England, and took his ships round the globe, had England no navy as Dr. Cadman said? Yet those events occurred before Cromwell was born, who, said the Methodist orator, "was the founder of the British Navy!" He might, with equal sense, have called Cromwell the founder of the British race! In the face of such a record of naval achievements before Cromwell was born Dr. Cadman said: "It was Cromwell who made the singing of Rule Britannia possible," and a Montreal audience cheered this most false and most ludicrous statement! He pictured Cromwell as the creator of the renown, the wealth, the freedom, and the greatness of England. Had he read history he would have known of a State Paper dated 1515, which reads, "what common folk in all this world may compare with the commons of England, in riches, freedom, liberty, welfare, all prosperity, mightiness, and strength?" With this we dismiss the champion of Cromwell imported from the States to teach history to the people of this enlightened, this Christian city. Allow me to add that, the work of Carlyle which Cromwellians speak of as having whitewashed their hero, is his worst condemnation for it gives the letters and other documents bearing his signature in which he openly avows himself as a murderer of the priests and people of another faith, and proves himself to be a liar of the basest character. We refer doubters to his letter dated "Dublin 16th September, 1649," in which he writes

of the storm of Tredah, or Drogheda. "We refused them quarter, I believe we put to the sword the whole number of the defendants," or inhabitants, and he adds, "Those who escaped with their lives are in safe custody for the Barbadoes," that is, were sold into slavery. Read also the letter dated, "Before Wexford, 11 October, 1649," in which Cromwell declares "No violence shall be offered the goods of the inhabitants," and then he says later, "The soldiers got a very good booty in this place." Yet this liar, and robber and murderer, is said by a Methodist divine to be "The product of the Bible!" Cromwell worship arises from a belief that, "the end justifies the means," and that crime is condoned for by the criminal interlardings of his letters and speeches with pious phraseology.

For the honor of our Methodist fellow citizens, who boast of their reverence of the Bible; of their charity

to those of other faiths, and of their basing religious life on deeds, not upon mere words, we trust they will never again allow one of their churches to be used to give any man the opportunity to present, as did Dr. Cadman, a view of English history which is outrageously false, outrageously calumnious to the Irish race, and equally insulting to all those who respect the principle of liberty of conscience and of worship.

JNO. HAGUE.

P.S.—Should any of your readers wish to know what Protestant historians have said of Cromwell they should read the works of Clarendon, Walder, Lyttelton, Hume, Green and others. With Catholic histories they are, of course, familiar, or ought to be.—J. H.

ABOUT SCHOOL MARKS AND MEDALS.

Just at this time when the whole school world is in a stir of excitement, and in every home there is unceasing talk of diplomas and medals, and intense interest in the hearts of parents and children as to graduation honors, it may not be amiss to step aside for a few minutes and weigh these things in a scale which shall give their real value. There can be no question as to the joy of attainment; the gold medal of the great school, the valedictory of the college class, are not to be spoken of lightly among this world's joys, but what they stand for in the man's future is quite another view of their importance.

To the professor, perhaps, the medal brings the most unadulterated delight. The young collegian has already eaten more freely of the fruit of the tree of knowledge, and knows himself and the world a little better, but the proud lad who walks forward to receive the distinguishing mark of the best scholar in his school is pale with strong emotion and envies no young heir of kingdoms. The noisy plaudits of his schoolmates the cheers of his form, the happy tears in his mother's eyes, the grasp of his father's hand, are like the several ingredients which make up an elixir of life, fairly intoxicating to his young brain.

Yet I have in my memory to-day three such lads, who are now as commonplace men, of even less than second-rate attainment, as one could meet in a day's walk. Extraordinary facility for mathematics or fluent imaginative power of translation goes far in obtaining this sort of reward, and they do not by themselves, stand for great vigor of thought or the finest combinations of intellectual forces.

There can be little question as to the harm done by too urgently re-

quiring that a child should bring home reports which shall show the highest marks. The father who tears up a paper and throws it down in disgust because his boy has only gained eighty-five out of a possible hundred marks has done one of two things; the child will over-exert himself to attain, or he will grow bitter over the injustice which underrates conduct in the scale or demands what he cannot give.

There are families in which the sternest disaster is patent to all men as the result of such treatment of an irritable brain and where vacant places at the family board mark the effect. That a child, girl or boy, should do the best possible, is, as a matter of course, both the parents' and the child's soundest effort, but it must be the best possible within a limit of sound and healthful endeavor.

There are deeply thinking children whom we class among the dreamers, who have so much within themselves that their minds are, in a certain sense, already satisfied. Their world is a world of wonderment, and they ponder and digest the strange discoveries of their young lives, and are unable to disengage themselves and lightly take up subject after subject as the school programme develops itself. Some fact in history has caught the absorbed attention in last night's study hour, and it haunts and fills the thoughts. The fate of Leicester is a revelation of human nature, the imprisonment of the Lion-Heart is an important grief, he cannot solve a problem in geometry while he is lying over again the days when Grant fought through the Wilderness.

There are minds feminine and masculine to which "original problems" are impossibilities, whose grasp of facts is wonderfully strong, and in which deduction of rational truths is

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"THE WORK OF A MODERN CITY."

Under this heading appears an article in the Philadelphia "Saturday Evening Post," of June 3, from the pen of Mr. Josiah Quincy, Mayor of Boston. We would like to reproduce it in full, but space will not permit, we would like to comment upon every paragraph in it, but that would demand a dozen columns, we would like to write a similar article, only the negative of Mr. Quincy's, presenting the reverse of the medal, and showing how we lack in Montreal almost everything which Boston's Mayor points as indications of that city's progress. But we can do none of these things under present circumstances, so the best we can attempt is to reproduce some of the leading statements of the writer in question, and to make the very general comment that not one of them can find even the shadow of an application in our own city. We would especially draw the attention of our worthy Mayor and Aldermen to the following remarks. Mr. Quincy says—

"The important feature of the charter of Boston, as last revised in 1885, is the complete separation of the executive and legislative powers, and the substantial concentration of the former in the hands of the Mayor, with the consequent exclusion of the City Council from control of administrative business. The distinctive feature of our administrative machinery is that thirteen different departments, or over one-third of the whole number, are placed under the control of unpaid boards of trustees."

We know nothing of such a distinction between legislative and administrative powers; in our city hall everybody seems to have a finger in the executive branch.

"In the first place, the work of our Public Library is of such a comprehensive character that it partakes very largely of the nature of a popular university, and comes very near to constituting an example of municipal socialism carried into practice. Our library plant—buildings, books and equipment—represents an investment of at least five million dollars. Three hundred and fifty persons are employed in connection with its service, and it costs the city over a quarter of a million dollars a year to maintain it. Besides the Central Library we have ten branch libraries, containing independent collections of books, and eighteen delivery stations. There are, outstanding, sixty-five thousand active cards for a population of five hundred and thirty thousand people. Over seven hundred readers are generally to be found in the Central Library building alone, and about a million and a quarter books are annually issued to card holders for use at home."

This needs no comment. Where would our municipal authorities find five hundred, not to say five million

dollars, for such an object as public libraries? We cannot get money to clean our streets, or to remove the refuse from our lawns.

We skip all that is said concerning hospitals and the care of the sick. In no way does it apply here, nor are we likely, in the lifetime of another generation, to be able to form any practical estimate of this branch. The next paragraph is of the utmost importance, and the contrast it suggests requires no indication on our part—

"The subject of playgrounds, which come under the control of the Park Commission, is at last receiving in Boston the attention which its great importance calls for. At present we have fourteen playgrounds, containing all the way from a quarter of an acre to seventy-seven acres, some of them fully constructed for use, and others as yet unimproved. The Park Commission has recently been given half a million dollars for the purchase of additional lands for playgrounds, and it is expected that each of the twenty-five wards of the city will be provided with one before many years."

"Perhaps the most distinctive recent departure in Boston has been the development of public bathing and the specializing of its administration through the establishment of an unpaid board consisting of five men and two women, entitled the Bath Commission, but having charge also of the public gymnasia. The separation of these subjects from the Board of Health, and the creation of a specialized form of administration, has produced the good results naturally expected."

"The number of baths taken last summer rose to over one million nine hundred thousand, or triple the number of the year before. On several hot days in summer the total number of bathers was sixty thousand, and at one beach it ran as high as twelve thousand."

We have no remark to pass on this point; except to congratulate Boston on the success of its administration in regard to public facilities for bathing. We have a Health Committee here—but we have no sea-beach, and we have no money to build artificial bathing places.

We need not reproduce the statements made concerning the public gymnasium, or the municipal gymnasium; this is a question that must accompany the bathing one. Nor does there seem any likelihood that we will live to see the day when a "Music Commission" will come into existence amongst us. Yet here is what Mr. Quincy says:—

"One of the distinctive steps taken by Boston has been the recognition of public music as properly coming under a special municipal department. Continued on Page Ten.