

would know some day, and be bitter about it, was the only thing that made it hard for me to take the step.

After a time Sister Mercedes—who was human, and therefore curious—peered in at the door; and seeing that Mr. Copeland was seated beside the bed, she tipped across the floor.

"So he was right; you do know him," she whispered.

"Yes, I know him," Mr. Copeland answered. Handing her his manuscript, he added quietly: "Sister, will you please have this burned. I cannot publish it. I know now that it is unjust—a libel from first to last."

Sister Mercedes did not understand what he was talking about but she was never so happy as when doing something for some one, so she answered briskly: "I'll give it to Tom. He'll put it in the furnace."

LUTHER AND EDUCATION

John C. Reville, S. J., in America

Every accused man has the right to be judged by the laws of his country. In spite of the passions which may center around his name, each person should have untrammeled access to a free and unbiased jury and the benefit of an honest verdict on his life and work.

The apologists of Martin Luther claim that he made modern Germany. If that be true, we ask in the light of the frightful climax to which Luther made and Luther taught Prussia drove the world a few years ago, are they proud of his work and of the edifices which he erected?

But when at last free and allowed a breathing spell, she knows that the poor are calling for her help. While providing for the training of her future priests, she looks to the multitude also, for like her Divine Master, she ever has compassion on it.

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To do him justice, Luther was interested in the education of the masses. He frequently, and with all his power of picturesque phrase, stated the necessity of popular education.

Faintly discerned at first in the early Church, then leading from the Catacombs to West and East, guiding the wayfarers to the doors of cathedral, monastic, guild, hospital

and chantry schools, through the walls of France, German forests and English hamlets, that path broadened and was easily seen. Over it, the Church sent her masters, not merely to the rich, as in the courts of Charlemagne and Alfred, or to the pupils of Aquinas at Paris, or to his brother teachers of the universities of Oxford, Padua and Prague, but to the sons of English and French peasants, to miners in Saxony and the industrial workers on the Rhine.

The Church sat down in the midst of this darkness quite at home, and at her ease; she made no effort to dissipate the gloom; she fostered it rather, as the thing above all others most suited to her wicked purpose, of infusing into the minds of men the poison of error and superstition.

A hurried glance at the facts of history sweeps away this distortion of the truth. If we wish to know the real attitude of the Catholic Church, we must seek it, not in the misrepresentations of her enemies, but from the Popes, who guided her policies, the Councils, local and ecumenical which spoke her mind, and the religious Orders of men and women, which in a special manner were dedicated to her highest spiritual and educational ideals.

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increase in number, in breadth of program and academic efficiency. Piero de la Chapelle in 1297, Chancellor Gerson in the first quarter of the fifteenth century insist on the erection of elementary schools in the country.

Westminster Cathedral stands apart by itself. It neither challenges pre-Reformation architecture nor offers comparison with it. It is a mighty awe-compelling structure, from whose roofs one can look down on the spot where the last martyr for the Catholic Faith suffered at Tyburn.

The difference between Catholic architecture of the present day and that before the Reformation is that whereas the latter was the expression of its own time, the present-day Gothic cannot be more than an imitation or copying of the past.

One of the finest specimens of Gothic architecture is to be found at Downside, where the Benedictines have their abbey church, as near an approach to pre-Reformation splendor as can be found in the country.

On the other hand there are many great and noble churches that are entirely foreign in conception and design. Perhaps the most notable of these is the Oratory of St. Philip Neri at Brompton, a great cathedral-like structure in marble and carved stone in the Italian style.

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he speaks the genius of its architect, Richard Bentley, who, with the exquisite example of Westminster Abbey almost under his nose, refused to commit the fatal error of attempting an imitation of the Gothic style.

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Capital and Labor walked arm in arm instead of having both hands free as his present. Capital was content to be Capital, and Labor was used to being Labor. Capital came around an' felt th' ar'm iv Labor was in a while, an' ivary year Mrs. Capital called on Mr. Labor an' congratulated her on her score.

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THE CHURCH AND POLITICS

LEO XIII'S WISE POLICY BEARING FRUIT TODAY

Paris, April 1921.—When Pope Benedict XV. ascended the throne of Saint Peter at the outbreak of the War, his first act was to choose as his Secretary of State, Cardinal Ferrata, former Nuncio at Paris. The Cardinal was already a victim of the disease from which he died only a few weeks later.

The motto of this eminent and deeply lamented Secretary of State have just been published, and while they contain no revelations pertaining to the origins of the War and the action of the Holy See during those tragic months, they bear witness to the tireless and persevering efforts made by Leo XIII. and his eminent collaborators, Cardinal Ferrata and Rampolla to relieve the tension existing in France between the Church and State, and bring about a relaxation of hostility which would have proved beneficial not only to Catholic interests but to the country as well.

The policy of conciliation instigated by Leo XIII. was animated by deep and faithful affection for Catholic France. Its fundamental inspiration is defined by Cardinal Ferrata in the following terms: "Just as the Papacy, in the days of absolute monarchy, prevented religion from becoming a thing of the State, so, today, under the democratic regime, it must prevent religion from becoming a thing of any political party, and when politicians, even those who are deeply religious at heart, establish such close connections between their political opinion and their faith that their religion runs the risk of appearing to the public as a means to a political end, it is meet that the Holy See should decline all complicity, raising the Christianly committed to its care above all human contingencies."

It was on these grounds that Leo XIII. asked all Catholics sincerely to recognize and accept the established Government, to place themselves firmly on republican ground, and to collaborate in the establishment of legislation which would respect religious interests. This policy is making itself felt today. There are, naturally some systematic adversaries of the established regime, even after its glorious consecration by its victory in the recent War. But the immense majority of French Catholics have voted their confidence to the Republic in order to give their country the status of order, liberty and social progress which it needs in order to build up its ruins and develop.

When Labor and Capital Walked Arm in Arm No one can say that capital and labor are at present walking arm in arm. But once upon a time they did and here is Mr. Dooley's picture of that golden age: "It was different when I was a young man, Hinnissy. In thin days, Capital and Labor was friendly, or Labor was. Capital was like a father to Labor; givin' it its board an' lodgin'. Nayther inthorced with sh' other. Capital went on capitalizin' an' Labor went on laborizin'."

To the long list of non Catholics who, in the genius of poetry, music and oratory, have given to the world an expression of the appeal of Mary's Motherhood has inspired, we are exceedingly pleased to add the name of Thomas R. Marshall, Vice-President of the United States. At the convention of American War Mothers, held at Washington, in the absence of President Wilson, then touring the West, the notable gathering of American women, who had given their sons for the freedom of the world, was addressed by the Vice-President. Mr. Marshall in the course of his remarks paid this beautiful tribute to the Blessed Virgin Mary: "There is a religious communion that venerates a type of woman—the Blessed Virgin. It delights me to consider her the Queen of Heaven and the Mother of God incarnate upon earth. I do not myself happen to be a communicant of that great Church; but I hope I shall be violating none of the proprieties when I say that the feelings of those communions from the divine standpoint have appealed to me from the human standpoint. I have thought of her as typical of the mothers of all the ages, even though they have been compelled to stand and see their sons suffer in the cause of justice and humanity; have been compelled to see their little prattling babes grow up to stalwart manhood and face the hour of duty, of service and of sacrifice; who have watched them and eyed them broken hearted, as they marched to martial strains along the highway of duty to the Calvary of supreme sacrifice in the cause in which they believed. She, the typical mother of all time, has glorified and beautified and made sacred motherhood in all the ages, and all times. But particularly has she made sacred that motherhood, which for a cause, in which the son believes, has been ready and willing that the son should give up his life, his fortune and his sacred honor to the accomplishment of his noble ideal."—Intermountain Catholic.



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