

worship there. In time the grove, or spring, or mountain, or edifice becomes sacred, because they are associated with the deepest experiences in the lives of the worshippers. Objects acquire a new meaning. They are glorified. A book, a font, an image, a candle, two pieces of crossed metal, are no longer material things. They are emblems, reminders. Eventually they become so closely associated with the experiences which they recall that they are identical with the thing itself. Accordingly, no adult Protestant can in any real sense become a Catholic. One must be born a Catholic, and witness from childhood the mystery of the deification, as the Host is elevated and the silver bell is rung. He sees the something more in it, as the eye of the poet sees something more than a daffodil in the yellow flower by the river's brim. And a Catholic does not consciously become a Protestant, though occasionally he makes the discovery that he is one. Observances, rites, ceremonies, in time become a part of religion, and part of the life of the man who worships, because he has lived in them and they in him. This, also, the New Church would do well to reflect upon.

It is only by long familiarity that these ministrations come to acquire significance. That principle accounts for the development of a ritual in every form of service, to meet this need for uniformity. No matter how he may protest, the most dissenting Protestant yields to this necessity; and he finds himself building up a ritual with the material at his hand, in much the same way as a beaver in a zoological garden gathers together a few sticks in the spring time because he must build a dam. Eventually the demands of the ritual determine the form which the edifice shall assume. It is not by accident that cathedrals are all built from the same plan, and Protestant churches are formless according as their ritual is unfixed. A Catholic church is useful only for the purposes of religion. In a less degree this is true also of the Anglican churches. By long usage the edifices acquire a sacred character; or, at least, a sacrosanct quality is imputed to them. They are emblems, a witness to the