

worse—it is simply ridiculous. Let him study the Constitution and the laws of his country a little more before he comes forward again with such balderdash.

We spurn his toleration, and laugh at his threats; we shall act as freemen should, and demand equal rights with him. We will take part in all questions relating to the public weal, and stand up like a wall of brass against the encroachments and injustice of Protestant tyranny.

## CHAP. IX.

THE FRENCH REVOLUTION AND THE PROTESTANT EDUCATIONAL SYSTEM—EDUCATION IN ENGLAND BEFORE THE REFORMATION—THE CHURCH IN THE MIDDLE AGES—MR. KAY'S TRAVELS IN EUROPE—HIS ESTIMATE OF CATHOLIC AND PROTESTANT EDUCATION—STATISTICS—THE PROSPERITY OF CATHOLIC COLLEGES AND UNIVERSITIES DURING THE MIDDLE AGES—EDUCATION IN ENGLAND AFTER THE REFORMATION—CATHOLICS DO NOT HATE THE BIBLE—PROTESTANT BOASTING.

THE French Revolution had more to do in bringing about public instruction, or a State system of schools, in the Protestant countries of Europe, than any movement Protestants had set on foot toward that end. The sovereigns were frightened into it, fearing the consequences which would be likely to follow, if man's nature was allowed to give way to the passions, uncontrolled by education and religion; for, as the *New York Tablet* affirms, it was the result of godless schools, and the spirit which conceived and planned them, that brought Louis XVI to the guillotine.

The Church has not existed for eighteen centuries without taking cognizance of passing events. She has seen the rise and fall



of nations ; her advice, therefore, is prudent and healthful. She has witnessed the ruin and desolation that irreligion brought upon the people ; she therefore warns her children to beware of institutions where reason is deified and Christian ethics abolished.

But Dr. Clark says that Catholicism is universal ignorance — Protestantism, universal education. When he conceived that wicked fabrication he knew he was telling a lie, but a lie is nothing to him when he has a point to gain. He belongs to that class of whom it is said, that “the words of their mouth were smoother than butter, but war was in their hearts ; their words were softer than oil, yet were they drawn swords.”

Without referring to all the civilized countries that have been instructed and converted to Christianity by Catholic enterprise we may, while passing, allude to a few, but particularly England, that nation which Dr. Clark seems to think the Protestant Paradise.

Was there no education in England until

the time of Henry VIII, Somerset and Elizabeth ? three precious murderers, as the *Edinburgh Review* designates them, to wit : “Henry, the murderer of his wives ; Somerset, murderer of his brother ; and Elizabeth, murderess of her guest.” What a glorious triangle to build the Protestant church upon !

When England was Catholic the nation was studded all over with religious and educational establishments — churches, convents and monasteries, had schools attached to each, besides the great colleges, diocesan seminaries and private tuitions. One-fourth of that island was, in fine, devoted to education, religion and charity, so that, if we take into consideration the age, population and wealth, it is a marvel that so much was accomplished for the instruction of youth ; for a hundred received a collegiate education then, to one who now enjoys a like privilege. The printing press was not yet invented, so that their books were in manuscript and of great value. All honor to the



industry and perseverance of those good old monks, who night and day labored incessantly to supply the demand education made upon them. Did this look like "universal ignorance" you man of *easy times*? If you were a just, upright, honest man, you would praise, rather than abuse, those glorious, self-sacrificing servants of God, who by their faith and zeal kept the torch of education as well as religion, burning brightly at a time when feudal despotism was in league with ignorance, and devoted to war and conquest. Those feudal lords kept a certain class of the people in ignorance and degradation, whose only ambition was to obey their royal masters with a most abject servility. To improve the moral condition of such a villainous class was no small nor easy task. They lived generally, outside the cities, in close proximity to the baronial castle, followed no worthy occupation, and united the character of soldier, robber and slave.

The Church undertook the Herculean task of emancipating them from such a life of

depravity, and succeeded wonderfully well, despite the opposition of their powerful chiefs. The clergy imparted to them a true knowledge of God, their own responsibility and their obligations toward their neighbor. Such were the characteristic efforts of the Church in all ages.

A few years ago the University of Cambridge, in England, commissioned a Mr. Kay to make a tour of Europe, in order to ascertain the condition of the poorer classes in each country. He spent eight years in that capacity; and, as he is a staunch Protestant, and consequently no friend of Catholics, his evidence must have some weight with our so-called evangelical friends.

Others may praise Mr. Kay for his manly independence in furnishing correct statistics of the countries through which he passed; for our part we thank him not a whit—he could not help himself, he could not contradict public records. Had he said less than he did on the subject of education, he would have been easily confuted by the govern-



mental registers, besides being put down as a traveling mountebank, in whom no confidence could be placed; his own friends even would be obliged to discard him, so that he would have no weight in matters of public interest. His report shows very plainly that there is more freedom of conscience in the monarchical countries of Europe, save Russia and Turkey, than in our own Republic. This, of course, is no fault of our glorious constitution, but the action of a tyrannical majority.

To show the relative condition of the educational system in those countries visited by Mr. Kay, we borrow the following statistical extracts from his report, as we find them in Dr. Spalding's Review on this subject, and which read as follows:

In France the number of primary schools in 1843 was fifty-nine thousand three hundred and eighty-three, the number of normal colleges for the instruction of teachers was ninety-six, and the number of teachers actually engaged in instruction, seventy-

five thousand five hundred and thirty-five; and as the population of France in 1843 amounted to thirty-four million two hundred and thirty thousand one hundred and seventy-eight, it follows that there was in that year

One primary school in France for every	558 inhabitants.	
One teacher for every.....	446	do
One normal college for every.....	356,564	do
In the same year there was in Prussia		
One primary school for every.....	653	do
One teacher for every.....	662	do
One normal college for every.....	377,300	do
In the kingdom of Bavaria (Catholic), in the year 1846, there was		
One teacher for every.....	508	do
One primary school for every.....	603	do
One normal school for every.....	550,000	do
In the kingdom of Saxony (Protestant, with a Catholic king), there was in the year 1843		
One primary school for every.....	900	do
One teacher for every.....	588	do
One normal college for every.....	214,975	do
In the duchy of Baden (Catholic, with Protestant government), in the year 1841 there was		
One primary school for every.....	700	do
One normal college for every.....	500,000	do



It will be seen that, while Saxony has more normal schools, in proportion, than either Prussia, Bavaria, or even France, she is far behind France in the relative number of primary schools and teachers, and behind Prussia, Bavaria, and Baden, in the proportion of primary schools to the population. It is well to bear in mind, that in Saxony, the government is Catholic, with a large majority of Protestants in the population, while the government of Prussia is Protestant, with about two-fifths of the population, Catholics; that of Baden, Protestant, with a very large Catholic majority; while both the government and an overwhelming majority of the people of Bavaria are Catholic."

In regard to Austria, we have the following statistics: "In 1842 the population of the Austrian empire, including Lombardy, but excluding Hungary, was twenty-five million three hundred and four thousand one hundred and fifty-two. For this population, twenty thousand two hundred and

ninety-three primary day-schools had been founded; that is, one primary day-school for every one thousand two hundred and forty-seven inhabitants, besides eleven thousand one hundred and forty repetition, or evening-class schools. For these twenty thousand two hundred and ninety-three primary schools, forty-one thousand eight hundred and nine teachers had been appointed and salaried, each of these teachers having obtained a certificate of competence before being allowed to officiate as an instructor of youth. There was, therefore, in 1842, about one teacher for every six hundred inhabitants in the whole empire of Austria, excluding Hungary, and rather more than two teachers, on the average, to every primary school."

"France has fifty-nine thousand three hundred and eighty-three elementary schools; England and Wales only four thousand. France expends annually two million pounds sterling; England only one hundred and twenty-eight thousand



pounds. In England and Wales nearly eight million persons cannot read and write, and of four hundred and sixty-seven thousand eight hundred and ninety-four marriages of all classes in three years, three hundred and three thousand eight hundred and thirty-six of the persons married could not write their own names. More than one-half of the children in England are not attending any school, and the teachers in many of the village schools cannot read and write correctly, and know little of the Bible, although they profess to explain it to their pupils. To come up to the lowest standard of popular education in Continental Europe, England and Wales should have twenty-three thousand five hundred and thirty-one schools, twenty-six thousand five hundred teachers, and forty-one normal schools; whereas of normal schools she has only twelve to ninety-two in France, and only a little more than *one-sixth* of her quota of primary schools! By far the greatest part of the

school buildings of England have only one room, in which all the classes are instructed together, in the midst of noise and foul air."

"In Protestant Holland there are only two normal schools to two million six hundred thousand inhabitants."

"Rome, with a population of one hundred and fifty-eight thousand six hundred and seventy-eight souls, has three hundred and seventy-two public primary schools, with four hundred and eighty-two teachers, and fourteen thousand children attending them; Berlin, with double the population, has only two hundred and sixty-four schools. Rome has also her university, with an average attendance of six hundred and sixty students; and the Papal States, with a population of two and a half millions, contain seven universities, while Prussia, with a population of fourteen million, has but seven."

"In Spain, in 1850, there were ten universities, forty-nine institutes under direction



of the government, and sixteen thousand primary and other schools. In public schools alone (exclusive of universities and institutes), the number of pupils was in the proportion of one to seventeen of the whole population."

By this we see that Catholic France is far ahead of Prussia or any other Protestant nation of Europe, while England is at the foot of the scale, not only of all Catholic but Protestant countries.

In France, Austria, and other Catholic countries, provision is made for Protestant children, so that the religious scruples of their parents are amply satisfied. No law compels them to bow to the vast majority, in this respect. Mr. Kay says, "The most interesting and satisfactory feature of the Austrian system is the great liberality with which the government, although so staunch an adherent and supporter of the Romanist priesthood, has treated the religious parties who differ from itself in their religious dogmas. It has been entirely owing to this

liberality that neither the great number of sects in Austria, nor the great difference of their religious tenets, have hindered the work of the education of the poor throughout the empire." He goes on to show the efficiency of the schools, and how the difficulties arising from religion are met; and ends up by saying, that "Whenever the minority of any parish, whether Romanists, Protestants, or Jews, desire to establish a *separate school* for their children, and to support a teacher of their own denomination, they are at liberty to separate from the majority, to provide alone for the education of their children; but, by one means or another, each parish is obliged to provide for the education of *all* its children, and each householder to contribute his share of the funds necessary for this purpose; and, whether separate or mixed schools are established, all are made subject to public inspection, so that the public may know the real character of each establishment; that no demoralizing school, or inefficient or im-



moral teacher, may be allowed to exercise a baneful influence upon the youth of the empire; and that the instruction in useful and civilizing knowledge may not be sacrificed in any degree to the dogmatical teaching of the different sects."

If the object of Catholicism is covertly to gain control of education in order to use it against Protestants, why, in the name of common sense, do they not carry out the scheme where they have the power to do so. I have alluded to Austria particularly, as she has always been the butt and reproach of our over-bilious parsons and swaddling ranters of every description.

We might go on quoting from Mr. Kay's report, which is quite a voluminous affair, but enough has been given to show that Catholics are not such an ignorant, godless, vicious and forsaken set, as our virtuous and immaculate Protestant friends would have us believe.

If "universal ignorance" is the distinctive feature of Catholicism, how came it to

pass, that, in 1264, fifteen thousand scholars entered Oxford alone, and from 1300 to 1340, the number of students annually exceeded thirty thousand. One thousand poor scholars were educated yearly in that noble institution, free of expense. Can the same be said of it in our day?

In 1263, the University of Bologna received ten thousand law students, and Robertson, in his History of Charles V, says, that ten thousand graduates voted on certain questions in the University of Paris.

Has Dr. Clark never heard of such brilliant minds as Eusebius, St. Jerome, St. Hilary, St. Gregory the Great, St. Augustine, Origen, Ambrose, Athanasius, Cassiodorus, the emperor Constantine, Charlemagne, Leo X, Polycarp, Justinian, St. Clement, and thousands upon thousands of others, equally great and gifted? The names of distinguished scholars sent forth by the Catholic Church would fill volumes. I defy Dr. Clark to prove that one of them



discouraged the diffusion of useful knowledge, at any time or place; on the contrary, they were always the patrons of literature, and the guardians of education.

If "universal ignorance" is the predominant passion of Catholics, what in the world have they accumulated so many libraries for? What a foolish people, to be sure, to wear themselves out in writing and collecting such a vast and varied number of books! It was not at all "smart" in them to build up such libraries as those of Monte Cassino, Cæsarea, Jerusalem, Rome, Alexandria, Constantinople, Hamburg, Bamberg, Cologne, Weremouth, York, Lincoln, Armagh, Spanheim, Rosano, Piedmont, Peterborough, Paris, Padua, Naples, Salamanca, and Valladolid.

Poor old Ireland, may her name be forever sacred for her efforts in the cause of education! For three hundred years, from the fifth to the eighth century, she led the van of intellectual progress throughout Europe. If Dr. Clark will look into the

Annals of the Four Masters, he will see what Catholic Ireland accomplished for literature and civilization, when his English progenitors were yet a common horde of barbarians. She not only founded the schools of Bobbio in Italy, Ratisbon, Cologne, and Erfurth, but her professors were to be found in every institution of note throughout the Continent. She founded, too, the famous school of Lindisfarne, and many others throughout England.

Does this look like "universal ignorance," Doctor?

How was it subsequent to the boasted Reformation? The *enlightened* Protestants tore down and leveled to the ground all the monastic schools; converted the colleges to private and public uses, and allowed Oxford and Cambridge to fall into decay. Many of the old libraries were entirely destroyed, and the children of the few, only, were permitted the advantages of education, while the poor were neglected and despised. It is true, that very many



discoveries and improvements are of modern date, but we do not thank the Protestant religion for them; some of them were the result of chance, while others were brought into notice by men having no especial regard for revealed religion. But this we will say, that those educated previous to the Reformation knew perfectly well the rights and duties of mankind, and as to a thorough religious education, they have not yet been excelled.

Dr. Clark asserts that "Catholics hate the Bible," but does he not know, that it was the Catholic saints, by the authority of the Church, that collected and compiled the canon of the Scripture, which has been handed down to us through one generation after another? If Catholics feared the spread of knowledge and hated the Bible so much, it is strange that St. Boniface should entreat of a certain abbess, that she would copy the Epistles of St. Peter, in letters of gold.

If Protestants were honest in their love for the Bible, instead of villifying Catholics

about hating it, they would offer a vote of thanks every Sunday morning in their assemblies, to the Catholic Church for her jealous care and watchfulness, in protecting the sacred volume. If Catholics were averse to the Bible, they might have destroyed it ages before the Lutheran monstrosity was spawned; but, instead of so doing, Bibles were printed in Latin, German, Italian, French, English, Spanish and Dutch, long before Luther broke his sacred vows. There were forty editions printed in Italy alone, and recommended by the Pope—three distinct translations were published at Wittemberg, the latest in 1490, only seven years after the birth of Luther—and seventy editions in other languages, before Luther issued his version.

To hear Protestants "blow," as a Yankee would say, is sometimes amusing. They remind you of old salts, who are notorious for their fish stories—they become so accustomed to retailing them over and over that they finally believe them themselves. Prot-



estants, in like manner, keep on telling us what they have done for the world—they started the fox and came in at the killing. They have invented every thing, from a jack-knife to a flying ship—they are the head and pluck of every great achievement in literature, art and science—in fact, they ride upon the wind, and sail upon the storm; nothing is good but what they do or say, and nothing right but what they countenance. If they had lived in the days of Pontius Pilate they would have eclipsed the Pharisees, by their vain boasting and self-glory. Their lights are on the mountain tops, while the dim taper of Catholics is hid under a bushel, producing nothing but smoke. Our American Protestants are as vindictive as their English co-religionists, if not more so. They are very magnanimous in their assertions and accusations against the spirit of the Church, but she can stand it all, for as it is in the department of public instruction, so is it in all other respects, as far as Catholic principles are concerned.

Look them up honestly, and you will find them, as did Mr. Kay the educational system. He started from England, which he had fancied the most progressive, moral and civilized nation on earth, and expected nothing in his perambulations on the Continent but ignorance, superstition and crime; but, to the great surprise of the Cambridge commission that sent him forth, he returned, after long absence, to tell them that his native country was, in the aggregate, the most depraved and illiterate nation he had seen.