

sorrow because it affords no time for indulgence in that form of luxury. A German saying runs: there is no sorrow when there is bread in the house. The exact contrary is true. Sorrow begins when the possession of bread is sure, and leisure remains for the magnification of the common ills. The poor have something of the pleasure which the sportsman experiences when his evening meal depends upon his own unaided effort, and both are aware that to go without is nothing very dreadful after all. When they have food they are assured of the sauce of hunger.

Happiness is not a perquisite of any one class. Literature is full of the adventures of vagabonds whose excuse for existence is their capacity for enjoyment. It is hard to say what will amuse another. It is all an affair of culture, and each degree of culture entails its own disability. An ear which is ravished by an opera is outraged by street sounds which are inaudible to the uninitiated. A fine sensibility to the beauty of pictorial art makes a man miserable when he considers the taste of his neighbours. A nice taste in literature forbids the reading of a newspaper. To the fundamental material pleasures of life, namely, those which are associated with the propagation of the species and the various forms of intoxication and narcosis, the peasant is as responsive as the peer. Indeed, as La Fontaine says: *un muletier à ces jeux vaut trois rois*.

The church is a house of prayer—that, and nothing more, now, or at any other time. The state of prayer is one of unconscious gratitude, and that alone is happiness. It is the spirit of religion. But the spirit of religion is a product of slow growth. It integrates into itself all that is precious in the lives of men. It is a thing of joy and of sorrow, made up of individual memories, instincts, and reminiscences which extend backward to the very beginnings of humanity. It increases by association and fixes its own form. It creates its own holy places, its temples, sanctuaries, and churches. These places of worship become holy because men worship in them; and men become holy as they