A Life Lesson.

There, little girl, don't cry.
They've broken your doll, I know,
And your tea set blue
And your toy house, too.
Are things of the long ago:
But childish troubles will soon pass by
There, little girl, don't cry.

There, little girl, don't cry.
They've broken your slate, I know
And the glad wild ways
of your schoolgirl days,
Are things of the long ago;
But life and love will soon come by;
There, little girl, don't cry.

There, little girl, don't cry.
They've broken your heart, I know,
And the rambow gleams
And your youthful dreams
Are things of the long ago;
But Heaven holds all for which you sigh;
There, little girl, don't cry. -James Whitcomb Riley.

MODERN SPIRITISM.

The spiritualists have been celebrat ing in Rochester the forty-ninth anni versary of modern spiritism. called modern, not because it differs essentially from the necromancy, sorcery and goety of the past, but be cause it dates from the rappings and table turning that took place in 1848 at Hydesville, N. Y.—a village in the vicinity of Rochester. From this latter circumstance the manifestations were known as the "Rochester Knockings." By means of the rapping an alphabet was established which served as a medium of commun ication, and answers were rapped out in reply to questions.

Intercourse with intelligences be yond the sphere of physical existence has been known as far back as history traces the human race. All peoples have believed in the existence of invisible beings capable of harming or of serving them. Both the Old and New Testaments make frequent reference to this belief and to the practices growing out of it, and while they condemn the practices they invariably imply the truth of the belief itself. Moses, in Deuteronomy xviii., 10, forbids the consulting of spirits in those words:

consulting of spirits in those words:

"Neither let there be found among you any one " that consulteth sooth sayers, or observeth dreams and omens; neither let there be any wizard, nor charmer, nor any one that consulteth pythonic spirits, or fortune tellers, or that seeketh the truth from the dead. For the Lord abhorreth all these things." The same prohibition is found in Leviticus xix., 31, "Regard not them that have familiar spirits; neither seek after wizards, to be defiled by them. I am the Lord, your God." And in Chapter 20—6 and 27, "The soul that turneth after such as have familiar spirits, and after wizards." I will set my face against that soul and will cut him off from among the people. A man or a woman that hath a familiar spirit shall surely be put to death."

From these and other prohibitions it

From these and other prohibitions it is evident that the evil practice was common enough among the Israelites to attract the attention of this great Law-giver. They had these practices from the surrounding heathen peoples whose gods, the Scripture tells us, were demons.

There are many instances of the same spiritism in the New Testament. Mat-thew tells us that "they brought to Him (Christ) many that were possessed with devils, and he cast out the spirit with His word "(viii., 16.) "They brought to Him a dumb man possessed with a devil. And the devil being cest out, the dumb man spoke" (ix "And when He called His dis ciples together He gave them power over unclean spirits, to cast them out

It is to be noted that these spirits that possessed or observed men are invari ably called devils or unclean spirits in the New Testament.

the New Testament.

"And there was in the synagogue a man with an unclean spirit, and he cried out, saying: "What have we to do with the Jesus of Nazareth? Art thou come to destroy?" (Matth., i., 32.)

"And when He (Jesus) was come on the other side of the water into the country of the Gerasens, there met him two that were possessed with devils, coming out of the sepulchres, exceedingly fierce, so that none could pass by that way. And behold, they cried out, saying: What have we to do with Thee, Jesus, Son of God? Art Thou come hither to torment us before the time?

He said to them: Go." (Matth., viii., 28, and following verses.)

In Acts 16—16 to 19, we find the fol-

In Acts 16-16 to 19, we find the following account of one of St. Paul's experiences: "And it came to pass as we went to prayer a certain girl, pos sessed with a pythonical spirit, met us who brought her masters much gair by divining. This same following Paul and us, cried out: These men are the servants of the most high God, who show you the way to salvation. And this she did many days. Bu Paul, being grieved, turned and said to the spirit : I command thee, in the name of Jesus Christ, to go out of her And he went out the same hour. But the masters, seeing that the hope of gain was gone, having apprehended Paul and Silas, they brought them into the market place to the rulers.

If this girl, possessed with a pythoni cal spirit, lived in these times she would be called a medium, as would also the Witch of Endor, who brought up out of the ground the ghost of Samuel at the request of Saul. (1. Kings,

Modern spiritism has been set up as a sort of religion, a ghastly caricature of the true religion, pretending to be a third dispensation that is to supersede the Mosaic and the Christian. Its adherents accept the spirits as their teachers, who speak through mediums, of whom they take possession and whose organs of speech they use. Their meetings are called seances, and usually take place in the dark.

The Church has always condemned this superstition, whether in its ancient pagan form or in its modern The Council of Laodicia and that of Carthage condemned it under pain of excommunication, and would not admit pagans who were guilty of it to baptism unless they promised to renounce it forever. The theologian Gury teaches that even a passive outlived all assistance at a seance is sinful, because protesting d it is co operative in a thing intrinsically evil .- N. Y. Freeman's Journal.

WISEMAN PREPARED THE SOIL.

The Great Cardinal's Work Resulted in the Glory of Catholicity.

The Rev. William Henry Sheran, writing from Oxford to the Northwestern Chronicle, on historic incidents connected with the University of Ox-

ford, says : Cardinal Wiseman, as I have al ready observed, led the English people through the gateway of art to the temple of Catholic truth. For three cen turies they had wandered in the wilderness created by Protestant iconoclasm, when this prophet appeared and pointed out the beautiful gate of the Temple. Art was his life long study, and in those days he was probably one of the best art critics in Europe. I do not forget his linguistic attainments, nor his excellence as an historian, novelist, orator, dramatist, nor that profound and varied scholarship which ranks him so high above a Manning or a Vaughan. For the present I deal only with his mission here-the preparation of English soil for the resurgent glory of Catholicism.

At the very outset he called the attention of the British public to their ancient cathedrals so rich in Catholic memories, so disfigured now by "reform ing"hands-the pristine beauty marred by whitewash, by huge wooden boxes and by all kinds of eighteenth century abominations. In this disfigured state they witnessed as eloquently to a depraved public taste, as a New England Art gallery or the Boston dialect. And if New England is essentially vulgar to day we know that rampant Protestantism has prevailed there as it did in Old England when Cardinal Wiseman began to exorcise the unclean spirits of Geneva and Wurtemburg. In his first lecture relating to art he observed that Protestantism In his first lecture relating is the mother of deformity, whether artistic or moral; and no more convincing proof of his assertion could be adduced than the plundered shrines and whitewashed walls of those grand old English cathedrals.

Here at Oxford is a fine specimen of these early monuments of Catholic piety-Christ Church cathedral. witnessed a visitation from the spirits that Wiseman exorcised, but is now "restored" according to the lights of Anglo Catholicism; the whitewash and wooden boxes are removed; horses are no longer stabled in the stalls, and its marble decorations are no longer burnt for lime. But rampant Protestantism destroyed much of the historic treasure before the Wiseman exorcism drove it abroad ; it demolished St. Frides wide's statue and shrine; it cut down and burned priceless paintings which it smashed the hung on the wall; mosaics and hacked the beautiful re redos to pieces ; it made fragments of the choir glass, and lime of the marble statues of the twelve apostles; and thereafter paying like respects to other cathedrals in Old England it crossed the sea in the May Flower and porrowed the paint brush of the Indian and the dialect of the negro, to cover its nakedness!

Christ Church cathedral was built on the ruins of Frideswide's shrine, about the year 1,015. The priory which this saint founded at Oxford had been in existence 300 years when the foundations of Christ Church were laid. Shortly after it was completed a band of pillaging Danes anticipated the destructive Puritan by several centuries, and reduced the cathedral to a shapeless mass of ruins. A Norman Baron rebuilt it on a some scale, in 1,300. As such it stands today, with a few additional frescoe from the famous Cardinal Wolseley. The architecture is transitional marks a time when builders like Henry de Blois or William of Sens, well versed in theory and skilful in detail, were exerting themselves to perfect the roundarched style, while at the same time the pointed arch was gradually being duced. Architectural art was undergoing a complete transformation. Wolseley made a greatmistake in shortening the nave and encrusting the great vault and arches with Greek lintels and pediments. In taste, if not in politics, this celebrated Cardinal seems to have been a precursor of Puri tanism. Yet, notwithstanding his bad composition of Greek and Roman style, the cathedral in its main features, reflects the artistic glory of that age es pecially the Norman masonry of the tower, the beautiful arcades of the nave and the great northern transept. From Merton meadows on a bright afternoon one may gain a complete view of the high pitched tower, and spires, in which there is a delightful blending of Romanesque and Nor

man elements It was to these light houses of art, solid and unmoved through the cen-turies, while the mad waves of Protestantism chafed and broke at their feet that the Cardinal pointed. They spoke, so he said, even in their defacement, of the faith which had been in England of the older time and would be agair, please God! as soon as the unclean spirits were driven out The Faith of their Fathers! It taught the Sign of the Cross which formed the ground-plan of those mighty monu ments. The predestined vandals might hack and burn and mangle and slay; Puritanism might sanctify itself by such good works as the demolition of an altar or a shrine or a statue ; reformers rioting in righteousness, might bring in the horse and the wooden box and the whitewash. Yet the Sign of the Cross which the Cathe dral typified, outlived in stone all the riotings of righteousness. It the delirium of depravity, and now and Cromwell are mouldering, cold

and low, the Cathedral speaks its symbolic language to a people who under-stand once more the Sign of the Cross. Wiseman was their great instructor he taught them the symbolic art which was a portion of their Catholic heritage, and as they became enamored of the eternally Beautiful, they were brought to love the eternally True. And if the name Catholic is reverenced to day throughout Britain, and the term Protestant considered an epithet of contempt and a synonym vulgarity and depravity, this radical change is due to the initial efforts of Cardinal Wiseman. In his day and generation he was a Titan. He opened the eyes of Englishmen as no man before his time had done. I venture to assert that when the Catholic Revival has scored a complete victory the British public will raise a magnificent monument in his honor, and a suitable design, it seems to me, would be a massive marble figure with one foot on the head of the sixteenth century serpent. How many memories of bygone

years come thronging as we gaze upon these old cathedrals or linger beneath their over arching Kings and saints have knelt and prayed where we stand and marvel. Here from generation to generation have come the warrior in his strength. the old man with his gray locks, the sinner with his burden, the maiden with her joy. Here generation after generation bowed in lowly thanksgiv-ing while the priest offered up the living sacrifice for the quick and the dead, and the great laudamus rose on organ wings to heaven. Gone are the mighty multitudes that moved, age after age, down those stony corridors to eat the Bread of Life; gone, the consecrated priest and the consecrated Host, the incense, the altar boy, the lighted candle, the long procession, the shining Cross; gone, the confessional and the cowl, the golden chalice and the gorgeous cape ; gone the creed that gave Altar and assemblage a meaning, and the Architect himself, inspiration. All are gone of that com-muning multitude and sacrificing priesthood, and in their places the awe struck, solitary visitor—perhaps a pil grim from the Western world—whose footstep echoes in silent, gloomy aisles, while anon perchance the legalized ghost of the ancient Faith flits white and lonely to some ancient shrine, there to mumble a meaningless commemor ation as if in mockery of the dead.

Butover the stony gloom and mumbl ing mockery the dawn is breakingthe dawn of which Wiseman was the herald star. To the English people Catholicism has spoken the beautiful word of her Founder-resurgam.

TWO PROTESTANT ADMISSIONS

Here are two Protestant admissions, one taken from the Living Church and the other from the Independent. In an editorial that lately appeared in its columns, the former Protestant paper had this to say on the difference between Catholicism and Protestant

"One thing is clear; namely, that the difference between Protestantism and Catholicism is a radical one. It is there that we come to the parting of the ways; there that the choice must really be made. Catholicism is a religion of authority, of which the Holy Catholic Apostolic Church is the living embodiment and the perpetual witness. It is here, and here only, that the idea of a real revelation and supernatural religion have their true, logical relations. Here they rest upon a secure basis—a basis both historical and rational. The difficulty with Protestantism is that, beginning with a revolt from the only principle of authority Christianity had ever asserted, it proceeded to invent a new basis of authority, and to construct a substitute for the Church. Such a basis is insecure, it could not be logic ally reconciled with the original sertion of private judgment, and the Church so formed could inspire no absolute loyalty. Hence the growth of sects and the multiplication by degrees of unattached individuals who have not ceased to consider themselves Protestant Christians.

The reader hardly needs to be told that the Living Church affects to be lieve that the sect which it represents constitutes a part of the Catholic hurch, whereas it is nothing more nor ess than a curious phase of Protestant sm. In fact, that denomination i but one of those almost innumerable ects of which the Independent makes this humiliating confession:

"The division of our American Christendom is its sad reproach. Our Roman Catholic brethren never tire of declaring that they are Catholic, and that we who have inherited the unfortunate name Protestant are split into a hundred competing and con flicting sects. It is true that we are Some of these sects recognize and fellowship each other in a limited way and others do not. Yet most of them are ready to admit that others besides themselves are true and regular Christian churches, and are willing to receive from them courteous messages at their national meetings. Yet these hundred and more denomination nations have no public, visible, formal bond of union — the Evangelical Alliance is hardly such. For all the world can see they are rivals, and such they very often are. They do not come together in towns, or cities or counties or states or in the nature of affectionate fellowship and consulta-Their more Christian young people's societies may do so, but the churches themselves do not. Now this attitude of scarce more than armed truce is simple wrong. It is a when those Art hating hordes of Calvin sin before God. It ought to be

And yet the Independent, which clearly recognizes that the present divided condition of Christendom, for which Protestantism is primarily and wholly responsible, constitutes a sin in God's sight, opposes the adoption of the only method which can correct that sin-to wit, the recognition by all Chris tians of the one supreme authority which Christ constituted in the Church which He established for the salvation of all mankind .- Sacred Heart Re-

CATHOLICS AND SOCIAL UNITY.

The Right Rev. Matthew Harkins, D

D, Bishop of Providence, R. I., at the closing festivities in honor of the tenth anniversary of his episcopate, made a strong plea for the increase of th; community spirit among Catholics.
"If I were called upon," said the Bishop, "to construct a platform for the Catholic body in this diocese for th, next ten years, my first and stronges plank should be that of social unity. I could build on the union of faith and the union of discipline. These are assured. Now I desire to see you come together as a Catholic body distinctly Catholic unions clubs and societies, where, meeting another outside of one church, the laity may grow into the knowledge of their own strength and

alf sufficiency. This advice is as applicable to the Catholics of every diocese in America as to those of the Diocese of Providence. Catholics, even in our great cities, where they are often the majority of the population, hardly realize their numerical strength and its sig-nificance. Apparently, the bulk of them never think of what they could do for their common betterment, intellectual and material, or for the fur therance of any good cause, if there were any parity between their social unity and their religious unity.

Why are some Catholics of fair means so slow about giving the benefit of their names and membership fees to approved Catholic organizations Why are they blind to the merits of rising men in their own ranks unti these are discovered and stamped with the seal of non-Catholic approval Why is their criticism of Catholic edu-cational and charitable work always of the destructive and never of the con structive order? Why do they con sider that their social importance creases exactly in proportion as their social intercourse with members of their own Church diminishes?

The true answers to these questions are not flattering to the intelligence and self-respect to the Catholics in

All this anxiety for the social countenance of non-Catholics; all this abect fear of social identification with the children of that Church which alone of all religious bodies is large enough for poor and rich, betrays a painful and doubtless well-founded consciousness of personal inferiority.

That the best of the non-Catholic

element, especially in New England, takes this view of the case is evident from their comments on the Catholic who seeks to advance himself by depreciating his religious constituency.

No one is counselling Catholic social exclusiveness. Let Catholics advance themselves on citizen lines, as John Boyle O'Reilly, most loyal and self respecting Catholic, advised them. Let them do good to all men, though never forgetting the primary claim on their helpfulness of those who are of the household of faith. But let them remember what Bishop Harkins expresses so well

Surely the Catholic view of life is such that it includes every department of human activ-ity and brings it about that Catholics natur-ally ought to get on better with one another than with those who differ radically from them on the root questions of life and death.

If prosperous Catholics throughout the country united in patronizing Catholic educational institutions; in join ing Catholic literary and benevolent societies, if only to secure the right to amend from within what heretofore they criticized from without : in stand ing by the business enterprises of their fellow-religionists, how our force for good in Church and State would be multiplied! Reproaches made against us with some show of justice in certain sections, would be speedily taken away : popular misconceptions of Cath olicity dispelled; and attempts at re ligious proscription in politics made odious to the entire body of American citizenship. - Boston Pilot.

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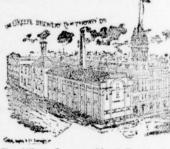
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