

going on like this. I am going out for a stroll. Are you coming?"

"Very well," said I, sighing, as I laid down my pen; and together, we passed into the open air.

"It was a lovely day, and whilst a brilliant sun shone down, a nice gentle breeze fanned our cheeks coolly.

"We did not discuss music. Instead, John opened up conversations on many varied subjects, including the weather, nature, and other kindred things.

"I was beginning to feel the fine, healthy effects of the glorious weather, and was lost in thought during a few minutes' mutual silence, when my companion stopped and indicated a beautifully-built church on the opposite side of the road.

"There's the place where I go to on Sundays. Would you care to come in for a few minutes? It will be quite cool, and I know you are a little warm with walking," he said.

"I looked at the beautiful yet dignified exterior and felt quite attracted by it.

"Delighted!" I exclaimed; and together we crossed the road.

"This, my first visit to a Catholic church, was a unique experience for me. Upon entering I was immediately impressed by the solemnity of this temple and the feeling that there was another Presence there chastening the atmosphere. I had read of the Catholic belief in the Real Presence on the altar, and I felt it immediately on entering.

"We knelt down in an out-of-the-way corner of the building, and John immediately became immersed in his devotions. I felt as if I was being, somehow, left out of the spiritual conversation now in progress. Almost unconsciously I began to pray in short sentences. I felt thirsty for spiritual comfort, and here I was asking for it in a Catholic church."

Our narrator stopped. We were so attentive that we had forgotten to smoke, and sat there engrossed in the story.

"As I thus laid my heart before God," continued Sir Walter, "I was conscious of a great calm coming over my soul. I moved with the ecstasy, and the musical notebook in my right coat pocket touched against me. As I felt it I remembered what it was; and then I unconsciously started to form a melody in my brain. I was distracted completely now. The tune was forming itself into a beautiful thing. I, who had been trying and trying again for weeks to discover a suitable theme, was now rewarded with one. I felt intoxicated, overjoyed. My artistic instinct dominated every other emotion at the moment; and, with this great tuning in my head, I drew out the small manuscript book mentioned, with a pencil attached, and committed it to paper.

"A few minutes later we left the church. I feeling considerably elated. I narrated the incident to my friend with feverish haste. He listened attentively, and then said: "Why, my dear Walter, you have received a great gift from God!"

"A gift from God! I had not thought of that for a single moment. I remembered that I had forgotten my supplications when I thought of the tune. I had not even thanked the Great Benefactor. I who called myself a Christian had forgotten that. I felt ashamed, and John, with his usual insight, saw how hurt I felt and said no more.

"Well, I worked at my Symphony with great industry and delight; but whilst I did so my thoughts often returned to the beautiful Catholic church where I had been blessed with the wonderful tune in this Symphony.

"I began also to question John about his religion. He gladly initiated me into the knowledge of the mysteries of the Church, and whilst so doing, helped to wipe away many of my deep-rooted prejudices regarding it.

"Guided by the kindly hand of my friend, who saw what an effect these enlightening discourses were having, I began to see the glories of the Catholic Church; and on the same day that I penned the last chord of the Symphony I was received into the one True Church."

We were all silent for a few moments.

Then Captain Humphries spoke as he placed his cigarette on the ash-tray. "No wonder that you regard this work with great esteem, Uncle. God evidently spoke to you through the medium of your musical genius. It was a remarkable conversion, was it not?" he concluded, turning to me.

"It was," I returned shortly.

MASSES NOT FLOWERS

It would be well to recall, over and over, the remark that our Catholic people will greatly aid the Holy Souls in Purgatory by getting into the way of sending offerings of their prayers and good works, with perhaps promises of Masses for the departed, instead of heaping the coffin and the grishable and very ineffective flowers. A blossom or two is well enough to console the living, and to typify the loveliness of the resurrection, when we shall all, please God, blossom forth from the tomb and amaze our souls, with our risen glory. But consider—what consolation do these heaps of flowers bring to the departed souls who are now suffering until their eager longing is filled with the vision of God? The flowers lie there and wither. They

THE SAME YESTERDAY AND TODAY

The incentive to all great world, national and church movements is best analyzed beneath the spectrum of history. The motive power that inspires individual and separate action may often be misunderstood in its segregated isolation. No important single historical fact is correctly understood unless it is studied from the viewpoint of the times in which it transpired. Concurrent history often solves a difficult problem which is beyond solution in its naked singularity.

The history of the past nineteen centuries is the greatest material asset of the Roman Catholic Church. In its entirety it forms a fabric of brilliant social and spiritual action which dazzles the human mind by the logic of its changeless inspiration. Open the pages of ancient or modern history at random, and regardless of the period, one will find the Church radiating its salutary influence into every department of human activity. So vitally did the Church effect the formation of all modern European nations that one of the greatest present-day historical analysts has said: "Europe is the Catholic Church and the Catholic Church is Europe."

One of the greatest facts of early history was the downfall of the Roman Empire. As an isolated fact separated from its concurrent history it was a complete downfall in every sense of the word. Studied in the light of the previous inspirations which quietly but potently were changing its political machinery, it was not a downfall but a survival. It was a survival which denoted a radical change and the change was the complete passage from paganism to Catholicity. Great Catholic men were at the helm to direct the change into the proper channels. One great point of this important fact must be emphasized. It supplies the key to all Church action throughout the centuries. This point is revealed by the spectrum of history. The Church did not become a most powerful factor in this great change of the early centuries because it possessed the necessary leaders, but on account of its own universal inherent principles of divine action. The giants of the Church fulfilled the demand of popular policy. It would not have succeeded without the sympathy of the great mass of humanity.

Thus it has ever been throughout the ages. The Church's divinely guided action has created the demand and time has supplied the leaders. The inspiration for all its great movements is found in Christ and the doctrines He bequeathed His Church. Witness the Crusades. The Church had spread its influence until all Europe looked to Rome for its religious practice. It inspired men's lives with a degree of spiritual practice and piety that has not been equalled in the world's history. The holy places of Jerusalem were in the hands of infidels. This condition was revolting to the universal Catholic mind which allotted the most important part of its life to religion and its practice. The demand for a conquest of the Holy Land became the popular cry of Europe and the leaders appeared on the scene to form the necessary organizations. Again one beholds the results of the universal spiritual inspirations of the Church. Without a study of the great religious activity of the times the Crusades are only half understood both in their conception and operation.

That same spirit of inspiration is working, healing and encouraging spiritual operation today as it did in all the ages since that first Pentecost Sunday nearly nineteen centuries ago. There are no isolated movements in the Church. They are all part of one great continuous programme of action. There is no need today to send forth Crusaders to battle with the implements of war, but men and women are answering a call to a higher life in which they sacrifice themselves totally and willingly at home and abroad. Leaders, both clerical and lay, are found in every field of action where their unusual resources are needed. There is no service too difficult or no sacrifice too great to deter men from answering a call to fill the breach. All this despite the fact that service to the Church is entirely voluntary. There is no need of proscription or draft. Because the spirit of the entire Christian dispensation throughout the centuries still leaves the entire mass.

One may come a little nearer home and view the present day trend of affairs within the Church in America. Its growth during the past fifty years has been phenomenal. Today there seems to be no end to that expansion. The number of churches, schools, and convents is increased month by month. Despite the fact that over fifty per cent. of the bed capacity of all hospitals on the North American continent is controlled by Catholic Sisterhoods, new hospitals and

additions are under construction. Asylums, homes for the poor, the aged, the derelict and the unfortunate dot the land. This activity within the Church is constant. Not because it has great leaders but because it has the necessary leaders to materialize the demands and needs of the ordinary populace for a greater service to satisfy its spiritual cravings. The present day expansion, as an isolated fact, is marvelous, but it is still more marvelous in the light of all past history. It is simply the history of a thousand years ago repeating itself. It is the replica of events which transpired six hundred years ago. It is a repetition of what has happened in the Christian era. It is only another golden strain in the weave of Catholic history and Catholic activity for the salvation of souls. The saving of men's souls is its paramount duty. The very nature of its mission will always keep it supreme. This is the revelation of the spectrum of history.—Catholic Transcript.

CHRISTIAN DUTIES

A ridiculous story recently appeared in the secular press about a burial at sea by radio. It was later contradicted. But not before it furnished some editorial writers with a fresh theme, and opened up a new field for the play of their imagination. Some of the less cautious of them have indulged their fancy to the extreme of prophesying that as a result of this and kindred developments of broadcasting, radio will revolutionize religion.

There is a pleasing alliteration in the phrase religion and radio, that has an irresistible appeal to the writer of headlines. Perhaps this is one reason why the two totally dissimilar things are placed in frequent juxtaposition. But there is no ground for fear that the new science of radio will ever supplant religion. Every new adaptation of science to popular use has brought to little minds the same startling possibility.

Perhaps in the case of radio the wish may be father to the thought. Men in all ages have followed the bent of the natural man and tried to devise new schemes for evading religious duties. Religion made easy has been the trend of the popular mind for many generations. The old fashioned religion with its dogma to be believed and its morality to be practised and its observances to be followed has become too difficult for a generation used to automobiles, parlor cars and labor saving inventions.

The modern man must have his religion served to him in his home, where he can sprawl at his ease, and serve himself that he is serving God as God should be served. That is not religion at all. Religion consists not merely of inward affections but of outward acts. It is not simply a matter of hearing the word of God, but of doing the will of God. Radio broadcasts may arouse religious sentiments in the hearer, but they can never take the place of the outward worship which God as Creator and Master of the Universe demands from His creatures.

Radio broadcasting of Church services like good reading and preaching may help some people to become religious, but it can never fill the place that Christ Our Lord intended should be filled by the Church which He founded. It is pleasant for man to indulge in illusions, but sooner or later comes a sad awakening.

One of the most deceitful illusions that men have fallen prey to in the ages, is that which the devil insinuates, that the road to Heaven can be made smooth and easy. There is no royal road to glory. The only road that leads to happiness is the road that Our Saviour trod, the road which He commanded us to follow, the road of suffering and hardship.

Let us use the good in radio, but let us beware of expecting too much from it. Electrical impulses through the ether cannot unite the soul of man to God. The grace of God that flows through the Sacraments which Christ instituted for that very purpose can, in spite of newspaper headlines, in spite of editorial writers, in spite of perfervid imaginings of luxury loving men, the true believer will continue to worship God, not over the radio but in the Church which Christ founded.—The Pilot.

our bone. The very thought of her moral comeliness elevated and chastened the imagination of man. It is a common fact among spiritual writers to find them insisting upon the necessity of placing all our affections in God. The human affection of the Mother of Christ for her Son was the noblest conceivable, for the term of its exercise was purely and solely God. In the play of the maternal instinct the human emotion was actually the divine. She therefore personifies ideal human love.

Those who would keep fresh and pure the sentiment of the heart should look aloft to her as the exemplar. High class love is perfected in restraint and everlastingly crowned in death. Through a series of abstinences and reserves we come to perfection of heart, and blessed are the clean of heart, for they shall see God. He who would rend the veil and touch the ark must have clean hands. His eyes must be of the spirit to behold with composure the awfulness of the vision.

Religion is not altogether but somewhat of the heart, although in the balanced character mind and will should play a large part. It is to the glory of Christianity that it has evoked all that is tender and fair and spiritual in human affection. This could not always be said of paganism, for there were times when it brought out in the region of emotion that which was seductive and impure.

How wise is the Christian Church in keeping before us the central fact of the Incarnation, and that, too, in a human representation. There is not a mood of emotion in the human heart which is not appealed to and directed in the integral economy of the Incarnation, and the Church in dealing with man humanly has striven to draw him to God through the cords of Adam.

Oh! thanks be to God for our holy Church of Rome, which has saved to the world of ethics these two morally fruitful ideas: First, the literal fulfillment in history of the ideal of womanhood, and secondly, the ideal expression of human love in actual life.—The Missionary.

THE CHRISTIAN HABIT OF LIFE

There is one pre-eminent danger of the day to which the Holy Father alludes with special insistence in his first encyclical. "A worse thing than all has come to pass," said His Holiness, "the habit of life which can be called Christian has in great measure disappeared." Here we have the root of the evils of the present day, and the reason why the Church in season and out of season insists upon the indispensable part the religion must play in all efforts at world betterment.

Mere intellectualism, naturalism, ethical culture, or whatever we may call systems of morality that presume to operate without religion, may continue for a time to serve the cause of religion, but will inevitably begin by being carried away with a sense of their own impotence, and end by abetting the very evils which at first they strenuously opposed. When culture without religion attempts to form a theory of life, to lay down principles of conduct, to carry out a system of ethics, and to undertake the moral education of man, we find the appearance of Christian life without its substance.

Newman in one of his famous passages fittingly in the words of Burke, "vice lost half its evil by losing all its grossness," an apt illustration of the ethical temperament of a civilized age. "It is detection, not the sin" he writes, "which is the crime; private life is sacred and inquiry into it is intolerable; and decency is virtue. Scandal, vulgarities, whatever shocks, whatever disgusts, are offences of the first order. Drinking and swearing, squalid poverty, improvidence, laziness, slovenly disorder, make up the idea of profligacy; poets may say anything however wicked with impunity; works of genius may be read without danger or shame, whatever their principles; fashion, celebrity, the beautiful, the heroic, will suffice to force any evil upon the community; the splendours of a court, and the charms of good society, wit, imagination, taste and high breeding, the prestige of rank and the resources of wealth, are a screen, an instrument, and an apology for vice and irreligion."

The Vicar of Christ upon earth as he surveys the events which continue to sadden and perplex the world, declares that the "habit of life which can be called Christian has in great measure disappeared." What has taken its place has brought physical suffering, mental anguish, moral obliquity and spiritual bankruptcy to millions. The Holy Father wishes to bring home to the minds and consciences of all people, the deformity that exists, and to restore the lost habit of Christian life. It is for us to form and fashion our view of life, to shape our conduct, and to influence others in conformity with the living voice of him whom our Divine Master has chosen to be the Chief Pastor of His Church that sham and counterfeit philosophies of life may yield again to the Christian habit of life.—The Pilot.

IDEAL HUMAN LOVE

There is a principle of continuity running through all the religions and Christianity has absorbed all that is excellent in all. It took that one authentic and inflexible form of Christianity to embody in flesh and blood all that the noble pagans and refined poets among the heathens had sung and dreamed of with regard to womanhood. As Christ's Mother rose above the horizon all the choice spirits among men beheld the ideal vision of the eternal womanly. There then gathered troops of painters, poets, dreamers and saints to do her honor. Afterward was created that mediaeval art which is the despair of the modern aesthetic temper. To confound the wise and as a stumbling block to the proud she, a Hebrew maiden, was chosen as instrument when the infinite in His condescension clothed Himself with the flesh of our flesh and bone of

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