would know some day, and be bitter about it, was the only thing that made it hard for me to take the step. Somehow I never could give up the hope of seeing you again—and I knew you would not understand, Jimmie, they are all good and kind here, and the world outside is hard and cold. It must be the God in their tabernacle that makes the

I'm not sorry, if it makes you soothingly.

The sick man smiled and would have thanked him had he not begun to cough. When the paroxysm passed, and he lay back, weak but at rest, Mr. Copeland told of his success which had never before seemed so which had hever better seemed so nearly valueless. Afterward, when his brother fell asleep, he sat beside him, still holding his hand and thinking of many things.

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 tiptoed across the floor. So he was right; you do know

him," she whispered.
"Yes, I know him," Mr. Copeland will you please have this burned. I (Spalding: "Miscellanea," chapter cannot publish it. I know now that it is upjust—a libel from first to last." Dark Ages.") answered. Handing her his manu-script, he added quietly: "Sleter,

Sister Mercedes did not understand history sweeps away this distortion. This progress in popular education what he was talking about but she was never so happy as when doing real attitude of the Catholic Church, of the Common Life" founded for was never so happy as when doing something for some one, so she answered brickly: "I'll give it to representations of her enemies, but Tom. He'll put it in the furnace."— from the Popes, who guided her Deventer (1340-1384). Among their

#### LUTHER AND EDUCATION

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

Every accused man has the right to be judged by the laws of his In spite of the which may center around his name. each person should have untram meled access to a free and unbiased verdict on his life and work. Certain men, however, carry with them such an atmosphere of conflict and battle. that it is difficult to weigh them in the scales of even-handed justice. It is particularly hard to do so in the case of Martin Luther. In the six teenth century, the German reformer, waving a magic wand, summoned forth the tempest. It raged around him in life. He unleashed a hurricane, which he could not control. Something of the strife which he called forth then, clings to him now. But that must not debar him from a fair and impartial judgment at the bar of history. The apologists of Martin Luther

claim that he made modern Germany. If that he 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 edifics which he erected? They make another claim. They call him the liberator of the human mind from the tyranny of Rome. They forgot that the power of the Roman Catholic Church and of that Papacy which he so coarsely attacked, of the Catacombs. is greater now than when he fought tyranny far more odious, that of an ignorance and want with no popular schools for the common people." Luther, the founder of the common school, Luther, the pioneer of popular education. Such is the claim made for him. Nothing is farther from the

To do him justice, Luther was interested in the education of the masses. He frequently, and with all his powar of picturesque emphasis, stated the necessity of popular education. To many of his statements, Catholics can heartily subscribe. With that from which grows all good conduct in life, and if they decay, great blindness must follow in religion and in all useful arts." (Preserved Smith, "The Age of the Reformation," p. 665). Luther did contribute to the

early Church, then leading from the students at these universities came Catacombs to West and East, guiding from the poorer ranks of the people.

and chantry schools, through the vales of France, German forests and English hamlete, 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 Aquiras in Parls, of his brother teachers of the universities of Oxford, Padua and Prague, but to the sons of English and French pearants, John," Mr. Copeland said trial workers on the Rhine. The elementary free school is the product of the Catholic Church. It flourished

long before Luther.

By dint of boasting, wrote Archbishop Spalding, Protestant writers have almost persuaded the world that the world's rise from barbarism. its advance in literature and civiliza tion are due to the so-called Reformation; that before the advent of line. In the period immediately Luther all was darkness and ignorance. According to these authors,

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 German People" that masterpiece most suited to her wicked purpose,

A hurried glance at the facts of Florence Gilmore, in the Rosary policies, the Councils, local and pupils were Wessel, Thomas ecumenical which spoke her mind, Kempis, Pope Adrian VI. as the religious Orders of men and Erasmus. The world had still to women, which in a special manner wait a hundred years more for were dedicated to her highest Luther, after the noble work of De spiritual and educational ideals, from Groote and his brethren had begun. her recognized Saints and scholars, from those civil powers and rulers, who were guided by her spirit. The the primary school is the child of verdict, reached after a study of Protestantism, and its crudle was the these sources, is that in elementary Reformation." The statement is not education, the Church had done borne out by the facts. The opposite magnificent work long before Luther. is true. In its origin the primary We do not, however, mean the school is the child of the Catholic popular education was as widespread Church. Its cradle was the cathedral before the middle of the fifteenth and the monastic school. It was century as now. Transportation protected by Popes, Saiuts and facilities were insufficient, social, civil scholars of the Catholic Church. and economic conditions unfavorable. She is its guardian angel, its The relative dearth and the high protector. Without her sacrifices price of hand-copied volumes and her legislation, it would not have hampered its spread. When the existed. She gave its charter and its Catholic Gutenberg discovered the plan. It is unfair and unjust to Luther was berg, popular education made a giant step forward. With that invention the Reformation had civilization. nothing to do.

Yet in spite of the difficulties in her path, the Catholic Church was the pioneer in the work of educating the masses. In the earlier centuries while never neglecting that task, she was too harassed by her enemies to pay complete attention to the schoolroom and the teacher. A battlefield is not the place for the master's desk and the pupil's bench. The Church was not then the mistress of her own destinies. She was fighting for her life. Yet she taught the pagan world gentleness, chaetity and self- control. She brought forth that heroic breed, which no school has ever rivaled, the Virgins, the Confessors, the Doctors and the Martyrs

But when at last free and allowed them, and that to the so called a breathing spell, she knows that the tyranny of Rome, he substituted a poor are calling for her help. While providing for the training of her future priests, she looks to the tyranny far more odicus, that of an autocrastic and Casaristic State. future priests, she looks to the scattered up and down this country. They write of him: "An imparsial multitude also, for like her Divine As a matter of fact, the Church of They write of him: An imparison investigation of history will always again arrive at the conclusion that the German common school is the product of the Raformation, and that Luther must be called the founder of the Common school." Such is the Luther must be called the founder of the Raformation, and that accommon school." Such is the lementary secular knowledge was at the Common school." Such is the limit of the Raformation of the Raformation, and that accommon school. Such is the lementary secular knowledge was at the Common school is the lementary secular knowledge was at the common school. Such is the lementary secular knowledge was at the common school is the lementary secular knowledge was at the common school is the lementary secular knowledge was at the common school is the learn from the history of Cathedral in Cornwall, and the parish churches, and the parish churches of today are compared with those in considering the wealth, the numbers to today are compared with those in existence when the Catholic Emanon Education," one of the leaflets referring to the schools of Italy, issued by the Reformation Quadricen- urged priests to maintain tenools efforts of post-Reformation Catholitenary Committee of the Lutheran syidently not meant for churchmen Society, New York. In the New York alone. The monastic cohools of Evening Post of April 16, Katherine whose development at this period Scherer Kronk, in an article entitled: there is no doubt, were not solely for "Martin Luther as a Pioneer in the recruiting of the religious Orders. Education," says: "Luther was one They admitted also the sons of the of the first who dared to face princes and of the franklins and farmers and prelates and declare that every of their districts. Never were schools man, woman and child, irrespective more democratic than the Benedic-of class and color, was entitled to an tine schools of Italy, France and education" and that in his day "the England, where future abbots and laboring classes were left in Bishops, and the sons of earls learnt their letters side by side with the children of their vassale. In Ireland, in that splendid flowering of learning when her monastic schools were the glory of Christendom, and the ark of refuge for sacred and profane letters. rich and poor alike were welcomed. (Cf. Healy: "Ireland's Ancient Schools and Scholars," p. 102). A

capitulary of Charlemagne issued in 802 enjoined that every one should send his son to school to study letters. (Migne, Pat. Lat. xvii., 517.) In the memorable decree of vein of tenderness which his passions | Bishop Theodulph of Orleans, priests never critished, he spoke of "the noble souls of the children," and denounced the crime of neglecting their intellectual and moral culture. In his "Letter to the Aldermen and A still more striking decree and of Cities of Germany on the Erection the highest authoritative value, for and Maintenance of Schools" he it emanates from the Third Ecumeni-"Good schools are the tree cal Council of the Lateran (1179). enacts for the whols Church that "every cathedral church have a master who is to teach poor scholars and others, and that no one receive a fee for permission to teach." The wonderful development of the great cause of popular education. But he had countless Catholic forerunners, who had already blazed the trail and who had already blazed the trail and elementary schools existed to lay the beaten out a wide and well trodden foundations of the courses which followed, and schools for the poor ghwey.

Faintly discerned at first in the evidently, for the apporting of the it in the British Isles; there may be evidently for the properties come.

increase in number, in breadth of program and apademic efficiency. Pierre de la Chapelle in 1297, Chanceller Garson in the first quarter of the fifteenth century insist on the eraction of elementary schools in the country. Researches made by education experts like Delisle, Allain, De

Beaurepaire for certain provinces of medieval France, give astonishing facts. They prove that throughout the Middle Ages few villages in these districts were without schoolmasters and schoolmistresses. In 1292, Paris, with a population of 40,000 inhabitants had twelve elementary schools, one for girls. Under Louis XI., according to the official records of the "Chapitre de Notre Dame," in a procession of school children, something our age imagines is invented, there ary education had reached a relativetowns like Xanthen and Weisel there were as many as four or five school masters with good salaries. Accord ing to Janssen in his "History of the which adds to historical genuracy. impartiality and copious evidence of some modern countries do not equa

In his "History of Pedagogy," p. 112, Compayre writes: "In its origin, art of printing, thirty years before allow any rival to claim and win the

#### CATHOLIC CHURCHES

MARVELLOUS WORK OF THE LAST HUNDRED YEARS IN ENGLAND

By H. C. Watts

London Correspondence N. C. W. C. When the Church of England was founded, as Cobbett, the historian, says " by Acts of Parliament, and not by Christ and His Apostles," that body found itself in possession of the magnificent cathedrals and churches which were the product of the supremest genius of the Catholic

Since that day, for some extraordi. taken to themselves all the credit for having produced the wonderful array it was at the time when the separacism in Great Britain.

Except for a brief respite in the the days of faith. reign of Queen Mary Tudor from, say, 1539 down to 1829, when the Catholic Emancipation Act was passed, Catholics in Great Britain were treated pretty much like Hot-tentots. Yet it is this despised remnant that has not only come to life again, but has also shown its remarkable genius for reconstruction in the number of Catholic cathedrals, abbey churches, and parish churches that are found all over the

FIRST ATTEMPTS CRUDE

As the Catholic Church gradually emerged from the obscurity into which it was thrust by persecuting and penal laws, and found itself permitted to worship God in the light of day, its first attempts at church building were of a somewhat crude type. Lack of money and a lack of native clergy resulted in the erection of churches which, so far as style goes, were entirely foreign to the genius of Gothic architecture. The demonstrate that Catho icism was something entirely foreign to the religious ideas of the nation.

When Westminster Cathedral was finished the Anglicans greeted it with jeers—and jealousy. They declared that it was nothing more than a glorified railway depot, and declared facetiously that "one looked in vain ture since the building of St. Peter's early Church, then leading from the Catacombs to West and East, guiding the wayfarers to the doors of cathedral, monastic, gild, hospital cathedral, monastic, gild, hospital

bespeaks the genius of its erchitect, 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.

A MASSIVE SYMBOL

Westminster Cathedral stands apart by itself. It neither challenges pre-Reformation architecture 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 that the Catholic Church has come back to stay-not, however, that the Church ever went farther away than

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. Four-teen dioceses in England and Wales have their cathedral churches, and three have pro-cathedrals.

There are one or two later examples of churches in the Gotbic style that are stated to equal any. thing that was produced by the great builders of the days of faith. The Church of the Holy Rood at Watford, near London, not far from where Nicholas Breakspeare, the only lishman who became Pope, was born, is a monument of beauty, of a surpassing magnificence that it shares with the glorious shrines at Norwich Arundel and Cambridge.

FINE GOTHIC BUILDING

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 dor as can be found in the country.

The best examples of modern Gothic architecture date from comparatively recent years, but so full is the country of genuine monuments of Gothic art that the church builders of our own day have little reason to depart from true principles. The Benedictine monks of Buckfast are now building their abbey church on the founda ing, and the finished church will in all probability equal the church that was destroyed at the Reformation. The Carthusians have a great church at Parkminster which, in its way, is worthy of the best traditions. At Erdington, Belmont, and Ampleforth, there are Benedictine abbey churches that maintain the traditions of the monks, who have always been great

church builders. On the other hand there are many great and noble churches that are entirely foreign in conception and Perhaps the most notable of Nerl at Brompton, a great cathedrallike structure in marble and carved the whole the tendency in recent years, at all events has been in the direction of the Gothic style. If the that of, say, one hundred years ago. in the matter of Catholic architecture and in monastic buildings the Catho. nary reason, the Anglicans have and repression. The development of Catholic architecture in England as Holy See. doubt whatever that the Catholics of today are as great builders of churches as were their forefathers of

#### THE TYPICAL MOTHER | public as a means to a political end, OF ALL TIME'

VICE - PRESIDENT'S TRIBUTE TO MOTHER OF GOD The Blessed Virgin Mary holds the

tributes of centuries of devotees under the many titles accredited to under the many titles accreticed bering the Loretto Litany. All these sentimental expressions of her place legislation which would respect religious interests. inspired them to give expression of develop. tribute to her Motherhood as warm and as devotional even as her Catholic children.

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-Presi-

dent 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 gather

tiful fribute to the Blessed Virgin

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 com municants from the divine stand-point have appealed to me from the

man standpoint.
"I have thought of her as typical Tyburn. Its massiveness is a symbol 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; underground.

The difference between Catholic architecture of the present day and that before the Reformation is that who have watched them sad eyed and broken hearted, as they marched 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.

#### THE CHURCH AND POLITICS

LEO XIII'S WISE POLICY BEARING FRUIT TODAY

Parle, April 1921,-When Pope Senedict XV. ascended the throne of Saint Peter at the outbreak of the War, his first ant 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 memoirs of this eminent and deeply lamented Secretary of State have just been published, and while they contain no revelations pertain ing 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 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. This policy encountered so these is the Oratory of St. Philip much bad will and so much misunder standing, that it did not achieve the happy results which were expected. stone in the Italian style. But on However, the seed which had been sown, did not die, but is even now bearing fruit. The cessation of religious struggles in France has present position is compared with been realized, and we now have a policy of collaboration between the religious, civil, and military authorlics of this country have more than made up for the handicap of some three hundred years of persecution to the renewal of the traditional to the renewal to the renew ities, animated by a sincere desire relation between France and the

The policy of conciliation instigated by Leo XIII. was animated by deep and faithful affaction for Catho-

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 connec-tions between their political opinion and their faith that their religion runs the risk of appearing to the it is meet that the Holy See should decline all complicity, raising the Christianity 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

from the spiritual Motherhood of This policy is making itself felt Mary, which gives to us, all the other today. There are, naturally some inspiring titles by which we address systematic adversaries of the established regime, even after its glorious they have a meaning all their own consecration by its victory and each title carries a beauty and a sweetness of devotion more or less inspiring according to the fervor of the individual soul. But Mary as the Mother of Our Divine Lord Himself has grasped the human instinct and social progress which it needs in and social progress which it needs in of many outside the Fold, and has order to build up its ruins and

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young man, Hinnissy. In thin days, Capital and Labor was frindly, or Labor was. Capital was like a father to Labor; givin' it its booard an' ing of American women, who had lodging's. Nayther intherfered with given their sons for the freedom of th' other. Capital wint on capital

what he was proud to be called. wore a square pa-aper

'Capital an' Labor walked ar'rm wanst in awhile, an' ivery year Mrs. Capital called on Mrs. Labor an' congratulated her on her score.

turkey ivry year.

"At Christmas time, Capital gathered his happy family ar-round him, an' in th' phisince iv th' ladies two men's wur rk will remain, an' gays.

lated.

pitcher, in th' funny papers. He leather apron, an' he had his ar'rm around Capital—a rosy, binivolint ol' guy with a plug hat an' eyeglasses. They was goin' to th' polls together to vote f'r simple ol' Capital

in ar'rm instead iv havin' both hands free as at prisint. Capital was contint to be Capital, an' Labor was used to bein' Labor. Capital come ar round an' felt th' ar'rm iv Labor

"Th' pride iv ivry artisan was to wurruk as long at his task as th' boss cud afford to pay th' gas bill. In return f'r his fidelity he got a

to martial strains along the bigh- iv th' neighborhood, give thim a way of duty to the Calvery of short oration. 'Me brave la ads,' saye he, we've had a good year. (Cheers). I have made a milyon dollars. (Sinsation) I attribute this to me superyor skill, aided by ye'er arnest efforts at th' bench an forge. (Sob.). Ye have done so well that we won't need so many iv ye as we did. (Long an' continyous cheerin'). Those iv us who can do possible do four. Our other faithful earvints,' he says, 'can come back in the spring,' he says, 'if alive,' he

> 'An' th' bold artisans tossed their pa aper caps in th' air an' give three cheers f'r Capital. They wur rked till ol' age crept on thim an' thin retired to live on th' wish bones an' kind wur ruds they had accumy-



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