

A yearning which she felt no wish to resist filled her, and she stole softly out of the house and down the long stretch of road into the clover-grown lane which led to the little rose bowered house down in a remote corner of the farm.

A glow of light and the balmy smell of burning wood greeted her from the small fireplace. Before the fire, in his old arm-chair, sat James, smoking his pipe. He had turned at the sound of the opening door, and sat facing her. With wistful eyes Alice noted the warm striped rag-carpet, the low home made bookcase, and small, homely rockers.

Her face beamed like a girl's as she gathered her into his arms and answered: "Why, of course, Alice, little woman—I want you. But I couldn't say goodbye to the old house somehow."

"And you didn't tell me? It's my own fault, though. You thought I wouldn't understand. Maybe I wouldn't have understood then. But I do now, Jamie. And we're going to let Jean and Robert take the new place aren't we? This is our home."

"All right, Alice. That's all right, if you're satisfied so. Did you notice today—the roses are just peaking out? See over there—I've brought some buds in to force 'em along. Doesn't that wood smell delightful? And it makes just fire enough for a chilly night."

"It is just like a benediction!" said Alice. Then, turning to her husband, she told him the simple words which she had never said, perhaps had scarcely taken time to feel, in the years she had spent with him: "Jamie, I love you."

"I know you do, dear, and I'm glad," he answered, kissing her.—Raymond Livingstone McNaught in Rosary Magazine.

CARDINAL GIBBONS

DISCUSSES SUBJECT OF SOUL'S IMMORTALITY

The San Francisco Examiner has begun a symposium of articles by famous men on the question of "Life after Death." Cardinal Gibbons contributed the following paper to the discussion:

The soul is the principle by which we live and move and have our being. It is that which forms and perpetuates our identity; for it makes us to be the same yesterday, today and forever. The soul has intellectual conceptions and operations, reason and judgment independent of material organs.

Our own experience clearly teaches us this important point. Our minds grasp what the senses cannot reach. Such a principle being independent of matter in its operations must needs be independent of matter also in its own being.

It is, therefore, of its nature subject to no corruption resulting from matter. Its life, which is its being, is not extinguished and cannot be extinguished with that of the body.

It is well known that there is a constant waste going on in every part of the human body which has to be renovated by daily nutriment. So steady is this exhaustion that, in the judgment of medical science, an entire transformation of the physical system occurs every seven or eight years. New flesh and bone and tissues are substituted for those you had before.

The hand with which you write, the brain which you exercise in thinking are composed of entirely different materials. And yet you comprehend today what you learned ten years ago, you remember and love those with whom you were then associated. How is this? You no longer use the identical organic substance you then possessed.

SOUL IS DISTINCT FROM MATTER

Does it not prove that the faculty called the soul, by which you think, remember and love, is distinct from organic matter; that while the body is constantly changing the soul remains the same; that it does not share in the process of decomposition and renewal through which the human frame is passing and, therefore, that it is a spiritual substance?

All nations, moreover, have believed in the immortality of the soul. Such was the faith of the people of ancient Greece and Rome, as we learn from the writings of Virgil and Ovid. Nor has this belief in a future life been confined to the uncultivated masses. It was taught by the most eminent writers and philosophers of those polished nations. Socrates, Plato, Aristotle, Cicero, Seneca, Plutarch and other sages of pagan antiquity, guided only by the light of reason, proclaimed their belief in the soul's immortality. The same views were held by the ancient Egyptians, the Chaldeans and Persians; indeed, by all the nations of Asia whose history has come down to us. If we question the Indian of North or South America on this point he will tell us of the happy hunting ground reserved in after life for the brave.

We may find nations without cities, without the arts and sciences, without mechanical invention or any of the refinements of civilized life, but a nation without some prement of the existence of a

future state we shall search for in vain. Now, whence, comes this universal belief in man's immortality? Not from prejudice arising from education; for we shall find this conviction prevailing among rude people who have no education whatever, among hostile tribes among nations at the opposite poles of the earth who have never had intercourse with one another.

UNIVERSAL INSTINCT FROM GOD

We must, therefore, conclude that a sentiment so general and deep rooted must have been planted in the human breast by Almighty God, just as He has implanted in us an instinctive love for truth and justice and an inveterate abhorrence of falsehood and injustice. Not only has mankind a firm belief in the immortality of the soul, but there is in-born in every human breast a desire for perfect felicity or happiness. This desire is so strong in man that it is the mainspring of all his actions.

Now, God would never have planted in the human heart this craving after perfect happiness unless He had intended that the desire should be fully gratified; for He never designed that man should be the sport of vain and barren hopes. He never creates anything in vain; but he would have created something to no purpose if He had given us the thirst for perfect bliss without imparting to us the means of assuaging it.

It is true that this desire never can be fully realized in the present life. Can earthly goods adequately satisfy the cravings of the human heart and fill up the measure of its desires? Experience proves the contrary. Can honors fully gratify the longings of the soul? No. The more brilliant and precious the crown, the more heavily it presses upon the brow that wears it.

I have seen and contemplated two of the greatest rulers on the face of the earth, the civil ruler of 100,000,000 and the spiritual ruler of 300,000,000 of people. I have conversed with the President of the United States and the Pope in their private apartments; and I am convinced that their exalted positions, far from satisfying the aspirations of their souls, did but fill them with a profound sense of their great responsibility.

Can earthly pleasures make one so happy as to leave nothing to be desired? Assuredly not. The keen edge of delight soon becomes blunted. We find great comfort in this life in the society of loving friends, but how frail is the thread that binds friends together. Another source of exquisite delight is found in the pursuit of knowledge. The higher we ascend the mount of knowledge, the broader becomes our view of the vast fields of science that still remain unexplored by us.

But the greatest consolation attainable in this life is found in the pursuit and practice of virtue. This consolation arises from the well founded hope of future bliss rather than the fulfillment of our desires. Thus we see that neither riches nor honors, nor pleasures, nor knowledge, nor the endearment of social or family ties, nor the pursuit of virtue, can fully satisfy our aspirations after happiness. The more delicious the cup, the more bitter the thought that death will dash it to pieces.

TRUE HAPPINESS IN NEXT LIFE

Now, if God has given us a desire for perfect happiness, which He intends to one day fully gratify, and if this happiness, as we have seen, cannot be found in the present life, it must be reserved for the life to come. And as no intelligent being can be contented with any happiness, that is finite in duration, we must conclude it will be eternal and, consequently, the soul is immortal. Life that is not to be crowned with immortality is not worth living.

"If a life of happiness," says Cicero, "is to end, it cannot be called a happy life. Take away eternity, and Jupiter is not better off than Epicurus." Without the hope of immortality, the condition of man is less desirable than that of the beast of the field.

Man may imprison and starve, may wound and kill the body; but the soul is beyond his reach, and is as impalpable to his touch as the sun's ray. The temple of the body may be reduced to ashes, but the spirit that animated the temple cannot be extinguished. The body, which is from man, man may take away; but the soul, which is from God, no man can destroy. "The whence it was, and the spirit to God who gave it."

As well might one born blind attempt to picture to himself the beauty of the landscape, as for the eyes of the soul to contemplate the supernatural bliss that awaits the righteous in what is beautifully called "the land of the living."—The Monitor.

HOLY SEE RECOGNIZES ESTHONIA

Rome, April 17.—(Special to London Catholic Times.) After having obtained recognition from France, England, Japan, and Italy, the Republic of Esthonia has secured acknowledgment from the Holy See. Negotiations have been carried on through the medium of Mr. Edward Wirgo, whom the Provisional Government of the Baltic State sent to Rome as its diplomatic representative. Ample liberty has been guaranteed to the Catholic religion by the Government, and relations of the most cordial nature between the two Powers are the outcome of these

conferences which Mr. Wirgo had with Cardinal Gasparri, Archbishop Cerretti, and Mr. Tedeschini, and lastly, on the eve of his departure for Paris, with Pope Benedict. The Holy See feels the greatest sympathy for Esthonia in the trials through which it has been passing, and it has very readily recognized its National Council provisionally until the Peace Conference pronounces definitely as to the regime under which the new State is to exist.

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BAPTIST ADVANCE ON CARDINAL MERCIER

After having paid a fine tribute to Cardinal Mercier, the editor of The Baptist Advance, May 29, gives expression to his distress about what appears to him shadows in the glory of this great man. "What a pity," says he, "that such a character and such achievement should be dimmed in their splendor by a theological announcement that is positively anti-Christian. In the Guardian of April 5th the following is quoted from the Cardinal: 'If I am asked what I think of the salvation of the brave man who has conscientiously given his life in defence of country's honor and in vindication of violated justice, I reply that without any doubt whatever Christ crowns his valor. Christian mothers be proud of your sons. Suffer us to offer you, not only our condolence but our congratulations. Not all our heroes obtain temporal honors, but for all we expect the immortal crown of the elect. For this is the virtue of a single act of perfect charity; it can seal a whole lifetime of sins—it transforms a sinful man into a saint.'"

It is this statement of the Cardinal's that, in the opinion of the Baptist Advance, casts deep shadows on the glory of Belgium's hero. We would fain relieve the distress of our contemporary, for we believe that it has only an imaginary cause. First of all, Cardinal Mercier is a Catholic and therefore holds all the essential doctrines of the Catholic Church. Now it is Catholic teaching that all salvation is from Christ. That any man can save himself has been condemned in the condemnation of the Pelagian heresy; that man can make even a beginning of his salvation or, when once started, persevere unto the end on the path of salvation apart from Christ, has been rejected in the rejection of the Semi-Pelagian heresy. Nor is it likely that the erstwhile famous professor of philosophy at the University of Louvain did not realize the import of his words. Therefore, when stating that death for country's honor and in vindication of violated justice was a pledge of salvation, he did not propound Mohammedan or Shintoist doctrine, but spoke of such as expected salvation from Christ while they gave a supreme test of allegiance to Him in laying down their lives at the call of conscience. The Cardinal speaks to 'Christian mothers' whose sainted sons he takes to have been Christians; he says that Christ crowns their valor, supposing that they have been engaged in Christ's service.

We go a step farther and would allow the same consolation for the believers in Christ who fought on the opposite side, if in their sincere conscience they thought they were fighting for right and justice and if in the pursuit of warfare they perpetrated no actions that were reprobated by their conscience. They, too, trusted in Christ for their salvation and made the supreme sacrifice in obedience to the call of duty. Nay, we would not exclude even the pagan soldiers from salvation; for Christ has died for all men, even those who have never heard of Him or come within reach of His distinctive gospel blessings. If in obedience to their conscience and with sorrow for their past transgressions they voluntarily gave back their lives to their Creator whom they expected to meet, they had what we call implicit faith in Christ, and Christ's atoning death saved them in spite of their ignorance. The final test of acceptance with God is, after all, fidelity to one's conscience. Whether it is possible for a Mohammedan in his wars, considering both their aim and their method of warfare, to act with a sincerely good conscience, we know not—God knows.

There is one sentence in the Cardinal's statement that requires special attention: "If it be a fact," says our contemporary, "that a single act of perfect charity can atone for a lifetime of sins and make a sinner into a saint, what, then, did Christ die for?" We answer simply that Christ died to make that perfect act of charity possible. The argumentation of the Baptist Advance would be valid, if the Cardinal had conceived of that perfect act of char-

ity as apart from the merits of Christ. But it is self-evident that he conceived of it as the product of Christ's saving grace. This is the Catholic doctrine concerning all our good works. They are good in respect to salvation only in as far as they are instinct with the merits of Christ, in as far as they are the fruits of His saving blood. There is absolutely no salvation from man or through man, but only from Christ and through Christ; and Cardinal Mercier had a right to be understood as speaking from this obvious Christian standpoint when connecting a perfect act of charity with salvation. "I am the vine," says Christ, "you are the branches: he that abideth in me and I in him, the same beareth much fruit: for without me you can do nothing" (John 15:5). Both positions are unscriptural: to claim the power of bearing fruit without Christ and to deny the power of bearing fruit with Christ. In Catholic conception good works are the fruits of branches alive and bound with the life of Christ, the vine. We hold with St. Paul that man is not justified by the works of the law (apart from Christ); and we hold with St. James that "by works (proceeding from the grace of Christ) a man is justified, and not by faith only."—The Guardian.

JOURNALISM AGAIN

Evangelical journalism is the spice of life, a curious, unwholesome spice, however, apt to upset the stomachs of people endowed with ordinary intelligence and common honesty. Yet, as the vampire bat thrives on the blood of its victim, so do the editors of sectarian papers batten on calumny of men and institutions insistent with uprightness. There is the Herald and Presbyter, for instance, repeating against the Church a monstrous lie, a clumsy forgery that is supposed to have appeared in the National Catholic Register, a paper that does not exist. To give currency to a bogus document after it has been repudiated again and again is bad enough, an act, indeed, that should make an intelligent or an honest editor hang his head in shame, but the piteous editor of the Herald and Presbyter does worse than that; he pretends such intimate knowledge of the non-existent National Catholic Register that he speaks of the imaginary paper as "the influential organ of the Roman Catholic Church." Imagine that for editorial honesty! With a commentary, too, on the intelligence or the uprightness of its clientele.

His slander of the Catholic Church finished, the Herald and Presbyter should complete its act of virtue by stepping forth and demanding from Our Sunday Visitor the \$1,000 offered to anyone who proves that the National Catholic Register exists. The attempted theft of money would be no worse than the attempted theft of the Church's reputation slandered by the sanctimonious editor of a canting paper that preaches Christian charity in one sentence and writes wantonly of a venerable institution in the next sentence.

Why, even papers as far removed from the realm of the life of the country as a Miami journal warned its readers that the sentiments expressed in the forgery were clearly not those of the Catholic Church, and yet, the "press," and pretentious Herald and Presbyter, inflated by a forgery, makes its crass ignorance or malice a basis for blatant vociferations that are only saved from villainous by the fact that the editor has not as yet progressed beyond the stage of simple apprehensions. God help the world when this scribe is assisted by some heroic means or other to form just one judgment.

The obscure Miami paper exposed the wretched fabrications long since, so did many prominent Catholic papers, yet the Herald and Presbyter not only printed it but based slander of the Church on it.

"It is God's plan [forsooth] that the Holy Father of Rome should be the temporal and spiritual head of his kingdom on earth." And would you believe it, the hope of the Church to dominate America "through the political power" is pinned to Joseph Tumulty, a K. C. of the 3rd degree! who through his "act and holy zeal" has created warm friendship between the Catholic Church and President Wilson! These ravings should raise a laugh even amongst these dour Calvinists predestined to damnation but the Herald and Presbyter finds the forgery consistent with the "long record of political scheming and machination" of the Church, and commits itself to this blithering stuff:

"The Roman Catholic Church is ever seeking its own political preferment. Other churches are content to cultivate the great moral and religious virtues in the lives of the people to promote patriotism for the good of the country, and to contribute their own to fill public place, with an unselfish desire to promote the public welfare. But whenever a Roman Catholic gets into a public office Romanists advertise the fact as one calculated to bring political advantage to their organization. They cannot keep such expressions out of their language. Is it any wonder that this body is viewed with suspicion by the loyal people of other churches?"

A plague on journalism of this kind. By it a noble vocation is made the devil's craft for the dissemination of lies and the disruption of Christian charity.—America.

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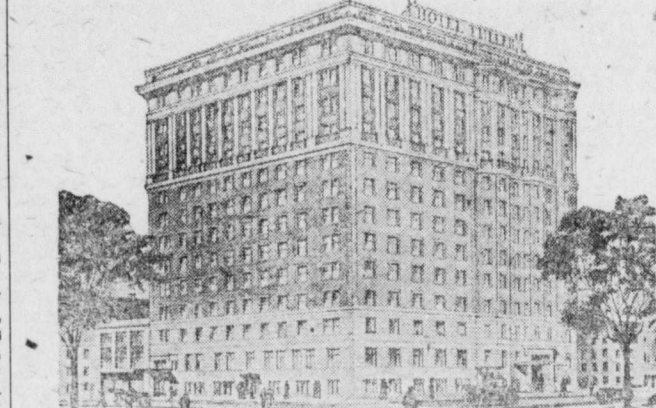
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