aculpture to the lowest and most vicious animal instincts, with apologies to the

animals.

The first step was for a proper appreciation of order, and so the Church used the cities to bring the very strongest examples by which to show her influence on the progress of the world. In this, appreciation of order was the acceptance that authority must be upheld. By her teachings and preachings of the commandments and Gospels, out of a chaos of power came righteous judgment and an acknowledgment that mankind was a brotherhood made for the glory of God.

teach all nations" the Church was given authority over all institutions of learn-ing. Tho' in some countries schools and ing. The in some countries scales and universities existed for four or five centuries B. C., under Catholic influence they were regenerated and the Church directed and guided their movement, bringing the benefits of education to the poor as to the wealthy. Improvements became general in agriculture, to the poor as to the wealthy. Improve-ments became general in agriculture, all kinds of industrial arts and manu-factures, delving into the earth for its treasures, building of churches, cathe-drals and minsters, giving new thoughts in construction, and for all these making necessary improved methods of transportation.

History is so easily within the reach of all, it cannot be required here to refer to what has been termed "the dark ages." Then was it that Mother Church nourished Christianity and in her monasteries and convents preserved the purity of all that has since de-veloped and expanded in the fourth and fifth phases of civilization.

As we have no gifts but those which come from God, then should no gift be used but that its ulterior benefits should be for His glory. And out of and by contrast this is forced on our minds by the tribute to the Catholic Church given in the grandeur of her cathedrals, sanctuaries and campaniles, as found throughout South America and erected since the sixteenth century. ince the sixteenth century.

Many nations conserve as national monuments of past glory in history and architecture, the magnificent buildings erected by the Catholic Church. erected by the Catholic Church. We might mention the beauty of the Renaissance of the eleventh and twelfth centuries. The sublime mosque of Constantinople, St. |Sophia, was built by the Catholic Church. Montmartre, Notre Dame of Paris, and the Strasbourg cathedral may also be incidentally noted. Great Britain's pride, the seat of the crowning of her kings, the most noted hall of fame in the world, the great Cathedral of London, Westminster Abbey, is not the least of the beauties of Catholic architecture erected in the mediaeval ages, and it is guarded and mediaeval ages, and it is guarded and cared for by the successors of the gov-ernment which destroyed so many cathedrals and churches, also monssteries, convents, schools, colleges and universities, in the hope of establishing a religion without a "rock" foundation and not having a head with divine authority

But reference was made to South Americal because of the special reason that all its beauty in church architec-ture, in seats of learning, in the homes of legislation, in industry, in commerce in transportation and in all that helps t build a great people, ever since Americus Vespucius gave the name to the western hemisphere, has its progress been under the guidance and instruction of the the guidance and instruction of the Catholic religion. And this has all been done by Catholicism, notwithstanding Luther, Henry VIII., Knox, Calvin, Wesley or other self-constituted promoters of new schisms, or the restric-tions on education forced on the Irish, since the days when the same influences determined to drive the faith of her fathers out of Ireland.

A part of this paper should dwell on philosophy, but like theology it requires an accomplished student, otherwise mis-

come of truth, then the very principles of reason and morality must govern the mean between that materialism which does not recognize the high spiritual side of man, and a narrow idealism found among non-Catholic religions.

Let us guard ourselves against the great danger of shipsyrecting our faith

great danger of shipwrecking our faith on the modernism of the age.

Being the tabernacle of truth the

Church can allow the storms of mis-representation, villification, rancour and hostility to rage against her, but her truth will prevail.

A very important feature of our subject must have attention and that is, the prosperity of countries under civiliza-tion. The Church has incurred the retion. The Church has incurred the reproach of fostering ignorance and poverty. Herein, however, is one of her strong antinomies. The Church makes light of the things of this world, and though charged with opposing material civilization, is really its powerful promoter. It does this by appealing to man to follow high ideals, by a strong condemnation of coverousness and the inculestion. low high ideals, by a strong condemna-tion of covetousness and the inculcation of the best knowledge in conserving and developing national resources. The Church is checking wasteful production as well as wasteful consumption. This may also include labor. The Church teaches the dignity of labor and also the may also include labor. The Church teaches the dignity of labor and also the duty of labor. In all ages of Christianity labor has been dignified, by St. Joseph and his Divine foster Son, by the disciples and followed on by saints, monastical orders, missionaries, popes and priests. The work of honest hands in-creases God's blessings to man, and the beauty of crystal streams, perfumed flowers, shady forests, lowly meadows and luxuriant lands are all made tributary to wealth and prosperity as long as spiritual grace is unblemished and undefiled.

Morality, a term so often used, but a Morality, a term so often used, but a virtue more often abused, so necessary to progress and civilization, may be said to have its only defender in the Catholic Church. Let it be remembered that it was the want of morality that destroyed the Roman Empire, and that it is the practice of virtue which makes

for the prosperity of the nations of our modern days and modern peoples.

It is the people who follow the religion of the Cross who are making the greatest progress in all that serves to advance the comfort, peace and contentment of humanity.

The Catholic Church, being international and independent, is both cosmopolitan and autonomic. Sometimes, some country or nation may, for a time, be regarded by the rest of the world as one of her favorites. Providence may, for an inscrutable reason, see such state pass from under the Church's guidance. The opposition of the Church to the State is misunderstood and laws giving freedom to worldliness win the support of falsehood and irreverence, to the injury of the home, the bulwark of civilization.

zation.
Yet this very opposition to the State
is the strongest support for the State.
So to be in a position to be independent,
the Church protects her autonomy.
By this she claims an influence which
seems to over ride all civil power, when
in her wisdom she determines to deliver

seems to over ride all civil power, when in her wisdom she determines to deliver a definite message to all mankind on an important truth.

God Himself has said "All power is given to me in heaven and on earth." As the Church teaches submission to

authority, she commands support of the State, so long as no interference with the law of God obtains. God's with the law of God obtains. God s power on earth is in His Church, and it is under His will and command that the Church refuses to accept State laws when irreconcilable with His teaching.

Civilization implies an antagonism be-tween classes of society. Sometimes that antagonism becomes acute, from abuse of power, revolutionary religious changes or the decay of religion as is socialism.

The Catholic Church, however, con-

tinues to apply her ancient principles to guard society from these ills. In her strict justice she forbids evil en-richment, overreaching in business, un-

She requires strict justice between She requires strict justice between employer and employed, forbids underpayor underwork, immoral or insanitary influences, and any injury to the home. When the State and society banish the Church, a want of confidence among workers and a growing discontent among the masses are revealed in undefined currents running underneath the surface of comparation, apparently placid and

of occupation, apparently placid and trustful.

Volcanic in nature they burst out into destructive eruptions, and, but for the firm and ever-forceful influence of Christian teaching and control, the backward step of socialism would carry us into class hatred, anarchy, injustice and

"Socialism" is only one of the isms the Catholic Church has had to battle. From the days of Arianism to our present day, with its bigoted Protestantism and unlettered socialism, the fight for God's law is incessant.

Jealousy by one Protestant community of another has removed Christianity out of the State and school and often from the home.

What is left but socialism?
The Catholic Church saved Christian ity, and all it stands for, to the world once before and it looks as if she must do it again.

In the foregoing epitome, only a small and insignificant idea can be given of the great value to the world of the

Catholic Church.

But having studied the facts we can commit ourselves to her guidance. We find she maintains the golden mean. And if continued advancement is to be made in all that makes for the spiritual or material welfare of mankind, if civilization is to continue to rise to higher altitudes of knowledge, justice, culture and morality, then indeed must all superstitious illusions and vague theories be left to be dealt with, not "by the unlearned and unstable who read to their own destruction" but by that Church During the ages of the Church she has gathered the intellectual truths and, one by one, bound them into her theology.

As the best philosophy must be the outcome of truth, then the very principles of reason and morality must govern the tion of the world, and that the gates of hell shall not prevail against it.

HOW I BECAME A CATHOLIC

(By Marie Wainwright.) There is a tide in the affairs of men, Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life Is bound in shallows and in miseries."

I had reached that "tide" in my spiritual apathy. It was at my feet, and yet I stood uncertain whether to "take it at the flood," or sink back again into

the old slough of despondency, unbelief and questioning that had racked and tortured me for so long.

I was born and baptized in the Pro-testant Episcopal church — grand-daughter of the Rt. Rev. Jonathan Maydaughter of the Rt. Rev. Jonathan Mayhue Wainwright, Bishop of the State of
New York. Being left motherless when
very young, I was placed under the
guardianship of a near relative, taken to
France, and sent to the Convent of the
Sacred Heart in Paris, where I remained from the time I was seven years
old until I was fourteen. During that
period of my childhood there was no attempt on the part of the good nuns to
proselyte me in any way. They were
aware of the wishes of my family that I
was not to be coerced or compelled to was not to be coerced or compelled to attend Mass unless I so desired. I have

was not be celebrated. I have attend Mass unless I so desired. I have always thought that the pictorial side of the Mass must have been what first attracted my childish imagination and caused me to ask to be allowed to attend the Holy Sacrifice of the Mass in company with the other children.

I, however, completed my studies at the convent, and left its peaceful walls to go out into the world. I must be honest and confess that for many years the spiritual side of my nature lay dormant, although I often visited Catholic churches in different parts of Europe and in America, whenever I chanced to be a such holidays as Christmas, Good Friday and Easter Sunday. I know now, however, that the fact of my attending

Mass on these days was always more as a sentiment, and in remembrance of my convent sojourn, than from any real yearning of my inner spirit to find the

yearning of my inner spirit to find the truth.

I remained in this neutral state, or I might say in statu quo, until a year ago. Then I became aware of a great spiritual emptiness in my life that nothing seemed to fill, and I began to read about all sorts of complex religions, and their promoters, from Buddha and Confucius, to Mrs. Eddy of Christian Science fame, with the result of becoming only more and more bewildered. At last I turned to the New Testament, and then and there realized that it was Christ and Christ only I needed. I must say here that I had never been an agnostic or an atheist. I have always believed in a Supreme Being, that Christ is the Son of God, and was sent to earth for our redemption—that seemed the beginning demption—that seemed the beginning and end of my faith. But He had always appeared too far away, too hard to reach. One day, in speaking to an old friend (who was a devout Roman Catholic) on the subject of my desire to reach some foothold in religion, I said, ".I feel the need of Christ, but am at a loss as to how I can come close to Him." Then she answered me by asking me this question: "Do you think a mother's supplication to an earthly father to forgive and bless his erring children would avail? If so, how much more must the prayers of our Blessed Mother reach the tender, loving heart of Our Lord."

Her Son! Those few words of my friend were my first step toward conversion, and what a simple, childlike stepping stone it was! And so, on and on, just as a child, I began with faltering feet to climb the Great White Way. Then, as my mind grew and broadened demption—that seemed the beginning and end of my faith. But He had always

Then, as my mind grew and broadened under the teachings, eloquence, and the under the teachings, eloquence, and the profound knowledge of one who is now my beloved pastor in New York city, a light was set before me, and my vision that had been for too long obsoured and darkened by the narrowness and bigotry of the Protestant church, suddenly burst open with the effulgent light of the only true and lasting faith.

Up to this point it had all come so easily, so entirely within the grasp of my reason, all the forms of the entire ritual appealed to me. Then for the first time in the course of my conversion I struck my one great and only stumbling block—Confession. It was such a mountain in my path that at one time it

I struck my one great and only stumbling block—Confession. It was such a mountain in my path that at one time it seemed to me I could go no further on the road. I know now that it was the "ego" in me that rebelled. How could I confess myself—lay bare my soul, my heart, my mind to a mere man! Yet it was placed before me in the plainest possible way that I could not receive the Body and Blood of Our Lord unless I laid all imy sins, all my weaknesses at laid all my sins, all my weaknesses at His feet, with a sincere and contrite

All these doubts and fears and questionings were, of course, before I was baptized. Oh, the horror and the dread of that first Confession! Thank God, it lasted only a few moments, for the kind-ness and the sympathy of the saintly old man before whom I knelt helped, en-couraged and guided me. Then, in that little confessional in the darkenin church I knew II had "come home" at

church I knew | I had "come home" at last—"owning my weakness, and leaving with meekness my sins to my Saviour."

When I received the priest's admonition and absolution, and left him, I felt the birth of a new day in my soul. And now I know no more restful, helpful place when one is weary and worn with the cares of this world, and one's sinsecont all too heavy to hear, than to take seem all too heavy to bear, than to take it all to Christ and, through His priest, if one is truly repentant, receive for-

giveness.

I have, in my career as an artist, been called upon to enact most of the noble women in Shakespeare's immortal plays, and also many classic roles from the and also many classic roles from the French, German, Italian and Greek writers. My dramatic life has covered a period of twenty-five years, and I have again and again felt my heart swell with triumph at the plaudits of the audience when I knew that my work had covered its appropriation and work had earned its approbation and applause. But when I approached the table of our Lord! Here then was my greatest triumph—my sublimest role-for it seemed to me the angels them-selves bent down and rejoiced.

Then another great satisfaction my conversion has brought me is the fact that I have been able to adapt my religion to my every-day life—and it has been of the greatest assistance and comfort to me in my theatrical profession. Whereas I said in the beginning of this article that Christ seemed so far of this article that Christ seemed so far away, so inaccessible, now He is with me in every step of my life. And I never place my foot upon the stage at night without thinking a prayer to our Lord to help and abide with me.

If it were only given me the power to set before my non-Catholic friends the great joy that comes when one receives the faith in the Real Presence. "Not in memory of," as the Protestant church would have us believe, but that we may as often as we wish partake of our Lord's Body and Precious Blood,

that was shed for us. Now all my doubts are set at rest, all is made clear—and night and day I know that I can and do reach the heart of my Saviour, Who listens to me, comforts me, and makes the rough roads smoother.

"For though from out our bourne of time and place
The flood may bear me far.
I hope to see my Pilot face to face
When I have crossed the Bar."

THE UNIVERSE IS NOT A RIDDLE

Having once accepted the idea of God the Perfect and the Infinite, we must know Him as Creator of the world and acknowledge a system, far transcending the laws of nature, which shall be in force after the present order of things shall have passed away. This is no more than saying that the laws of nature do not give us the clue to the highest purposes of God. This goes against the grain with many; but it is a logical necessity, God being once admitted. There is no escape from it. It is probably for this very reason that so many reject all consideration of God in science. They seem to have an idea that this conception pulls the basis of science from under its feet. They do not appreciate that this does not invalidate acknowledge a system, far transcending

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physical science, but only shows that there are realms far above it. They labor under an extraordinary delusion that a law apparently self-established (whatever that may mean), can in time be more or less grasped, but that the scheme of the Supreme Intelligence is necessarily unintelligible. On the con-trary, it is worthy of our most enthusias-

tic study.

Now comes the question: has science shown us anything to invalidate belief in God? This belief, once at least, seemed a perfectly reasonable one. As all our knowledge of God, revelation apart, is in the domain of pure reason, science, i. e., physical science, cannot directly touch any point at issue. The most that it can do is to show us a state of affairs utterly inconsistent with the theory of an infinitely good and wise Creator. There have been in the past the philosophers of pessimism to whom all was black and evil. Certainly if one does not look upon God and upon relig-ion with faith there is much to make this plausible. It is to me inconceiva-ble that a good God could make a world like the present one were it the be all and the end-all. To those who look upon it as a world of trial the difficulty dis-appears, that is as far as man is con-cerned. But, for I wish to make the objections as strong as they deserve to be, what about the lower animals? Does any future of reward for man repay them for their sufferings? There is no convincing answer. The mystery of evil is beyond us. Some tell us, and tell us truly, that the want of reason in animals takes away the bitterest stings of pain, those of memory, and above all those of anticipation. It may be so; but even then there seems to exist a residue of suffering above com-fort which is appalling. We do not see the solution : but we put the question aside knowing that there must be an explanation, though we cannot see it now. So with the doctrine of spiritual evil and its eternal punishment. We can see its justice and its necessity, yet the human mind shrinks from it. We can-

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not see the answer; but we know that God is good. After all, these difficulties are not new ones; they are to-day precisely what they were centuries ago: no more, no less. Modern science has added nothing to the difficulty.

Since God exists we know that the riddle of the universe has an answer. God must have created the world for an adequate reason—for one worthy of Himself. To think otherwise would be an insult to God and to our reason. But in this case the purpose, being worthy of God, must be a supernatural one dealing with higher things than matter, even than living matter. Hence the supernatural in creation is not of secondary but of absolutely primary importance. It must be acknowledged as frankly as we accept any law of matter. It is not, indeed, for us to speak of it as if we could grasp it, as if we knew God's secrets, but its existence is not to be forgotten. Thus the Catholic's view of the universe is immeasurably greater and grander than that of the materialist, for it extends to when time shall be no more, and it rests upon God.—(By the late Thomas D wight-Ha. vard, Professor more, and it rests upon God.—(By the late Thomas Dwight-Haward, Professor of Anatomy, in "Thoughts of a Catholic Anatomist.")

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