

adopted child, in supernatural adoption the physiognomy of Christ is stamped upon the soul. Legal adoption among men is something exterior and might possibly coexist with an interior estrangement between adopted child and adopted father. Supernatural adoption, on the contrary, is essentially something interior, a transformation of the soul into a special Divine likeness, a new birth by which a Divine life is begotten in the soul, a state that always involves the existence of love and inward harmony between the child and its heavenly Father.

This new life of conformity with the Divine type as primarily expressed in Christ consists in sanctifying grace by which the soul becomes a participant, in a certain sense, of the Divine nature. Sanctifying grace is, as it were, the substance of the supernatural life, though strictly speaking it is not a substance but a quality transfiguring the soul and raising it to a higher order of being. For grace is grafted on nature, as faith on reason. But in this sense sanctifying grace is the substance of the supernatural life that from it result all the faculties by which the supernatural life goes out into action, as from the substance of the soul result those natural powers by which the earthly life evolves itself. In particular a child inherits from its parents with its very nature the instincts of believing in, trusting, and loving its parents. Likewise in the new birth we inherit from our heavenly Father, together with sanctifying grace, the virtues of faith, hope and love by which we are primarily enabled to perform a child's part toward our Heavenly Father.

However an important observation is here in point. No matter how well our earthly nature is equipped with powers for its natural activity, we depend in all our actions on a continuous and immediate succor of God the Creator. This is what philosophers call the concursus physicus. It results from the condition of a creature, which is one of the absolute dependence on the Creator. An electric piano though equipped with the complete mechanism for producing sound, cannot play unless the stream of electricity is turned on. Thus—while reckoning with the inadequacy of the illustration—our soul cannot apply its power to action unless moved thereto by the stream of creative electricity. Our free will determines the what of the actions, the Creator's influence their that. Pursue the above illustration: the electric stream sets the hammers of the piano in motion, but whether it plays in tune or out of tune, fine or wretched melodies—that depends on the piano and the records put into it.

Something similar obtains in the supernatural life. Sanctifying grace, with its virtues infused together with it, is not enough for holy living. A stream of actual grace is, besides, required to set the supernatural mechanism of the soul in motion, if salutary and meritorious works are to be produced. Here again the illustration of the electric piano is in order: only have we here an instrument of a higher order and the current that sets it in motion originates not from God the Creator, but from God the Saviour. This current is turned on by a good intention, such as the morning offering of the Sacred Heart League, flows stronger when we are actually praying, and reaches its largest volume when we receive the sacraments.

Thus our Catholic belief concerning salvation beautifully harmonizes with the teaching of the Bible. In some passages the Scriptures say that we are saved by grace, in others that we are saved also by our works. The works by which we are saved are the product of both sanctifying and actual grace, and these latter are the gifts of God. Whatever salutary and meritorious works we do, we do as sharers in the life of Christ by sanctifying grace, and as receiving a continual current of actual grace from our Saviour. Therefore it is Christ that saves us, but He saves us as His living members through whom He performs divine work of salvation. The vine is fruitful in His branches.—S. in The Guardian.

THRIFT, THRIFT!

The director of the savings division of the Federal reserve districts, has presented the public with what he designates "a creed and a resolution." Many of its clauses are very salutary. "I will work hard and live simply," so runs the director's wisdom, "and I will spend less than I earn. I will save consistently, and I will invest thoughtfully." The director is not trying to raise the ethical standards of the country; his purpose is to bring about a reduction in the cost of living. This cannot be done, he believes, unless every citizen makes a most determined effort to live a simple and economical life.

There is the point of the argument. Apart from all considerations of economics, one dominating cause of the present "hard times" is the surprisingly widespread desire of apparently sensible men and women to live beyond their means. Life must be one thrill after another. The revenue reports show that articles of luxury were never so much sought after in New York, as during the last six months. Theater tickets of a face-value of \$2.50, are readily disposed of by brokers for four times that amount. Restaurants which charge what is practically an admission-fee,

ranging from \$2 to \$10, cannot accommodate the crowds. Automobiles are no longer the luxury of the rich, but the playthings of men who must pay for them in weekly or monthly instalments. There seems to be plenty of money for everything which ministers to pleasure, but not so much as in former days, relatively speaking, for the teacher, the physician or the clergyman. What is true of New York is apparently true of the whole country. The manager of a wholesale tailoring company, with offices in all the large cities, complains that he must charge a high price for his product, because the public insists upon the finest grade of materials. The president of a shoe factory, producing footwear which retails from \$25 to \$50 per pair, says that his difficulty does not lie in inducing the public to wear his shoes but in manufacturing enough to supply the demand. "The public," concludes Mr. Arthur Williams, a regional food administrator, "virtually ignores prices." The simple and the economical life is as out of fashion as Mr. Pickwick's pea-green waistcoat, slashed with scarlet.

One need not be an expert in economics to know that the practice of spending useful money on unnecessary ornate objects, and in particular, the habit of going into debt for luxuries, is demoralizing in more than a scientific sense. It is an old yet ever new truth that no one ever did anything great for God or man, who had not schooled himself in self-denial. Frugality is not in itself a virtue, but it is always a help to virtuous living. In following the advice of the savings director to be hardworking and frugal, the man who has time for the things of God, can add a higher motive, and heap up treasures in Heaven while securing for himself a decent competence on earth.—America.

ALLEGED DISCLOSURES OF SPIRITISM

It is refreshing to see the common sense view with which most of our American writers are regarding the alleged disclosures of Spiritism. For instance, Mr. Harry Leon Wilson in the Saturday Evening Post after a searching analysis of the claims of Sir Oliver Lodge, Conan Doyle, Basil King, and other leaders of the spiritist literature, finds that the apostles of the "new revelation" have not succeeded in giving convincing proofs of the value of their new evangel.

Starting from Conan Doyle's complaint that in considering the messages from spirit land men have paid too much attention to the telephone bell and not enough to the message, Mr. Wilson proceeds to examine the message and concludes that Sir Arthur is right. If men would pay more attention to the message they would see the folly of spiritist utterances.

"I think," Mr. Wilson says, "that if a band of explorers came back from some remote region of this present earth, flatly contradicting each other as to the most obvious aspects of the people and customs that even Sir Oliver Lodge and his fellow scientists would hesitate to yield any of them implicit belief. I think if these reports from the other plane had come by any less dubious channels than the medium's darkened room, the voice from a floating trumpet or the automatic pencil, that our scientists would have submitted them to a more drastic analysis. I do not believe they would have heralded the reports as a new revelation."

Summing up his conclusion he declares that "although the words 'spiritual' and 'spirituality' are constantly in the mouths of these spirits and their mediums they are all nevertheless a grossly and inveterately material lot. Their talk—and I have lately plowed through a couple of hundred thousand words of it—is invariably of material things. They insist that they have only spiritual bodies, but they rest, sleep and eat; nor have I found a single utterance from any of them that by any stretching of the word could be called spiritual. Further, they are a vain, windy, lying, bombastic lot, with their shoppy patter, and their ecstasies of flubdub and yapwhoodle. A gospel indeed! The old fashioned meeting house gospel has something in it you can bite on, but searching for substance in this windy wordy mistiness of the Conan Doyles and the Sir Oliver Lodges is like trying to find the bones in a cup custard. And no matter what impressive physical phenomena attend the manifestations of these spirits, no matter how definitely they seem to set aside the known laws of matter, their very contradictions show that they cannot be those they pretend to be."

Divine Revelation has taught us something about the unseen world. Theologians by the laws of inference have shown us the limits of our knowledge in regard to the angels and demons, and the disembodied and incarnate souls as Spiritists like to call the souls of the departed. But the protagonists of the "new revelation" are unlearned is scholastic lore. They happen upon some weird manifestations of the spirit world and in their ignorance of the fact that the Church has been conversant for ages with such phenomena and has given the true explanation of them, they rush to proclaim their new "discovery." It would be a new revelation to Sir Oliver Lodge to learn that St. Thomas of Aquin plumed the

depths of his so-called modern scientific theories centuries ago.—The Pilot.



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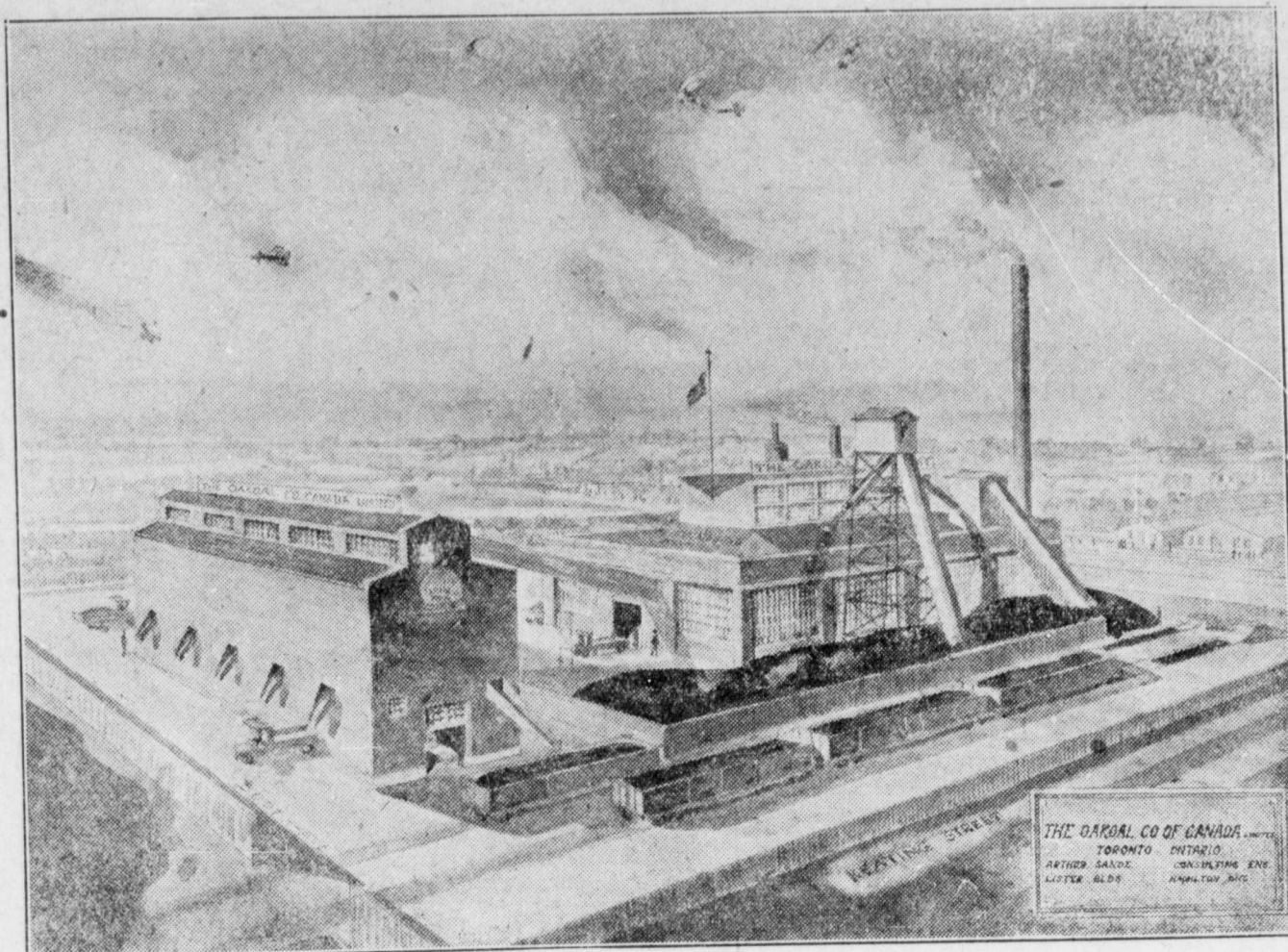
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