

involuntarily closed his eyes and clasped his hands towards his ears as though to stifle the crash he expected would happen. But somehow it fell against Leah's dress and soft body and was not injured in the least. The old man was watching them.

"Had I broken it, I would have paid for it," he said kindly, "but since I did not, I must buy it."

"Oh! sir, it is on its way to a most beautiful lady, 'Our Lady!'" Daniel answered quickly.

"And will you not give it to an old man, who has not many pleasures, and may not live long?" the old fellow continued.

Would they never get the plant to its destination? thought the children.

"Sir," said Daniel, "I promise to bring these two lilies tomorrow at this spot, if thou wilt but let me give this to 'Our Lady.'"

"Well, well, son, give it to thy Lady, and I will be here tomorrow," the old man said, and patted the boy's head.

Finally they were on the street where Daniel and his father saw the sad little home-coming on Good Friday. Daniel knew the house well; and he and Leah knocked at the door. Again they seemed doomed to disappointment, for there was no answer. The children were tired; and this seemed hard to bear. As they were becoming quite discouraged, the door opened, and the young man on whom Our Lady leaned asked:

"What would you, children?"

The sad light had gone from his eyes, and there was a great wonder and peace in them. He smiled gently at the brother and sister.

"Such a beautiful lily!" he added.

"It is for 'Our Lady,'" said Daniel.

"For the Lily of Israel," the young man said in a soft voice so the children scarcely heard.

Then from within came the sweet tones they longed to hear.

"John, am I wanted?"

"Yes"; and the Beloved Disciple stepped aside to let Our Lady pass.

"Daniel and Leah," she said, putting an arm on each child's shoulder, "my children!"

"Oh, dear Lady!" exclaimed Daniel, as he put the exquisite lily at last in her hands, "this, my dearest, my most beautiful lily is for thee!" He gazed at her eagerly, and Leah added:

"And we love thee, love thee as our Mother!" The little girl snuggled up to her side, and nestled against the blue mantle of our Lady.

"Now you are my children, and I am your Mother," said the gentle voice.

She looked down at the flower. A smile lit up her beautiful face, as she gazed at its petals, pure as her own soul, and bent down farther to peep into its heart of gold. "Two little buds, Leah and Daniel! My son look down into their hearts of finest gold and guard their lives as pure as the petals of the lily!" She held the precious flower to her heart, that heart which had been so recently pierced with pain. "It is the first Easter Lily, the first of many millions!"

The children wondered at the words in joy, wondered at Our Lady. The sadness had entirely gone from her face. She seemed to radiate joy, peace, to thrill with happiness. Her eyes shone, her lips were eager and gentle as she bent them to the children's heads again. They too, thrilled with happiness; and Daniel asked nearly in a whisper:

"Oh, tell us, what is it?"

"He is risen, my son is risen. Oh! be glad, be happy, my son is risen!"

These words seemed the beginning of a song of joy and praise. "Jesus of Nazareth is risen," asked Daniel, looking from His Mother to the Beloved Disciple.

"Yes, child," said John, with a dreamy look in his eyes; "Jesus of Nazareth is indeed risen, and the world shall know. Go, spread the glad tidings!"

"Some day you will see my Son, and He too will thank you for the first Easter Lily," said Our Lady adding: "Come again and always to me, and I will care for you with a Mother's love."

They pressed nearer her and eagerly promised to do so. She looked long and earnestly at the two children, and suddenly they seemed filled with joy, and turned eagerly to "go, to spread the glad tidings."

As theirs was the first of millions of Easter Lilies, so it also was the first of joyous Easters that would number millions as we live on through Eternity.

#### A REBUKE TO FADDISTS

It is not only the fair sex who are given to "rushing the season" in bonnets and hats—the ritualistic Episcopal clergy seem to have caught the "forward movement" also. Before me as I write there is an account of a very ornate affair given in a large ritualistic church in Pennsylvania recently in which a mixture of "Candlemas" and "Tenebrae" was observed. This is some "rushing" even for modern and progressive high "Episcopals." In the Catholic Church, where Candlemas belongs, the day is an immovable feast and is never celebrated or observed until February 2. And Tenebrae belongs to Holy Week, as every brave Protestant knows. The Episcopal Church is

surely waking up these days. Only glad as many old-line Episcopalians are to see the awakening, it is rather deplorable to see the imitation of Rome rather than the Imitatio Christi, so much in evidence.

I have a high respect for the great Roman Catholic Church and her wonderful work and self-denial from which we all might legitimately and advantageously borrow. But as a Protestant and Episcopalian I dislike to see my church borrowing, or rather imitating, the Roman Catholic ceremonial and then making a more or less ridiculous hash of things at that. Candlemas and Tenebrae in Epiphany-tide! Really the most easy-going Bishop ought to exercise a little authority where ridiculous things of this sort happen. And if happen they must at the hands of the ritualistic reverendness, then they would better "read up" such authorities as Dr. Rock or the more modern Porteus, and do it come il faut.—Town Topics.

#### MUSIC AND LIFE

No fact of human experience is unrelated to the sum total of life. Each phenomenon in its turn is a symptom and a cause. It indicates the general trend and drift of things, but also reacts on future events, determining their character and orientation. The vital alchemy that builds up the moral complexion of an individual or a people is a very involved affair. Both the educator and the moral reformer must learn to appraise properly these manifold agencies that may either help or hamper their work.

Of the many subtle forces that are operative in the shaping of human life and character, music, perhaps, has not been sufficiently appreciated. The Greeks understood the inherent power of music and made it an essential factor in education, which in no small measure accounts for the poise and harmony of their culture. Unfortunately, in our days music has been reduced to a form of entertainment and its educational possibilities have been neglected. No longer subordinated to the higher ends of human existence it has suffered a severe loss of dignity; in many instances, it has become an evil and destructive influence.

Educators are well aware that the literature, in the perusal of which the growing generation indulges, will greatly affect mental and moral habits, and, consequently they regard it as necessary to supervise carefully the reading of those entrusted to them and aid them in the choice of helpful books. No such care is exercised with regard to the music that finds its way into the hands of the young or that assaults their ears. Yet, though possibly more subtle and more remote, the influence of music is no less real and not less powerful than that of reading. The appeal of music is universal and elemental. It reaches into places to which literature has no access. In view of these facts, it is quite evident that educators and the guardians of public morality should give greater attention to the kind of music that is used in the formative period of life and that is disseminated to those who are of impressionable temperament and of high suggestibility. The irritating type of music so prevalent at the moment works considerable mischief in wide circles of our population and induces an unhealthy mental condition. There is also good reason to believe that it undermines moral stamina and breaks down the resistance to sensual attractions and evil solicitations. The lure of the modern jazz, apart from any consequences to which it may lead has assumed an intensity which in itself is alarming and verges on, if it does not emerge into the pathological.

The Church has always recognized the spiritual value of music and has generously utilized the ennobling and elevating qualities that are inherent in this heavenly gift. At the same time it has not been blind to the seductive charms that lie in the wrong kind of music. It has ordered barred from religious services measure and melody that might have an enervating tendency or that might convey a purely sensual appeal. But even as the Church has exploited music for the highest religious purposes, so could it be made to serve educational, cultural and moral aims.

The popular music of today has very little to recommend it as an uplifting agency or as a moralizing influence. As a factor of discipline, it has no value at all. It is the direct outgrowth of the spirit of the age and in its turn reacts unfavorably upon this spirit, emphasizing and strengthening its evil phases and characteristics. It makes for excessive emotionalism, produces a nervous excitement which destroys will-control, raises feeling to a dangerous tension and liberates the lower impulses. Its jerky intervals and its voluptuous sliding from one note to another elicit the most unwholesome emotional responses. Without any fear of exaggeration it may be said that modern music of the jazz type is highly demoralizing in sentiment and rhythmic influence. Its sudden emphasis and its raised pitch act as a motor irritant to unregulated and unsymmetrical action, in this manner destroying all allegiance of movement and seriously menacing self-

control. Born of chaos, it encourages lawlessness. It represents the concentrated essence of the anarchistic, unsocial, sentiment, undisciplined tendencies of our age. Its effects will only be baleful; inevitably it enhances the already existing and widespread irresponsibility.

To expose the people to bad music is to hand them over to demoralizing and desocializing influences and to pave the way for mental and moral anarchy. The present music, if its vogue should continue any length of time and if it is not systematically counteracted by a nobler and more rational type of music, will constitute a grave menace to cultural refinement, public morality and social harmony. The matter demands serious attention, for life and music are more intimately related than the superficial observer is inclined to admit.—Catholic Standard and Times.

#### EASTER SUNDAY

"This is the day which the Lord hath made; let us be glad and rejoice therein." This is the joyous antiphon that the Church places on the lips of her priests in Mass and Breviary on Easter Sunday. After a week of sorrow most profound, Holy Mother Church bids her children lift up their hearts, and behold in their Saviour's glorious Resurrection the vindication of their Faith and the pledge of their own future resurrection.

On this day we commemorate again the doctrine that is the cornerstone of our holy Faith. Today the great proof of the truth of Christ's mission on earth is again tested and approved by the light of reason. The twenty centuries that have elapsed have not enabled men to find one flaw in the reasoning that proclaims the Divinity of Christ.

Easter Sunday comes again to remind us of the solid foundation on which our Faith rests. Therefore, we rejoice with ourselves over the priceless heritage that His triumph has won for us.

Commenting upon the Resurrection of Our Lord, St. Thomas Aquinas says that it behooved Christ to rise again for five reasons. First of all for the commendation of Divine Justice, to which it belongs to exalt them who humble themselves for God's sake. "He hath put down the mighty from their seat, and hath exalted the humble." Consequently because Christ humbled Himself even to the death of the cross, from love and obedience to God, it behooved Him to be lifted up by God to a glorious resurrection.

Secondly, for our instruction in the faith, since our belief in Christ's God-head is confirmed by His rising again because as St. Paul says "although He was crucified through weakness, yet He liveth by the power of God." And therefore is it written "if Christ be not risen again, then is our preaching vain, and your faith is also vain."

Thirdly, for the raising of our hope, since through seeing Christ, Who is our Head and again we hope that we likewise shall rise again. Hence it is written, "Now if Christ be preached that He rose again from the dead how do some among you say that there is no resurrection of the dead? And with Job we can say, I know, with certainty of faith that my Redeemer (Christ) liveth, having risen from the dead; therefore in the last day I shall rise out of the earth—and this my hope is laid up in my bosom."

Fourthly, to set in order the lives of the faithful. "As Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life, and as Christ rising from the dead dieth now no more; so do you also reckon that you are dead to sin but alive to God." And finally in order to complete the work of our salvation; because just as for this reason did Our Lord endure evil things in dying that He might deliver us from evil so was He glorified in rising.

ing again in order to advance us towards good things. "He was delivered up for our sins and rose again for our justification."

We have need of brightness here below. The tolling for a living, the subduing of evil impulses, the bearing of trials tasks, our strength. But we have Our Lord to go to for light and refreshment. He has made this day, and it is one of joy and gladness. This one day is a remedy for a year of sorrow. There is joy and gladness enough in Easter to carry us through the year, for have we not Our Risen Lord with us in the Blessed Sacrament. He is risen but He is still with us. Let us be with Him all the days of our lives in peace and in joy and in gladness.—The Pilot.

#### 2,056,000 BAPTIZED CATHOLICS IN CHINA

According to an article published by Le Croix, based on information contained in the Year Book of the Religious Observatory of Zi-Ka-Wei, it appears that the number of Catholics in China has not only reached the number of two millions but has even exceeded this number. As a matter of fact, at the beginning of the present year there were 2,056,000 baptized Catholics in the Chinese Republic, and the annual increase is estimated at 61,800.

Another consoling fact mentioned in the same article, is the increase in the number of new missionaries working in China. This increase is believed to be the direct result of recent pontifical documents on the subject of foreign missions. The American and Irish seminaries send large numbers of missionaries to China each year, and the Canadians and Spaniards will soon follow their example. Many nuns also arrived in China last year. American Passionists have established themselves in the Hunan district, and many of the older religious orders already active in China have called upon those of their provinces which are not yet represented to send missionaries.

The American Franciscans, and the Jesuits in Spain, Italy and Canada are sending missionaries to China, and as the ordinations of native priests are more frequent than ever before, there is a considerable increase in the number of priests engaged in this apostolic work. In 1920 there were 1,365 European priests and 963 native priests in China. Last year there were 1,416 Europeans and 998 natives, an increase of ninety, representing 4 new bishops, 51 European priests and 35 native priests.

Several of the last arrivals are not included in the above figures and every new priest engaged in this apostolic work means further progress in the evangelization of new territory. The future of the Church in China is full of promise. The letter published by Le Croix gives some striking details in regard to the number of conversions registered during the last fifty years, especially in the Ngan-hoei mission.

Ngan-hoei is one of the 18 large provinces of China. In 1860 it had only 500 Catholics. In 1868 the Jesuits of the Paris province undertook the methodical evangelization of the country. The task was a hard one; the missions were often attacked by bandits, the missionaries were persecuted and the churches pillaged or burned. The priests were assassinated. But the missionaries refused to be discouraged. In July 1921 Ngan-hoei had 74,000 baptized Catholics and 53,000 catechumens. Since 1910 the Jesuits of the Paris province have been assisted by Italian and Spanish Jesuits.

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