

A Life Lesson.

There, little girl, don't cry. They've broken your doll, I know, And your tea set is blue...

MODERN SPIRITISM.

The spiritualists have been celebrating in Rochester the forty-ninth anniversary of modern spiritism. It is called modern, not because it differs essentially from the necromancy, sorcery and goety of the past...

Intercourse with intelligences beyond 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.

Neither let there be found among you any or observed 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.

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.

There are many instances of the same spiritism in the New Testament. Matthew tells us that "they brought to Him (Christ) many that were possessed with devils, and he cast out the spirit with His word."

It is to be noted that these spirits that possessed or observed men are invariably called devils or unclean spirits in 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 thee, Jesus of Nazareth? Art thou come to destroy?"

In Acts 16-19 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, possessed with a pythonical spirit, met us, who brought her masters much gain 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."

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.

The Church has always condemned this superstition, whether in its ancient pagan form or in its modern phase. The Council of Laodicea 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.

WISEMAN PREPARED THE SOIL.

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

The Rev. William Henry Sherman, writing from Oxford to the North-western Chronicle, on historic incidents connected with the University of Oxford, says:

Cardinal Wiseman, as I have already observed, led the English people through the gateway of art to the temple of Catholic truth. For three centuries 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.

At the very outset he called the attention of the British public to the ancient cathedrals so rich in Catholic memories, so disfigured now by "reforming hands"—the pristine beauty marred by whitewash, by huge wooden boxes and by all kinds of eighteenth century abominations.

Here at Oxford is a fine specimen of these early monuments of Catholic piety—Christ Church cathedral.

It 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. Frideswide's statue and shrine; it cut down and burned priceless paintings which hung on the wall; it smashed the mosaics and hacked the beautiful 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 borrowed 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 1015. 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.

Wolsley made a great mistake 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 Puritanism.

It was to these light-houses of art, solid and unmoved through the centuries, while the mad waves of Protestantism chafed and broke at their feet, that the Cardinal pointed. They spoke, so he said, even in their de-facement, of the faith which had been in England of the older time and would be again, 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 monuments. 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 Cathedral typified, outlived in stone all the riotings of righteousness. It outlived all the delirium of protesting depravity, and now when those Art hating hordes of Calvin and Cromwell are mouldering, cold

And low, the Cathedral speaks its symbolic language to a people who understand 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 revered to day throughout Britain, and the term Protestant considered an epithet of contempt and a synonym for 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 roofs! 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 thanksgiving while the priest offered up the living sacrifice for the quick and the dead, and the great laudamus rose on organ wings to heaven.

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 until these are discovered and stamped with the seal of non-Catholic approval? Why is their criticism of Catholic educational and charitable work always of the destructive and never of the constructive order? Why do they consider that their social importance increases 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 question. All this anxiety for the social countenance of non-Catholics; all this abject 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 activity and brings it about that Catholics naturally 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 joining Catholic literary and benevolent societies, if only to secure the right to amend from within what heretofore they criticized from without; in standing 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 Catholicity dispelled; and attempts at religious proscription in politics made odious to the entire body of American citizenship.—Boston Pilot.

The reader hardly needs to be told that the Living Church affects to believe that the sect which it represents constitutes a part of the Catholic Church, whereas it is nothing more nor less than a curious phase of Protestantism. In fact, that denomination is but one of those almost innumerable sects 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 have inherited the unfortunate name Protestant are split into a hundred competing and conflicting 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 denominations 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 consultation. 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 sin before God. It ought to be corrected."

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 Christians of the one supreme authority which Christ constituted in the Church which He established for the salvation of all mankind.—Sacred Heart Review.

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 the community spirit among Catholics.

"If I were called upon," said the Bishop, "to construct a platform for the Catholic body in this diocese for the next ten years, my first and strongest 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 in distinctly Catholic unions and clubs and societies, where, meeting one another outside of the church, the laity may grow into the knowledge of their own strength and self-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 significance. Apparently, the bulk of them never think of what they could do for their common betterment, intellectual and material, or for the furtherance of any good cause, if there were any parity between their social unity and their religious unity.

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