

THE RIDDLE OF THE UNIVERSE

reliable sources of investigation, and by the historical monuments which have come down from the saddest period of human history. Educated Catholics, who are sincere truth-seekers, cannot be too frequently recommended to study these historical sources for themselves. This is the more necessary as ultramontane literature has still a considerable influence. The old trick of deceiving the faithful by a complete reversal of facts and an invention of miraculous circumstances is still worked by it with great success. We will only mention Lourdes and the "Holy Coat" of Trêves. The ultramontane professor of history at Frankfurt, Johannes Janssen, affords a striking example of the length they will go in distorting historical truth; his much-read works (especially his *History of the German People since the Middle Ages*) are marred by falsification to an incredible extent. The untruthfulness of these Jesuitical productions is on a level with the credulity and the uncritical judgment of the simple German nation that takes them for gospel.

One of the most interesting of the historical facts which clearly prove the evil of the ultramontane despotism is its vigorous and consistent struggle with science. This was determined on, in principle, from the very beginning of Christianity, inasmuch as it set faith above reason and preached the blind subjection of the one to the other; that was natural, seeing that our whole life on earth was held to be only a preparation for the legendary life beyond, and thus scientific research was robbed of any real value. The deliberate and successful attack on science began in the early part of the fourth century, particularly after the Council of Nicæa (327), presided over by Constantine—called the "Great" because he raised Christianity to the po-