

REV. DR. FALLON AND Protestant Text Books.

Rev. Dr. M. F. Fallon, rector of the Holy Angels Church of Buffalo, N.Y., whom readers of the "True Witness" will remember on account of the spirited and able manner in which he exposed the fallacies of Mr. S. H. Blake, on the Jesuit oath question, while he occupied the rectorship of St. Joseph Church, Ottawa, has called public attention to the bigotted calumnies contained in text books now in use in Buffalo in a training school for teachers of public schools of that district.

INTELLECTUAL FOOD FOR THE CULTIVATION OF BIGOTRY.

The following are the passages quoted by Dr. Fallon: "Seeley, Chapter 23-1 was said of this art (of printing) that it would give the death blow to the superstition of the Middle Ages. It was a mighty influence in bringing about universal education, a principle for which the Reformation stood. The church, which had been the mother of schools, became corrupt and ignorant. Priests were ignorant and immoral, and good teachers were nowhere to be found."

"There was need, then, of a reform in education as well as in religion, and Luther took the burden of both upon his shoulders. "It is to the Protestant Reformation that must be ascribed the honor of having first organized schools for the people."

Painter's text is the text book for students preparing for the teachers' profession in the City Training School. Here are some choice bits from this author: "The Reformation of the sixteenth century is the greatest of any in the modern history. Its vast influence on human development is surpassed only by the coming of Christ. It marks the close of a long, dark night and dates a new era in human progress."

"Infidelity prevailed in the highest ranks in the church; Christianity was despised as a superstition; immorality abounded in the most shameful forms."

"The monasteries at this period had sunk to a wretched condition. They had become nests of ignorance and depravity, sensual indulgences had dulled the intellect and broken the energies of the body. "The monks had a pleasant time of it," says Luther; "every brother had two cans of beer and a quart of wine for supper, with gingerbread to make him take to his liquor kindly. Thus the poor things come to look like fiery angels. "The profanity, gross ignorance, coarse gluttony and blind fanaticism of the monks. "Ignorance and vice existed in the Monasteries. The same unnatural and ruinous elements were found in all ranks of the church. It was a time of great moral and intellectual degeneracy. Learning had died out among the clergy; superstition and ignorance characterized the masses. "Nothing was taught in universities and convents, but to become blockheads. "The remark that Pope Leo X. is said to have made to Cardinal Bembo well accords with the prevailing spirit of the time: 'All the world knows how profitable this fable of Christ has been to us.' "The fundamental principles of Protestantism are favorable to education. Protestantism is the friend of universal learning. "The Jesuit system of education was necessarily narrow. It sought showy results with which to dazzle the world. A well-rounded development was nothing; religious pride and intolerance were fostered, while our baser feelings were highly stimulated, the nobler side of our nature was wholly neglected; love of

country, fidelity to friends, nobleness of character, enthusiasm for beautiful ideas were insidiously suppressed, love of truth for its own sake was not merely neglected, it was suppressed in the Jesuit system."

FATHER FALLON'S MASTERLY REPLY. THE GLORY OF THE MIDDLE AGES.

Commenting on these quotations Father Fallon said "that it would be difficult to imagine anything more distant from the truth. Martin Luther left that Catholic Church and set about his alleged reformation in 1520. At that time there were seventy-two universities in Europe, all of them, of course, Catholic. Of these twenty were in France, fifteen in Germany, fifteen in Italy, seven in Spain, three in Scotland, two each in Austria, England and Switzerland, and one each in Belgium, Portugal, Poland, Hungary, Denmark and Sweden. Twenty-seven of these universities were founded between the years 1303 and 1589, when Martin Luther was only 6 years old. This was an average of one university every seven years. Here is the list:

Perugia, 1308; Pisa, 1343; Pavia, 1389; Turin, 1405; Avignon, 1308; Bordeaux, 1441; Coimbra, 1308; Valladolid, 1308; Valencia, 1410; Saragossa, 1474; Avila, 1482; Cambridge, 1318; St. Andrews, 1413; Glasgow, 1450; Aberdeen, 1494; Prague, 1347; Heidelberg, 1385; Erfurt, 1388; Cologne, 1388; Leisig, 1409; Greifswalde, 1456; Frieberg, 1456; Basel, 1469; Engolstadt, 1472; Tubingen, 1482; Pressburg, 1467; Louvain, 1425. All these universities had for their founders, their benefactors and their professors the Popes and the Catholic Church in these centuries, which Professors Seeley and Painter picture in such discreditable colors. Around these universities there grew up a system of schools and colleges. Paris had sixty, Louvain forty, and Oxford over three hundred. The various religious orders had likewise established houses of study for the members of their own societies. In the same localities, moreover, the bishops had erected seminaries. In every parish, in almost every village, elementary schools were in a flourishing condition. There were thirty such schools for girls alone in Paris as early as the fourteenth century."

The merest beginner in history is acquainted with the work of the monks of the monastic orders and the glories of the Middle Ages. It is a pity that in this enlightened age schools should be found in which these undoubted facts of history are passed over in silent contempt, or denied absolutely.

We owe all our modern languages to the Middle Ages, our modern poetry had its birth then, printing was invented in 1436, and the paper upon which we write comes to us also from those much maligned days; the love of higher education that prevails so generally in the century that preceded the Reformation has never since been equalled. The University of Padua, at which Christopher Columbus and Americus Vesputius, after whom America is named, pursued their studies, had 18,000 students on its roll at one time. Oxford, in the thirteenth century, was frequented by no less than 30,000 students. It was a monk of the Middle Ages who invented the notes of music; another invented spectacles; still another gunpowder. The monks perfected agriculture and made the desert bloom like a rose. The Middle Ages produced Raphael, Titian, Michael Angelo, Domenichino and Leonardo da Vinci and all the glorious school of Italian painting, which is still the envy and the admiration of the world. It is also to these centuries that we owe the masterpieces of Gothic architecture, which the world now imitates, but cannot equal.

"If Professors Seeley and Painter had but consulted Protestant authorities of some reputation and impartiality, they would have found that the Middle Ages were far from being unenlightened, and the monks anything but ignorant, coarse and profligate. 'It is evident,' says Leibnitz, 'that both books and literature have been preserved by the aid of monasteries.' "Mrs. Jameson asserts: 'We know that but for the monks the light of liberty, literature and science had been extinguished forever.' "The English Protestant Bishop, Tanner, declares that 'the monasteries were schools of learning and education and without expense to those who learned.' "Edmund Burke wrote: 'To the spirit of the Catholic Church and to the monks of the Middle Ages Europe is mainly indebted for her present civilization.' "A writer in the 'Quarterly Review' is authority for the statement that 'the world has never been so much indebted to any other body of men as to the illustrious Order of the Benedictine Monks.' "The Protestant, Mr. Arthur Leach, declares: 'There is not the smallest doubt that the provision for secondary education was far greater in proportion to population during the Middle Ages than it ever has been since. The contrast between one grammar school then for every 5,625 people and that presented by the Schools' Inquiry report of 1867, one grammar school to every 23,750 people, is not flattering to ourselves.' "The statement that the Reformation opened up a new era in education would be burlesque were it not tragical. The 60,000 students of the University of Prague in the fifteenth century had dwindled to eight professors and thirty students in 1550. The entrance class to the University of Vienna was 661 in the year 1519. In 1532 it had twelve students. Cologne in 1510 had 2,000 students; in 1534 it had 54. Erfurt, Luther's own university, had 311 students in the year 1521; in 1527 it had 14."

gets its answer, plain and satisfactory. "What is the Catholic belief of baptism, and why?" "Baptism is a Greek word and signifies to plunge, to immerse, to dip in water or to wash or purify with water. The outward washing of the body with water is typical of the inward cleansing of the soul by the grace of God. Man receives his natural life when he is born into this world by the laws of nature. He becomes a member of the Church when he receives his spiritual birth, baptism. By natural birth we become the sons of man, by baptism, spiritual birth, we become the 'sons of God. Our Saviour spoke of this spiritual birth when he said to Nicodemus, 'Amen, Amen, I say unto thee, unless a man be born again he cannot see the kingdom of God' (John iii., 3). Baptism is the sacrament of regeneration, by which we are born into a spiritual life and become children of God and heirs of the kingdom of heaven. "The necessity for all to receive this sacrament, in order to be saved, is clearly expressed in the words of Christ to Nicodemus, who understood our Saviour to speak of a natural birth and wondered how such a thing could come to pass when a man is old. The Saviour explains the meaning of His words: 'Amen, Amen, I say to thee, except a man be born again of water and the Holy Ghost, he cannot enter the kingdom of God' (John iii., 5). Man is not to enter the womb of his mother and be born again, for this would be impossible, but he is to be born again of water in baptism and of the Holy Ghost. Unless this spiritual birth takes place he cannot enter the kingdom of God. Again, when our Saviour gave His Apostles their commission to teach and baptize all nations, He said: 'He that believeth and is baptized shall be saved, but he that believeth not shall be condemned' (Mark xvi, 16). From these words of our Saviour we learn that our salvation depends upon believing and being baptized. Faith alone is not sufficient; baptism is also required. The conversion of St. Paul shows us that neither faith, nor prayer, nor fasting, nor repentance will suffice without baptism; for although St. Paul had been doing all these things when Ananias came to him, he said: 'Arise and be baptized and wash away thy sin' (Acts xxii, 16)."

As is usual in manufacturing towns where these missions are given, the mission was the main topic of conversation at the mills and great interest was manifested in the lectures. Many copies of "Clearing the Way" were distributed to non-Catholics, also tracts on "Protestant Misconceptions." Catholics were much interested in this work, and took the leaflet of "Mary Immaculate" to pray for the conversion of non-Catholics. A Methodist minister became uneasy about his people and went from house to house warning them not to attend the mission, but his warning was not heeded in many cases. The non-Catholic population are, as a rule, not church-going people. Religion does not enter into their lives, and it is hard to interest them in religious matters at all. The Catholics are very proud of the work done by Father Sutton. Some negligent Catholics have been aroused to a sense of their duty and several non-Catholics are enrolled in the inquiry class. The last night the church was jammed, the crowd extending clear to the doors, many persons standing throughout the service.

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QUESTION BOX AT Non-Catholic Missions.

A non-Catholic mission opened June 9, at Franklin Falls, N.H., says a correspondent of the "Catholic Standard and Times." Every seat in the Church was taken. About 200 non-Catholics were in attendance each evening. Many questions were propounded, most of which were on the usual lines, as to "beads," "praying to statues," "holy water" and that ancient moss-covered gneiss that pops up in every town and city where these missions are given, "Why are Catholics not allowed to read the Bible?" Here are a few of the questions (in their original phonetic purity of spelling): "Why do Catholics bow at the Altar going in and coming out of their Seats?" "Why do Catholics stick their fingers in the water coming into the church?" "Is Hell a fire or a place of punishment?" "Why don't Catholics say all of the Lord's Prayer?" "The Lord's Prayer," said Father Sutton, "is said by Catholics precisely as it was given by our Lord Himself. The part which I infer the questioner means is the ending, 'Thine be the glory,' etc., which is no part of the Lord's Prayer, but a pious addition which has been affixed by non-Catholics. We say the prayer as it is, and do not add to or take, from the word of God. This question is frequently asked during these missions."

One party wished to know, stating by way of prelude that the question was "no joke," whether the "Prest" had the power to stop the wind from blowing, stating also that a "Catholic" told him so. "Well," said Father Sutton, "they talk about a priest trying to 'raise the wind,' but I never heard of one trying to stop it, or that he could do so if he did try." 1. "Who was Christ and why was he killed?" 2. "Who were the people before the time of Adam and Eve?" 3. "Who was first, the world or the Creator?" These latter questions were handed in by the one person in a neat schoolgirl handwriting. They were put in by a Protestant, though they sound like the queries of a pagan. Perhaps they were given to "rile" the speaker, but Father Sutton is not easily riled, and every question

The Year At Loyola College.

Below we publish the names of the principal prize winners at Loyola College, which is under the able direction of the Jesuit Fathers. The Loyola College, like several Catholic educational institutions, embodies the list of prize winners in a pamphlet which furnishes full information regarding the course of studies, fees, etc., and the names of all the pupils. These names will interest parents, relatives and friends, as well as the pupils themselves, to whom they will be serviceable in after-life as souvenirs of their student years. The President and Faculty of the college wish to convey their sense of gratitude to the following friends and benefactors from whom donations and favors have been received during the year: To his Honor, Louis Amable Jette, Lieutenant-Governor of the Province of Quebec, for one silver and bronze medal. To Mr. Francis B. McNamee, Montreal, for a scholarship for the current year. To Rev. J. C. Sinnett, P.P., of Sheenboro, for two special prizes. To Mr. Michael McAuliff, Welland, Ont., for the two prizes for good conduct.

PRIZE LIST. GOOD CONDUCT.—Donor, Michael McAuliff, Esq., Welland, Ont., determined by the recommendations of the masters and the votes of the boys added to the aggregate of the monthly marks. Senior Section.—James Clarke; honorable mention, John Walsh, Arthur Dissette, William Kaine. Junior Section.—James Cosgrave; honorable mention, Francis Maguire, Charles Power, Edward Redmond, George de Lorimier. PHILOSOPHY.—Silver medal, donor, His Honor Louis Amable Jette, Lieutenant-Governor, was awarded to John Shallow, who obtained the highest aggregate in first year. RHECTORIC.—Scholarship, donor, Francis B. McNamee, Esq., was awarded to Francis Downes, who obtained the highest aggregate. HUMANITIES.—Bronze medal, donor, His Honor Louis Amable Jette, Lieutenant-Governor, was awarded to Gerald Murray, for highest class-standings. PHILOSOPHY.—FIRST YEAR.—The Lieutenant-Governor's Silver medal, awarded to John Shallow; next in merit, Henry Monk, Eustace Maguire. Class-standings, prize, Joseph Downes; honorable mention, Henry Monk, John Shallow. Evidences of religion, (prize given by Rev. J. C. Sinnett, P.P.) Henry Monk; honorable mention, John Shallow, Peter Donovan. Mental Philosophy, prize given by Rev. J. C. Sinnett, P.P., John Shallow; honorable mention, Henry Monk, Joseph Downes. Philosophical Essay, prize, Peter Donovan; honorable mention, Henry Monk, John Shallow. Mathematics, prize, John Shallow; honorable mention, Francis McKenna, Eustace Maguire. Natural history, prize, John Shallow; honorable mention, Henry Monk, Peter Donovan. Application, prize, Henry Monk; honorable mention, Joseph Downes, Albert Lortie.

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