

FIVE MINUTE SERMON

By Rev. N. M. REDMOND
THIRD SUNDAY AFTER
PENTECOST

THE PHARISEES OF TODAY

"The Pharisees and the Scribes murmured, saying: 'This man receiveth sinners and eateth with them.' (Luke xv. 2)"

In accordance with the thought we give to the gospel fact of the Pharisees and Scribes setting themselves up as judges of the blessed conduct of our Lord, the impression grows on us how foolish pride can make men even of education and refinement. They consider themselves such paragons of perfection that even Perfection itself was imperfect in their judgment. They were their own gods to whom they constantly ministered, and offered incense, and for others they had naught above a withering contempt. With these interior dispositions systematically concealed by a high-toned, sanctimonious air most ostentatiously displayed, they succeeded in deceiving others who deemed them men of rare virtue. But whilst in their pride and self-delusion, they passed as perfect before men, they were accounted hypocrites and painted sepulchres by our blessed Lord, Who was God as well as man. Or, indeed, it cannot be to anyone who will take the trouble to trace their manner of conduct toward God and their fellow-man, to understand the striking appropriateness of these strong terms of our Lord. Where do we find it recorded that they ever showed the slightest semblance of true humility in their dealings with God or man? And yet without humility there can be no true virtue. Nowhere can we find that they ever deported themselves before God in quality of criminals, and with an humble sense of their own unworthiness and misery, acknowledged their sins and sued for pardon. On the contrary, we read of them in their pride and self-conceit planting themselves irreverently before God with an air of confidence and arrogance, which bespoke the conviction that God could not be otherwise than deeply indebted to them for the signal service which they ludicrously imagined they had rendered Him. How pitiable was their condition! So excellent was the pride of their hearts, that they were entire strangers to the humble sentiments of working out their salvation in fear and trembling.

As a natural sequence, the presumptuous opinion they entertained of their own virtue and perfection, gave rise to another criminal disposition little less odious in the sight of heaven. It was their constant, studied, cold contempt of others. We find a well-known instance of this recorded in the eighteenth chapter of St. Luke. Here we are met with a most unpleasant and sacrilegious example of how foolish a proud man can be in places and circumstances the most inconsistent by nature with aught of pride. Oh, who does not feel a shudder when he reads that chapter, and pictures to himself that proud Pharisee standing in the holy place of God-fearing prayer, with head erect, parading all the seeming good he had done, as if he expected as his due the thanks of God, and despising his neighbor, especially the poor publican, who was at that time offering a heaven-appreciable prayer in the temple! No mercy, no compassion for the weakness of others had place in their proud hearts, and because it was not thus with the Sacred Heart of Jesus, they murmured that Jesus was so easy of access to poor sinners.

The ridiculous extremes, with nothing of real virtue, to which pride led the Pharisees, is a striking illustration of its pranks on people, even Christian people of the present day. How excellent do some people appear in their own eyes! With what attitude do they deal in hyperboles regarding their own good qualities, and how they yearn to have others think and speak of them as they love to think and speak of themselves! What a marked contrast exists between their thoughts of themselves and the silly extravagances to which their pride of word and action leads them, and the apostolic utterance of St. Paul, when he said: "If any man thinks himself to be something, whereas he is nothing, he deceiveth himself." In their delusive fancy they esteem themselves monarchs of all they possess, whether of nature or of grace. They may, it is true, be too proud to be vain enough to venture to express such silly sentiments, yet in the latent pride of their hearts and in the whole tenor of their conduct, they seek the praise and esteem because they are in possession, that ought to redound to God to whom all they have really belongs. How well the words of St. Paul strike at their proud presumption, when he says: "What hast thou that thou hast not received? and if thou hast received it, why dost thou glory as if thou hadst not received it?" In vain do we look for in such persons Christian dependence on God, and humble submission to the divine and ecclesiastical laws. On the contrary it is the teaching of experience that God and His laws are by such silently and constantly ignored. And when God and His laws fare so ill, it cannot well be expected that the whose incumbent duty it is to maintain God's honor and uphold His laws is regarded very favorably by the offenders. Like the Pharisees of old, though very unlike them in the observance of the law, they fail not to criticize and misinterpret His best works and have sought but words for those who, in obedience to

His voice, are faithful and zealous in honoring God and observing His holy laws. In fine, whilst lacking the fictitious virtue of the Pharisees of old, they, like them, set themselves up as judges of all but themselves, and the consequence is, that all but themselves go down condemned—they alone stand the self-uncondemned, devoted clients of Lucifer. God pity them, their lot is a sad one, which bids fair to terminate in eternal ruin, for "God rejects the proud and gives His grace to the humble." What a sad plight this is for those who have made profession of following the humble Jesus! They are blind, they are afflicted with the most malignant disease and they know it not. Their very worst stage is when they think themselves in the best possible condition. They have not a thought outside of themselves except to disregard or condemn. Thus wrapped up in themselves as their own gods, and as if they were their own beginning, their own preservation, their own last end, they journey on toward eternity to fare everlasting as the slaves of pride. Oh, dear people, let us not forget the price is very subtle vice let us not lose sight of the fact that it is innate in us all, and when we think ourselves the freest from it, perhaps it is rankest. Let us, therefore, constantly keep before us our absolute dependence upon God. It is the valuable volume which prescribes for us the rules of moral health which we should study all the days of our life. Ever be to me as I like to forget the precept of our blessed Lord: "Learn of Me, for I am humble of heart."

TEMPERANCE

STOP DRINKING

To stand at a bar and buy alcohol promiscuously for a row of acquaintances is not a sign of thrift or a true manifestation of friendship. But the whole question of temperance is a question of character. Many a sodden drunkard has not been open-handed or generous. There are stages of intemperance in which any victim is possessed by the desire to give away his money. This is also a recognizable symptom of forms of insanity. Much treating, to be sure, leads to intemperance. But with the treating habit wholly abolished, intemperance would still exist. Stop drinking, if you have the habit. If you have escaped the habit do not form it. That is the best advice to give the young man who goes out much in the world. It is getting to be the fashion now-a-days not to drink. Be fashionable.—St. Paul Bulletin.

HEALTH COMMISSIONER CON- DEMNS DRINK

In the city of Chicago, where the death rate is approximately one hundred a day, it is safe to say that at least 25% of these deaths are caused directly or indirectly by alcohol. Sir William Osler, late of Johns Hopkins University, professor of medicine at Oxford, McGill and Pennsylvania Universities, and one of the world's greatest physicians, says of alcohol that it produces acute inflammation of the stomach, hemorrhage of the pancreas, heart disease, cancer of the stomach, liver, inflammation of the nerves, epilepsy, hardening of the arteries and a multitude of other afflictions of the body.

Those are known medical facts. Alcohol is a poison. It is not only the causative factor in the diseases and afflictions I have mentioned above, but it invades the mental man and produces insanity. Alcoholic pneumonia is known to every practitioner. In the past twenty years in Chicago, the death rate from pneumonia was just twice what it was the preceding twenty years. Alcohol is without doubt to blame for a part of these deaths, for in alcoholic pneumonia the death rate is tremendous.

No one can estimate the large number of people whose death certificates are marked by a diagnosis which seems to have no connection with alcohol. Still, if the truth were known, whisky was the predisposing factor in the death of them.

When I said that 25% of the death rate is directly or indirectly due to alcohol, I did not exaggerate. Twenty per cent of the mortality among infants is caused by their having alcoholic parents. Alcoholic poverty—and I believe this phrase needs no explanation—is one of the great indirect causes.

The United States government thought it wise to legislate against the sale of habit-forming drugs. Why? Because it was felt that habit-forming drugs endangered the moral, mental and physical fabric of our civilization. And compared with the drug evil I would say that the whisky evil is the greater of the two.—Dr. John Dill Robertson, in Chicago Examiner.

MERE NON-CATHOLICS BEAT US

"When it comes to disseminating religious literature among their separated brethren many Catholics show total indifference," says the Catholic Tribune. "On the other hand non-Catholics seem to take the deepest interest in distributing Sunday school lessons, tracts and Bibles. It is not necessary to buy periodicals and books for distribution. Almost every Catholic home is supplied with one or more Catholic periodicals and numbers of books which, having been read once, now lie unused on the book shelves.

Why not take these out and give them to a neighbor or friend? By tactfully passing Catholic literature out to earnest non-Catholic readers, one may arouse interest in the teachings of the Church and eventually make a convert. There is such a thing as the lay apostle and this is one of the ways of doing the work of the lay apostle."

FEAST OF THE SACRED HEART

SATURDAY JULY 1ST

Tomorrow, around the world's orb great, good Catholics will be celebrating the Feast of the Most Sacred Heart of Jesus. In brief, it is but a way of honoring the love of our dear Lord for mankind, the ancient and everlasting love of God that created for itself the vessel of the human heart, the adorable heart of Jesus, in which we were loved with a human and divine love.

The Feast is consequently a day of special memory of our Lord's lovingness. From the bosom of God to the womb of Mary we shall follow the Divine Son; Bethlehem will be in our thoughts, and the exile in Egypt, and the holy home in Nazareth. And then, dear people, let us not forget the price is very subtle vice let us not lose sight of the fact that it is innate in us all, and when we think ourselves the freest from it, perhaps it is rankest. Let us, therefore, constantly keep before us our absolute dependence upon God. It is the valuable volume which prescribes for us the rules of moral health which we should study all the days of our life. Ever be to me as I like to forget the precept of our blessed Lord: "Learn of Me, for I am humble of heart."

God made great human hearts. Of such was that Plantagenet King of England, known as the Lion-Hearted; such was his that has gone to dust in Mt. Vernon. Of such was that heart bequeathed to Rome by the great Liberator of his people, O'Connell, that these great hearts that hold their great love for a little day, and then were dust and ashes. Our King lives, and forever; our Divine King is loving as of old; "Jesus Christ, yesterday and today and the same forever," is still the Lover and the Liberator of His people.—Denver Register.

WHAT IS DOGMA?

Most writers of the day airily assume that dogma is a philosophical theory in no way connected with the facts of the Gospel. They tell you—scarcely keeping their patience the while—that Christianity is a life, not a creedal utterance or body of doctrine; and should you demur to this falsest of false contrasts now finding its way into print from unnumbered pens, you will promptly be told that history has settled the matter and not left it open to review. This dogmatic assurance about the nature of dogma has the courage of ignorance betimes. The motley group now denouncing dogmatic religion should acquaint themselves with the subject of their criticism, and let the fact sink into their superficial consciousness, that dogmas are primarily concepts—not theories, not conclusions, not interpretations, not explanations at all. Take the statement, "The Word was made flesh and dwelt among us." You understand it on the utterance of the terms. It contains a certain amount of religious knowledge that has never increased a jot or tittle since the first Pentecost, when the Holy Spirit in tongues of fire descended upon the Apostles who were to preach it to the world. It is a knowledge about a fact, a definite fact, than which none more concerning exists since time began. The Apostles had as much knowledge of this fact as you, so far as powers of apprehending go. Your knowledge of it is no greater than theirs. If you start to reason about it, to draw conclusions from it, or to offer explanations of its nature—to do anything, in fact, but analyze its contents—it is no longer a dogma, it has become theology, which is quite another and distinct thing; for dogmas are revealed concepts, and theology consists of concepts that are reasoned—a difference that critics have failed to note, to their discredit be it said. No intelligent reader needs to be told twice that conclusions deduced by reason from some revealed premise or other stand on a different footing altogether from truths not inferred, but immediately apprehended. This most important point will become clearer, we hope, as the subject unfolds.

Technically speaking, a dogma is a truth revealed by God and, as such, proposed by the Church for the acceptance of the faithful. Its sources—the places where we find it—are Scripture and tradition—the latter a living and continuous belief and teaching, no dull and lifeless record of the past. The Catholic does not exume his faith merely out of documents, after the fashion of his dissenting brethren to whom the sole rule of faith is Holy Writ. The Church existed as a teaching body before the books recording her divine institution were composed. Her relation to these written embodiments of the Word is proportionally the same as that of the United States Supreme Court to the written constitution of the Republic—the living,

active, continuous relation of interpreter, custodian, upholder, defender and judge. She attests whether or no a dogma has been revealed. She can make none, she has never made any; and you can see for yourself that this is really true if you have the correct idea of a dogma as a revealed concept. You will never see it, you will proclaim loudly that dogma after dogma has been invented, if you approach the study of history with the false idea in mind that a dogma is not an immediate apprehension, but a reasoned and constructed conclusion.—Edmund T. Shanahan, S. T. D., in the June Catholic World.

THE REUNION OF CHRISTENDOM

THE ONLY LOGICAL SOLUTION SET FORTH IN LECTURE TO NON-CATHOLICS

The Rev. W. J. Power in a lecture to non-Catholics in the Church of the Holy Name, Miami, Florida, ably set forth the Catholic attitude toward Christian reunion.

While studying this great question of Christian reunion we must avoid a great logical blunder into which some well-meaning people have fallen—what is known as "taking big questions by their little ends." It is not so much a question of one or other particular dogma as of the mutual attitudes of the different Christian bodies and the respective claims they have on our spiritual allegiance.

Speaking, then, for the Catholic Church, I will say that insofar as a kind, conciliating spirit is concerned, a spirit of true Christian friendship and charity, she is willing to meet more than half way those who have been so long separated from her. There is nothing in her attitude that savors of haughtiness or arrogance, no morbid love for domination, nothing harsh or narrow or selfish that could possibly rebel from her pale those who know her aright. She still has a mother's heart for all, and with a mother's love she desires to return to that fold from which their fathers departed. She draws a broad line of demarcation between those who originally revolted against her authority and their children who are simply the inheritors of a revolt for which they are in no way responsible. In presenting to them her claims she is like her Divine Founder, firm and yet reasonable and modest. She does not strive to thrust those claims upon them; she does not find fault with those who fall right off to realize their weight; she is ready to answer every honest question and to solve every difficulty; she allows and invites a rigorous examination.

ETERNAL PRINCIPLES

But now when we pass from the domain of charity and good will to the sphere of principle and dogma, we shall no doubt find her as she has ever been, unflinching and uncompromising in defining her position. Many find fault with her for this, although it argued harshness and intolerance on her part, but in this they do her an injustice, for it is nothing else but strict fidelity to a most sacred charge—preserving intact the Divine deposit. "The faith once delivered to the saints." Had she been disposed, during the twenty centuries of her existence, to temporize and compromise with every man who arose to dispute her claims, how much, I would like to know, would remain of our original Christian heritage? Not a trace or vestige. "It belongs to religion," says she, "to change men; it does not belong to men to change religion."

She adds, however; "If you have any complaint to make of the position I assume, please carry your complaint to a higher court—to Christ Himself. I am not the author of my constitution, nor the author of my sacraments, nor the author of my creed, nor is it for me to determine my position before the world. Christ my Divine Founder, attended to all these matters. It is not I who have said, 'Let there be one Shepherd and one fold,' Nor is it I who snatched from His hands the keys of the kingdom of heaven or wrested from His grasp the crozier of universal jurisdiction, when thrice over, He declared to the first of my supreme Pontiffs, 'Feed My lambs; feed My sheep.' Nor it I who declared in solemn tones that the man who would not hear me would be better in the eyes of God than the heathen and the Publican. All this is His doing, not mine. If, therefore, I assume an exclusive attitude before the world and refuse recognition to rival Christian denominations that have gone forth from my pale, it is not through any narrow, selfish spirit that I do so, but simply to conform to His Divine plan. Find, if you can, in the sacred pages or in the two great standard creeds any warrant whatever for a plurality of Gods or a plurality of Saviours, or a plurality of churches, for these three questions stand on exactly the same footing." He declares, "I am the Lord, thy God, Thou shalt not have strange gods before Me," and she repeats, "I am the Church of God. Thou shalt not have strange churches before Me." It is not given to mortal man to duplicate the work of the immortal God. This has ever been my attitude during the twenty centuries of my existence, and to depart from it by a hair's breadth would be simply an act of spiritual suicide.

THE ONLY SOLUTION

Accordingly, from the Catholic standpoint, the solution of this great problem is very simple indeed. Let us first study how disunion was brought about and then we shall be

in a position to solve the question of reunion. Four hundred years ago all Western Christendom was perfectly united in matters of faith. A twofold rebellion in Germany and England severed those two nations from Rome, the great centre of unity, and the work of disruption, once started, went on indefinitely till some 800 hostile banners are now to be seen waving over the camp of the Christian believers. Hence, as we see, disunion, therefore must come through submission. This is, indeed, the practical solution that vast numbers from the best elements of those different denominations are giving to it every day when they apply to be received back into the Church from which their fathers, in an evil hour departed. It is the only true and genuine solution. If it is reunion that we want, then, in God's Name, let us have true and perfect reunion, not one that would be false and fictitious—much worse, to my mind, than disunion itself.—Philadelphia Standard and Times.

TWO NOTIONS OF FAITH

Protestants hold that faith is a theological expression; that we seldom find it elsewhere; that we forget that it has any other than a theological import. They affirm, however, that it is the commonest principle of man's daily life, called in that region prudence, enterprise or some such name. They say that it is in effect the principle on which alone any human superiority can be gained. Faith in religion, they claim, is the same principle as faith in worldly matters, differing only in its object; it rises through successive stages. When in reliance upon your promise, says one of their leading preachers, your child gives up the half-hour's idleness of today for the holiday of tomorrow, he lives by faith; a faith supersedes the present pleasure. When he abstains from over-indulgence of the appetite, in reliance upon your word that the result would be pain and sickness, sacrificing the present pleasure for fear of future punishment, he acts on faith: "I do not say," the preacher continues, "that this is a high exercise of faith."

Another exponent of Protestant doctrine has declared that "faith is that conviction upon the mind of the truth of the promises and threatenings of God made known in the Gospel; of the certain reality of the rewards and punishments of the life to come, which enable a man, in opposition to all the temptations of a corrupt world, to obey God, in expectation of an invisible reward hereafter."

The view which we now give expressed by Cardinal Newman, in "Difficulties of Anglicans," will, we are quite sure, be far more satisfactory to our readers, as clearer in thought, more Scriptural in meaning, more logical and rational:

Protestants, . . . consider that faith and love are inseparable; where there is faith, there, they think, are love and obedience; and in proportion to the strength and degree of the former, are the strength and degree of the latter. They do not think the inconsistency possible of really believing without obeying; and, where they see disobedience, they cannot imagine there the existence of real faith. Catholics, on the other hand, hold that faith and love, faith and obedience, faith and works, are simply separable, and ordinarily separated, in fact; that faith does not imply love, obedience, or works; that the firmest faith, so as to move mountains, may exist without love—that is, real faith, as really faith in the strictest sense of the word as the faith of a martyr or a doctor. In other words, when Catholics speak of faith they are contemplating the existence of a gift which Protestantism does not even imagine. Faith is a spiritual sight of the unseen; and since in matter of fact Protestantism does not impart this sight, does not see the unseen, has no experience of this habit, this act of the mind—therefore, since it retains the word "faith," it is obliged, to find some other meaning for it; and its common, perhaps its commonest, idea is, that faith is substantially the same as obedience; at least, that it is the impulse, the motive of obedience, or the fervor and heartiness which attend good works. In a word, faith is hope or it is love, or it is a mixture of the two. Protestants define or determine faith, not by its nature or essence, but by its effects. When it succeeds in producing good works, they call it real faith; when it does not, they call it counterfeit.

As though she should say, a house is a house when it is inhabited; but that a house to let is not a house. If we spoke, it would be plain that we confused between house and home, and had no correct image before our minds of a house per se. And in like manner, when Protestants maintain that faith is not really faith, except it be fruitful, whether they are right or wrong in saying so, anyhow it is plain that the idea of faith, as a habit in itself, as a something substantive, is simply, from the nature of the case, foreign to their minds, and that is the particular point on which I am now insisting.

Now faith, in a Catholic's creed is a certainty of things not seen but revealed; a certainty preceded indeed in many cases by particular exercises of the intellect, as conditions, by reflection, prayer, study, argument, or the like, and ordinarily, by the instrumental sacrament of baptism, but caused directly by a supernatural influence on the mind

from above. Thus it is a spiritual sight; and the nearest parallel by which it can be illustrated is the moral sense. As nature has impressed upon our mind a faculty of recognizing certain moral truths, when they are presented to us from without, so that we are quite sure that veracity, for instance, benevolence and purity, are right and good, and that their contraries involve guilt, in a somewhat similar way, grace impresses upon us inwardly that revelation which comes to us sensibly by the ear or eyes; similarly, yet more vividly and distinctly, because the moral perception consists in sentiments, but the grace of faith carries the mind on to objects. This certainty, or spiritual sight, which is included in the idea of faith, is, according to Catholic teaching, perfectly distinct in its own nature from the desire, intention, and power of acting agreeably to it. As men may know perfectly well that they ought not to steal, and yet may deliberately take and appropriate what is not theirs, so may they be gifted with a simple, undoubting, cloudless belief, that, for instance, Christ is in the Blessed Sacrament, and yet commit the sacrilege of breaking open the tabernacle, and carrying off the consecrated particles for the sake of the precious vessel containing them. It is said in Scripture, that the evil spirits "believe and tremble;" and reckless men, in like manner, may, in the very sight of hell, deliberately sin for the sake of some temporary gratification.—The Missionary.

EDUCATION BEFORE THE REFORMATION

"Certain people would have us believe," says the New Zealand Tablet, "that we owe the origin and progress of elementary schools to the Reformation. Yet it was after the Reformation that Martin Luther acknowledged their collapse, writing in 1524 to exhort the civil powers to help to improve them. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multiplied and education spread among the populus. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice is no doubt