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The Catholic Record.

LONDON, SATURDAY, JULY 22, 1905.

THE JESUITS.

The erudite Dr. G. Smith delights in testing the gullibility of Torontonians. He could give them of the garnered wisdom of years, but he evidently believes that a strong diet would not agree with those who like mental pabulum of the lightest kind. But the doctor is no ordinary chef. He is an artist who seeks the novel in his task of alluring the appetite. As a proof we may point to his latest concoction that graces the board of the opponents of the school policy and bears the name "Catholicism of the Jesuit." In commending the work to his friends, he says that "purely religious Catholicism is widely different from that of the Jesuit now dominant at Rome," etc. The non Catholic who delves only in books in which the Jesuit is traduced and travestied may accept the statement without demur. There is of course no such thing as "the Catholicism of the Jesuit." His teaching is as the teaching of the Catholic Church. He has no doctrines that are not believed and taught by other Catholics. Without entering into the question of his dominancy at Rome—which, however, we may remark exists only in the imagination of Dr. Smith—our non-Catholic friends, we think, can rest assured that the Jesuit is no sluggard in the cause of truth and has been, and is, in the forefront of the forces that work for the best interests of the world. As a colonizer, writer, schoolmaster and martyr he has an enviable record; and on occasion is a good fighter, as Reformation chronicles attest. Perhaps the truth of the dictum of Macaulay's, that "Protestantism was arrested in its victorious march and repulsed with a giddy rapidity from the foot of the Alps to the borders of the Baltic," may account for the little consideration they receive. In dealing with revilers he has for guidance the words of the saintly Cansius, a Jesuit of renown: "They are our persecutors, but they are our brothers also. We are bound to love them, because of the love of Jesus Christ Who shed His blood for them, and because they sin, perhaps through ignorance."

VOLTAIRE'S TESTIMONY.

During the seven years, writes Voltaire, that I lived in the house of the Jesuits, what did I see amongst them? The most laborious, frugal and regular life: all their hours divided between the care they spent on us and the exercises of their austere profession. I attest the same as thousands of others brought up by them, like myself: not one will be found to contradict me. Hence I can never cease wondering how any one can accuse them of teaching corrupt morality.

PRAISE FROM OPPONENTS.

As educators they conquered us, says Ranke, upon our own ground, in our own homes. And Macaulay bearing witness to their exploits in controversy, casuistry, history, tells us that "emmit itself was compelled to own that in the art of managing and framing the tender mind they had no equals. Sir James Mackintosh says the Jesuits cultivated polite literature with splendid success; they were the earliest, and perhaps the most extensive reformers of European education, which in their schools made a larger stride than it has at any succeeding moment; and by the just reputation of their learning, as well as by the weapons with which it armed them, they were enabled to carry on a vigorous contest against the most learned impugnors of the authority of the Church. Bancrofts call their schools the best in the world; and Bacon and others have but praise for their educational methods.

What they have been in the past they are to-day—soldiers of Christ—daunted by no danger, ready for any service, obedient always to the Pope, and directing their labors and sufferings to God's glory; and as for their schools past and present, Barnard says: "The course of instruction, methods of teaching and discipline are worthy of profound study by teachers and educators who would profit by the experience of wise and learned men."

THE CHURCH AND EDUCATION.

The statement that the Church, which as the condition of Roman Catholic countries testifies, has unquestionably been unfavorable, has no question to popular education, we have

heard ere this, but we are surprised at a man of Dr. Smith's calibre repeating it. How then account for the Church making provision in her councils for the gratuitous instruction of the people? How explain the existence of the schools that dotted our villages and towns long before the Reformation? If it be true that the Church is opposed to education, how explain the testimony of Frederic Harrison to her beneficial influence on the world, and that at a time when she was powerful enough to shape and achieve her aims? Writing of the thirteenth century in his "Meaning of History," he says: "This faith still suffices to inspire the most profound thought, the most lofty poetry, the widest culture, the truest art of the age: it filled statesmen with awe, scholars with enthusiasm, and consolidated society around uniform objects of reverence and worship. 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 Giotto found it an ever-living well-spring of beauty. To statesman, artist, poet, thinker, teacher, soldier, worker, chief or follower it supplied at once inspiration and instrument.

Again, schools, says Barnard, for the gratuitous instruction of poor people can be traced back to the early days of the Catholic Church. Wherever a missionary station was set up or a Bishop's residence or seat was fixed, there gradually grew up a large ecclesiastical establishment in which were concentrated the means of hospitality for all the clergy and all the humanizing influences of learning and religion for the diocese or district. And, speaking of the Middle Ages, Mr. Arthur Leach writes: From the university to the village school every educational institution was an ecclesiastical one, and those who governed it, managed it and taught it were ecclesiastics. Every village parson was or ought to have been an elementary schoolmaster; every collegiate church kept a secondary school, and every cathedral church maintained in early days a small university. The result was that as the Church was ubiquitous, so education was in some form ubiquitous if not universal. In a word history shows that the Church is the truest friend of all that can tend to enlighten and ennoble the human mind. It is opposed, we grant, to education that seeks, directly or indirectly, to sap the foundations of religion and morality. But education which takes account of the spiritual in man, which trains the intellect and the heart, will be ever advocated and protected by the Church. If, again, we are opposed to education, how is that men like Huxley recognize in the Church the only adversary which is able to oppose them with any success? How came Mathew Arnold to write that Catholicism "will endure while all Protestant sects dissolve and disappear?"

EDUCATION'S FOE.

History, however, brands the Reformation as a foe to education. It killed literature, says Erasmus; it appealed to the ignorant, writes Hallam, Green informs us that during the reign of Edward VI. divinity ceased to be taught in the universities; students had fallen off in numbers; libraries were scattered and burned; and the intellectual impulse had died away.

THE CIVILIZATION THAT ENDURES.

We admit that the names of Protestant scholars are not writ in water on the annals of literature and that Goldwin Smith will be long remembered by Canadians as a friend and fashioner of substantial dictation. Hence we are surprised to hear him repeating the clap-trap of the boor and the bigot.

We are surprised also that he has such a high idea of the intelligence of Torontonians that he does not deem it advisable to explain what he means "by the condition of Catholic countries." But he need not go abroad for "conditions." Let him inspect "reactionary" Quebec and see wherein it falls below the level of Ontario. An article from him on that subject might convince some of the denizens of Toronto that their claims to superiority and their boasts are but senseless clamor in the ears of those who know that "love, peace, joy, benignity, long suffering, meekness, faith, modesty, continency" are part and parcel of the civilization that endures.

THE CATHOLIC SOCIAL MOVEMENT.

Encyclical of Our Holy Father PIUS X. BY DIVINE PROVIDENCE POPE, TO THE BISHOPS OF ITALY, ON THE CATHOLIC SOCIAL MOVEMENT.



N. Y. Freeman's Journal.
CONCLUDED FROM LAST WEEK.

It is also a matter of great importance to define clearly the nature of the works on which Catholic energies are to be employed actively and constantly. These works should be of such evident importance, they should be in such harmony with the needs of modern society and they should be so well adapted to the moral and material interests, especially to the interests of the masses and of the disinterested and submerged classes, that, whilst inspiring the leaders of the Catholic Social Movement with ardent zeal, due to the great fruits they promise, they should be within the mental grasp of all and commend themselves to the ready acceptance of all.

For the very reason that the grave social problems now confronting us imperatively demand a speedy and a sure solution, every one is taking the deepest interest in acquainting himself with the various ways in which solutions of the social question stand the test of experience. Discussions on the subject, which are widely disseminated by means of the press, are growing more and more frequent. It therefore becomes a matter of prime importance that the Catholic Social Movement, availing itself of this favorable opportunity, should go courageously to the front and propose its own solution, winning for it success by means of a resolute, intelligent and disciplined propaganda which will be capable of making direct headway against the propaganda of our adversaries.

The soundness, the justice of Christian principles, the strict morality Catholics profess, their complete disinterestedness, which makes them in all interests and sincerity seek only the real, solid and supreme interests of their neighbors, and, in addition to this, their evident ability to promote the true economic interests of the people much better than others can—all this must inevitably make a deep impression upon the minds and hearts of all who attend, and hear, and must make them rank in a manner that will make them a strong and compact body, capable of offering a stout resistance to the current of opposing influences and of holding their adversaries in check.

Our predecessor, Leo XIII., of saintly memory, fully realized the need of all this when he directed attention, especially in the famous Encyclical *Rerum Novarum* and in subsequent documents, to the main thing upon which Catholic action should concentrate itself, namely, the practical solution of the social question in conformity with Christian principles.

We, adhering to these wise directions, also gave in Our Motu Proprio of December 18, 1903, a fundamental constitution to the Christian Social Movement, which embraces everything contained in the Catholic Social Movement. This constitution can be made to serve as the practical rule for common effort, and thus become a bond of concord and of charity. On this common ground, therefore, the accomplishment of a most holy and a most urgent object must be grouped, and united Catholicism and manifested in form, are all equally intended to promote efficaciously the same social welfare.

But in order that the Social Movement may be maintained and may prosper through the necessary cohesion of the branches which compose it, it is of the utmost importance that Catholics act together in exemplary harmony. This harmony will never be obtained unless they are united by a unity of intention. Of the necessity of this there is no room to doubt.

Plain and clear are the teachings of this Apostolic Chair on the subject. Distinguished Catholics in every country in their writings have shed a flood of light upon it. Catholics in other lands have set a laudable example in this matter—an example which we on more than one occasion have called attention to. These Catholics, because of their harmony and unity of intention in a short space of time have garnered in very abundant and very encouraging harvests.

For bringing about the result we have just mentioned an association known under the name of The Popular Union, one of many associations equally worthy of praise, may be cited as an effective association of a general character which has rendered good service in other countries. It was founded for the purpose of bringing together Catholics belonging to every social rank. Its special aim is to establish a common centre of doctrine, of propaganda and of social organization. It meets a need felt in nearly all countries. Its constitution, which is extremely simple, is the outcome of the situation which exists in nearly all countries. It can be truth-

fully asserted that it is not more adapted to one country than another. It is applicable to all countries where the same needs exist and where the same dangers have arisen. Its popular character wins for it the acceptance and the approval of all. It does not interfere with nor does it impede the work of other organizations. Indeed, it imparts to all these organizations strength and solidity. The Popular Union, with its constitution for specially defined purposes, stimulates individuals to join special organizations whilst at the same time it trains them for practical and profitable work, thus creating a unity of thought and of feeling.

After this social centre has been established, all the other organizations of an economic character which aim at bringing about a practical solution of the social problem in all its phases will find themselves naturally grouped together for the carrying out of their general aim, which is a bond of union between them. In the meanwhile, these organizations, according to the various needs they have been formed to meet, will assume different forms and adopt different means as the special aim each sets before it requires.

We are very much pleased to be able to express here our satisfaction at the great amount of work that has been accomplished in this respect in Italy. We have every hope that with God's help much more will be done in the coming years and that the good already achieved will be made abiding and be carried forward with ever increasing zeal.

The work of Catholic Congresses and Committees rendered in the past great services, thanks to the intelligent activity of the distinguished persons who directed it as well as to the activity of those who presided or still preside over the special organizations. It is for this reason that at our express desire the various unions of organizations of an economic character which was maintained after the above mentioned work of Congresses went out of existence, will continue under those who now are at its head.

The Catholic social movement, if it is to be thoroughly effective, must not be limited by the social needs of the present day. It must strengthen itself by all those practical means furnished by the progress of social and economic studies, by the experience already gained elsewhere, by the conditions of civil society and even by the study of public life in various countries. If this is not done there will be a risk of groping about and of reaching out after new and doubtful methods whilst ready at hand are good methods that have already been tried and have been found to be successful. They likewise expose themselves to the danger of showing a preference for organization and methods which perhaps were suitable in other times, but which to day are not understood by the people. 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