

dismally for the added years which would presumably make her more attractive to her bright particular star. Still as time went on, excuse him as she might on the score of his excessive popularity, Louise began to feel neglected and resentful. She was deluged with flowers and notes, telephone calls and expensive gifts, but not with the society of her distinguished fiancé, who appeared to have time only for the briefest of calls. This was when Louise began to miss Lonnie and to wonder wistfully what had become of their old intimacy. She heard plenty about him and his social activities from her girl friends, who were only too glad to enlarge on his attentions to themselves, seeing that he had been so long tied, as they expressed it, to Louise's apron-strings. Perhaps it was only feminine human nature to rejoice that he was cut loose and to all appearance enjoying his freedom. Louise listened with a strange pang. Was she losing Lonnie altogether? Somehow, she had always counted on Lonnie. Perhaps she had forgotten him a little in the first flush of her engagement to his father, but latterly she had been missing him terribly, and the old joyous comradeship that she had expected to continue all through life. Poor Louise could not understand herself these times.

The situation climaxed unexpectedly. One evening Lonnie, dropping in at the Breens, found Louise alone and was greeted with such unfeigned joy that his spirits rose skyward.

"Going to the concert?" he asked.

Louise shook her head. "Your father had another engagement."

"But—" Lonnie looked bewildered—"I thought he told me he was going to hear Kreisler?"

"Maybe he is," indifferently. "But where've you been, Lonnie?"

"In a different town. I never see you any more. It seems to me," reproachfully, "that I've lost my old chum completely."

"That's right," Lonnie was cheerfully casual. "We have lost each other, haven't we?"

Louise evinced surprise. "I said I had lost you!"

Lonnie failed to take exception to the indignant tone and managed to insinuate mildly that of course she had lost him in a way, when she became engaged to his father. Naturally, . . . She must have expected that.

"But I didn't," protested Louise. "I didn't Lonnie—I never thought—" She stopped and looked at him piteously, her eyes filling with tears. "I—I always thought I'd have you."

The young man put an iron check on his own emotions, and said in a quiet, intent tone, "How would you like to have me, Louise?"

"You've tried one Miller and I don't believe he's been much of a success, if this is a sample of the way he treats you."

Louise drew a sobbing breath. "As far as your father is concerned, I believe I could take you and welcome," she told him bitterly.

"Well, that's one thing settled," Lonnie said. "But the chief point is, do you want me? If you don't—" He made a tentative step toward the door.

Louise paled a little, but she rose to the bait. "Don't go, Lonnie," she said timidly. "I think—" with a tremulous smile—"that it must have been you that I wanted—all the time."

Everybody concerned found complete satisfaction in this belief, even, oddly enough, Mr. Alonzo Miller, Sr., who was courteously careful to conceal his relief. She was a dear girl. . . . Lovely, but immature. She was just right, of course, for Lonnie.

"Didn't I tell you so, Lonnie?" Mrs. Breen could not resist whispering triumphantly.

**'GRACES OF THE MIND**

The loftier ambition to be admired for the graces of the mind more than for those of the person, would suggest the habitual practice of the virtues of amiability, kindness and good temper, as well as careful culture, of all the faculties which refine the taste, elevate the soul and ennoble the heart.

Intelligence, like the fashions of the day, becomes all countenances, and sweetness of temper has the inestimable advantage of making homely women appear pretty, and elderly ones youthful.

It is a responsible duty woman owes to herself, as well as to her family and society, to render herself pleasing and agreeable. Her person claims a certain degree of attention. She has the right to study the art of dress and avail herself of the legitimate appliances for the improvement of her appearance, but the most scrupulous attention to the toilet will never make her sufficiently attractive to be lovable or estimable. Rich, well-chosen apparel will not compensate for a cold heart; a glowing front does not neutralize the effect of a supercilious manner, nor a bright smile, soften the severity of an uncharitable word.

The eye soon turns away uninterested and indifferent from mere physical beauty, unillumined by a good temper and intelligence. Every woman is happily endowed with qualities of a gentle and endearing nature, which are often suffered to lie dormant or run riot. She is eminently qualified to be a worker

of benevolence, and instigator of noble deeds; let her not sink into the thralldom of vanity; let her not be what we are told some sagacious sage defines her, "an animal that delights in finery." Let her awake to her own responsibilities, and feel conscious that her influence, well-intentioned and wisely directed, is a regenerating principle; that it is not the well-dressed beauty, but the woman of intelligence and sweet temper, who exercises a wholesome influence in the world.—The Echo.

**APOSTOLIC AUTHORITY AT WORK**

H. E. Calnan, D. D., in Catholic World

If there is one thing clear in history, it is the break-away of the Protestant Churches from Rome. There is no need here to labor the point of the precise connections between the Reformation movement on the Continent and the events in England under Henry VIII., and Elizabeth. Those units in the Anglican confederation who claim the Continental reformers as their founders, are included in what has already been said. Those whom claim an origin independent of Continental affairs, fall under our present consideration. We can grant them all the appearance of an episcopal hierarchy, a worship which largely preserves the lines of our liturgy, doctrines, however haltingly proclaimed, which do form part of the deposit of faith. But the facts of history are merciless.

Having recalled, first of all, that direct Apostolic Succession today exists nowhere save in the See of Rome, we must notice that full Apostolicity is secured for the whole Church by the fact that this Apostolicity exists in the principal See, and flows thence, in due measure, to all other Sees in communion with the principal See. This was the point of the oft-quoted text of St. Irenaeus: "For to this Church (Rome), on account of its more potent principality, it is necessary that every Church, that is those who are on every side faithful, resort, in which (Church) ever, by those who are on every side has been preserved that tradition which is from the Apostles." It is a difficult text to translate, of course; and I have given the translation adopted by Berington, Kirk and Capel, in The Faith of Catholics. The point is that in that Church, the greatest and the oldest, recognized by all, founded and constituted at Rome by the most glorious Apostles Peter and Paul, the faithful scattered over the whole earth retain their contact with the Apostles. This is why it is not necessary for Irenaeus to enumerate the succession of all the churches; because in any case Apostolic Succession cannot be retained independently of communion with Rome.

The point of contact is in that Church. The text simply does not bear the interpretation that the faithful coming from all sides are the agents preserving Apostolicity within that Church, and for that Church. This would introduce a patent contradiction into the context. Irenaeus is confounding heretics with an appeal to the need of Apostolicity. He insists that all must agree with (or resort to) that Church of Rome; and this not for her sake, but for their own. She is safe enough: she has "more potent principality," she is the greatest and the oldest, recognized by all, founded and constituted by the most glorious Apostles Peter and Paul: and her faith from the Apostles, coming down to us through the successions of her bishops. All others must have recourse to her, for in her they retain their Apostolicity. That is why it is not necessary to trace the successions of all Churches. If the others want Apostolicity, they must resort to her. And so Irenaeus proceeds to trace her successions alone. To make "the faithful on every side" into the agents preserving Apostolicity in the Roman Church and for the Roman Church, is to make the usually very coherent Irenaeus suddenly and inexplicably break out into some very inconsequent nonsense.

Apostolicity then can be had only by means of union with that one See in which direct Apostolicity exists. Separation from that See must involve the loss of the Apostolic authority which flows only through that See.

And where in the history of the Church is there to be found any point of rupture: any raw wound marking a break from a parent-trunk? No founder, no time or place of origin, can be indicated for the Roman Church later than the Apostles sent by Christ. And of these Apostles, one was selected by Christ to feed both the lambs who are fed by the sheep, and the sheep who feed them: to be shepherd of the whole flock; to hold the keys of the Kingdom of Heaven; to bind and to loose; to confirm his brethren.

From Peter to Pius XI., the Bishop of Rome has, in point of historical fact, ruled the universal Catholic Church. From Peter to Pius XI., communion with the Bishop of Rome has been the link with the Apostles, the channel of Apostolicity for the Faithful everywhere. From Peter to Pius XI., separation from the Bishop of Rome meant loss of Apostolic Mission. From Peter to Pius XI., the Bishop of Rome has been the centre of

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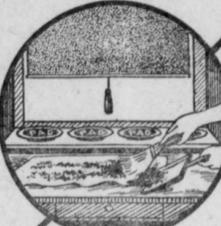
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authority and of unity, through whom alone can be derived Apostolic Authority, Apostolic Mission, Apostolic Succession of Pastors ruling and teaching the Church of Christ, with the authority and the certainty and the efficiency of Christ, the Son of the Living God.

**MATERIALISM**

**WORLD SEES REACTION DECLARES DR. J. A. RYAN**

College graduates today begin their life work in the midst of a considerable reaction against the cult of practical materialism, according to the Rev. Dr. John A. Ryan of the Department of Social Action of the National Catholic Welfare Council, who addressed the graduating class of Seton College South Orange, N. J., Dr. Ryan, who was given the degree LL. D., was the principal speaker at the exercises, which were presided over by the Right Rev. John J. O'Connor Bishop of Newark. He said in part:

"The least thoughtful of men cherishes some kind of philosophy of life, some standard of values, some supreme end by which he regulates his conduct and his motives. For one, the rule and aim is money and material enjoyment; for another, disinterested service of humanity; for another, cooperation with the purposes of God. These three supreme objects, material enjoyment, disinterested human service, and conscious cooperation with the divine purposes, sum up and include all the important ends that are available to human beings.

"Of these philosophies of life the first has become so widely adopted that it might almost be called the accepted standard of our time. Its main outlines and implications may be summarized set forth in the following statements: The supreme end is wider and fuller life. We attain wider and fuller life by increasing, developing and expanding our material and emotional wants, and by supplying them with more abundant and more varied satisfaction. We desire food, clothing, shelter, and social contact, refinement and amusement. In order to have these goods, and to have them more abundantly, we require income. To increase our income should, therefore, be our principal and constant aim and endeavor.

"Nor have our Catholic people escaped the influence of this theory. They have, indeed, a great advantage over those outside the Fold. They know that the true end of life is not on earth at all, and that it can be attained only by subordinating the flesh to the spirit. Nevertheless, a large proportion of them minimize spiritual values and exaggerates the claims of their physical and emotional natures. They accept the Christian standard of worth grudgingly and inadequately. Their lives represent devious and painful compromises with the doctrine of Christ. Like the masses of their fellow citizens, they constantly seek and hope for indefinite increase of income, and indefinite expansion of material wants.

**A FALSE THEORY**

"The briefest analysis is sufficient to show that this theory of life is false, degrading and delusive. It is false because it compels men to live a maimed and partial life. They live according to their lower instead of their higher nature; they cultivate the animal instead of the spirit; they devote themselves to the activities of the senses instead of to the activities of the intellect and the disinterested will. Man is not merely an animal; he is a rational animal. He is distinguished from the brutes by his reason and his rational will. These are the faculties that make him human. If he is to live a human life, he must take these human

faculties as his guiding and controlling principle. He must cultivate those in preference to the sense faculties. He must pursue the goods of the reason and of the rational will in preference to the goods of the senses. He must realize that the truest objects of a human being are knowledge and disinterested love, that the highest activity of a human being is to know the best that can be known and to love the best that can be loved.

"This cult of material is degrading because it lowers the capacity for productive work. The youth who grows up in a home which exemplifies the unlimited pursuit of physical enjoyment will be much less likely to make something of himself than the person who is reared in a home of simplicity, moderation, and frugality. Compare the career of the average son of a college professor with that of the average son of a millionaire. The former will be distinguished for what he does; the latter for what he has. Now, as always and forever, the foundation of the power to do is the power to do without.

The deadly sin of the cult of physical enjoyment is that it denies to its votaries and victims the opportunity of genuine self-development. It deprives them of that training in self-control and self-denial that is an essential condition of all sustained effort and all considerable achievement.

**A GOAL NEVER REACHED**

"The pursuit of physical enjoyment is degrading because it never permits its victims to reach the goal to which it seems to point. Men adopt this philosophy of life because they think it will lead to a condition of mind called happiness. Yet it is probable that never has the world of civilized men been less happy than it is today. In the words of the German philosopher, Professor Paulsen, we have:

"Instead of the proud consciousness of having reached a pinnacle, a feeling that we are on the decline; instead of joyful pride in successes achieved and joyful hope of new and better things, a feeling of disappointment and weariness, and a premonition of a coming catastrophe; in literature, instead of the essential harmony of thought and feeling, a chorus of confused, excited and discordant voices, the like of which has never been heard before; but one fundamental note running through the awful confusion of voices: Pessimism! Indignation and disappointment; these seem to be the two strings to which the emotional life of the present is attuned. What Rousseau hurled into the face of his time as an unheard of paradox, namely, that culture and civilization do not make men better and happier, Schopenhauer teaches as a philosophical theorem: Civilization increases our misery; civilization is the one great *finis pauperum*.

"For the religious believer the problem of life is simple. His supreme duty is to fit himself for union with God in the life beyond. That is the true life. There is no other life worth while because only God is finally worth while. To attain this life man must here on earth obey the law of reason and the law of God. To love God above all things, and to love our neighbors as ourselves, are the sum of the law and the prophets. Therefore, the ideal of service of God comprises all that is contained in the ideal of disinterested service of man. But it includes much more. It invites and impels the believer to carry service to his fellows far beyond the furthest limits touched by humanitarianism. It furnishes him with an infinitely more powerful and more enduring motive. The commandment to love our neighbor as ourselves was proclaimed by Christ to be *like* unto the commandment to love God. Love of the neighbor is like love of God because it rests upon the same foundation. Because we love God we must love the neighbor. We must love our fellow men

because they are made in the image and likeness of God, because they are children of God, because they are destined for eternal union with God. If we do not love them we cannot love God. 'If any man say 'I love God,' and hateth his neighbor; he is a liar,' says St. John. Surely we could have no higher nor more powerful reason for disinterested service than this. When we endeavor to serve humanity from love of God we do not merely respond to a benevolent human sentiment of human impulse; we cooperate with the enduring purposes of everlasting and infinite love.

**THE DAY OF OPPORTUNITY**

"You who are about to leave the preparatory for the actual tasks of life, are wonderfully fortunate in your day and generation. You begin your life work in the midst of a considerable reaction against the cult of practical materialism. A gradually increasing proportion of educated men and women are calling in question or definitely rejecting the theory that life consists in the abundance of one's possessions. They are seeking satisfaction in the things of the mind, or in efforts for the improvement of social and political conditions. On the other hand, the working classes are becoming more and more conscious of the injustice and the disabilities under which they suffer, more and more determined and powerful in their struggles for adequate opportunity and decent conditions of living. Only the Catholic philosophy of life can provide the educated classes with a rational conception and justification of the nobler life which they are seeking. Only the Catholic teaching on social justice can furnish principles and proposals which will lead to industrial reform without revolution. Here lies the unprecedented and immeasurable opportunity of the educated Catholic. By word and by example he can impress upon his generation the effectual and indispensable principles of individual living and social salvation. The field is white for the harvest."

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