

Since then she has been reported to be more or less of an invalid."

Should the unpleasant report be confirmed, and should these statements of The Sun be accepted as the truth, then there is justification for an inference that ought to modify the delight of the enemies of the Church.—Philadelphia Catholic Standard and Times.

"I HOPE TO DIE IN THE FAITH OF THE HOLY CATHOLIC CHURCH."

These words open the last will and testament of Most Rev. Archbishop Elder. The venerable prelate had ever led an exemplary Christian life; he had devoted four score years to zealous service of God and had given over half a century of pious service to the altar and had spent himself for the good of his neighbor. His life was full of humility, and sanctity was its crowning characteristic.

It seems strange then that there should have been any intimation or the shadow of fear on the part of the saintly old man that he might possibly not die in the faith of the Holy Catholic Church. That last clause of the will strikes us as a petition to Divine Mercy, but a petition of confidence. The venerable Archbishop in his humility must have remembered the Scriptural injunction: "Let those who stand take heed lest they fall."

If the saintly prelate after a long life of self-sacrifice in the service of his God and his neighbor had such concern that he might not die in the Catholic faith, what should be the concern and even the well-grounded fear of very many who are careless and indifferent members of the Church of which Archbishop Elder was ever such a shining light?

Faith is our greatest treasure—it is a gift most precious bestowed upon us by Almighty God. Were some jewel given to us by an earthly king, we would never tire of exhibiting it to our friends and acquaintances, and would guard it most seriously that it might not be lost or stolen.

There are many in the Church who do not appreciate the gift of divine faith. They show their lack of appreciation by the careless way in which they expose their faith to loss. This is evident from the books and newspapers they peruse, from the character of their associations, from their neglect of duties and from their too long absence from the Sacraments.

There are many who fall by the wayside, many with whom God is not well pleased. Persisting, in an evil bent, God permits them to follow a perverse free-will to the precipice of apostasy. Like the stubborn people of Jerusalem they do not recognize the day of their visitation until the enemy casts a trench round about them.

Only those who persevere to the end shall be saved, and the words of the venerable Archbishop were a recognition of this truth. He prayed for that crowning grace of a Christian life.

The atheistic spirit is abroad and it is active. It uses all kinds of means to undermine faith. It takes God from education by making education dumb concerning even His existence. Some parents quite willingly expose their children to imbibe such a spirit and form of education, and appear to forget that the act tends to weaken the faith of both themselves and their children. The Archbishop by a stern decree forbade his flock last July to expose the little ones of Christ to such dangers of faith. Some appear disposed to sell their birthright for a mess of pottage. The Christian home should be safeguarded by good example, by exempt play associations and by good Catholic family newspapers and other Catholic periodicals. There are many Catholic homes which claim to be "above" these essentials and really show that the tide of Catholic faith is as low an ebb that they need to pray, "Save us, Lord, or we perish."

Faith is the cornerstone and foundation of salvation and the root of all justification. Faith is the full assent to all that God has revealed and to all that the Catholic Church, as His ambassador, proposes to our belief. Faith is not knowledge. Yet the truths which faith teaches are no less certain than those which reason demonstrates, because the authority of God is the best source of certitude. The perfection of the intellect is to come: "For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away; but then face to face. Now I know in part, but then I shall know even as I am known." (1 Cor. xiii.)—Catholic Universe.

INVOKING THE DEVIL.

THE SIN OF THOSE WHO TRY SERIOUSLY TO ASCERTAIN THE FUTURE THROUGH FORTUNE TELLING.

Very Rev. George M. Searle, Superior General of the Paulists, writes in the November Catholic World, under the heading "The Devil and His Crew," on the evil of superstition and fortune telling:

"It is important for Catholics to understand this matter and to realize the danger involved in it. Many of us are inclined to disregard it, to think and to say that these manifestations and seances are all humbug and nonsense. But they are not; not all of them; and you can never know when you will meet the real thing. You will say that 'even if we do, we are on our guard against it; it is not going to shake our faith.' Perhaps not: still one should not play with fire. And even if it were absolutely certain, not only that our faith would not be weakened, but that it would even be strengthened by so doing, still the sin of mixing ourselves up with work of this kind would remain the same. The real sin consists in having dealings wantonly and needlessly with the devil; and in these affairs there is always grave danger of this; and it is not lawful, even though good may come of it; we must not do evil that good may come."

The same may be said about another matter—and it is one to which Catholics are more inclined than they are to spiritual seances, or table tipping.

The matter to which I refer is what is known as fortune telling. This seems to have an overpowering fascination for great numbers of Catholics, as well as for those outside the Church.

"Certainly it is possible for Almighty God to tell our fortunes; He knows them; it is a necessary part of His omniscience. But can we seriously believe, even for a moment, that the Lord is going to do this by means of tea leaves or a pack of cards, or any other part of the fortune teller's outfit? No one surely does or can imagine such a thing. Nor can we imagine that the holy angels or the saints in heaven, who share to some extent in the knowledge of God, are going to use such means. No; a thousand times no! If God wills to reveal anything to us, He will do it by means of prophets evidently inspired by Him, or at any rate in some way worthy of His glory and majesty."

"We may then confidently say that any real or genuine fortune telling is the work of the devil. By fortune telling I mean all forecasting of the future, which does not come from any real scientific or expert knowledge of the subject in general—such knowledge as the astronomer, the weather man or the Wall Street man obviously has. To try, then, seriously, to ascertain the future by fortune telling is implicitly to invoke the devil."

POPE PIUS X'S SEVERE REBUKE TO SNOBBISHNESS.

HIS ANSWER TO ARISTOCRATS WHO PETITIONED THAT THEIR NEW BISHOP BE CHOSEN FROM THE NOBILITY.

Vox Urbis in Freeman's Journal.

One of the most remarkable acts of the reign of Pius X. was the appointment of a couple of weeks ago of a comparatively unknown priest, as Archbishop of the great Archdiocese of Palermo. Hitherto the priests and people of Palermo have been invariably governed spiritually by a prelate belonging to the ranks of the aristocracy—for both priests and people have always considered this a perfectly natural disposition of things. But they were not only pleased but delighted when the Holy Father chose for their new pastor, Mgr. Luadi, who was only known so far for his humility of birth and character.

The people of Lucca, however, have a different way of looking at things. Their archdiocese has recently become vacant. Like Palermo, it has generally been ruled by the noble ecclesiastic, and the "upper ten" of the district, after putting their heads together, came to the conclusion that they would send a deputation to Rome to ask the Holy Father to continue the good old custom. So they came along to Rome the other day, applied for an audience, were received by His Holiness and proceeded to state their business. Pius X. listened very quietly, but when the spokesman had finished speaking, he made a few observations which the deputation is not likely to forget.

"You have come here," His Holiness said, "to tell me that a Bishop born from the ranks of the people is not fitted for you. Have you considered that your petition is a mark of insult and contumely toward me? Do you mean that if I were sent as Archbishop of Lucca, that you would not accept me because I am sprung from the people? And do you consider that the See of Lucca can demand to have an aristocrat for a pastor, when the Universal Church is content to have the son of a peasant? Your mission here is a misguided one: return home and accept obediently the Bishop whom the Vicar of Christ will select for you."

Unlike so many of the anecdotes related about the Pope, this one is perfectly authentic, and it is especially interesting as showing that the Holy Father, though gentleness and humility itself, can on occasion administer a severe rebuke to snobbishness.

AN ARCHBISHOP TO CATHOLIC MOTHERS.

BEAUTIFUL ADDRESS BY THE HEAD OF THE ARCHDIOCESE OF WESTMINSTER.

Nearly one thousand mothers, rich and poor, from nearly every district in London, were in the magnificent new Westminster Cathedral the other day and listened to a beautiful address by Archbishop Bourne. This was the second annual meeting of the Catholic mothers of London. The idea of the meetings originated with Lady Encombe and Lady Edmund Talbot, and they are of both a religious and a social nature. In the course of his address Archbishop Bourne said:

My dear children in Jesus Christ, I am told that there are some nine hundred mothers assembled in the Cathedral this afternoon. In other words, that there are here assembled nine hundred souls to whom God has given a special grace, to whom He has conferred a special mission, from whom He expects a special service on this earth. To you, my dear children in Jesus Christ, God has committed the interest, not only of your own souls, but of other souls as well. On you, oh your earnestness, on your self-devotion, on your self-sacrifice, will depend not only the salvation of your own souls, but to some extent at least, and in many cases, to a very great extent, the salvation of your partners in life, and still more, the children whom God has committed to your care.

You are Catholic mothers, and, therefore, I do not suggest for a moment that any one of you would forget for a moment the sacred duties which God has given into your charge. I do not speak to you as to those who forget what God requires of them; I do not speak to you as to those who would willfully do harm, or wilfully give bad example, either to your husbands or to your children. But, while I do not think you would wish to be the source of any evil to them, I think it very likely indeed that you may forget to some extent the enormous power for good which God has put into your hands.

MOST PENETRATING INFLUENCE THAT EXISTS UPON THE EARTH.

There is no power on this earth so

penetrating, no power so lasting as the power which God, in His great love, has committed to the love of a mother's heart. It is the most penetrating influence, my dear children, that exists upon this earth. You know your little ones from the first moment of their existence; from the first moment they look to you. It is your face upon which they gaze as soon as they recognize anything round about them. It is towards you that their hands are stretched out. They understand your voice before they can understand any other; and the words that you say to them go down into their hearts in a way that no other words can penetrate. And, my dear children, that influence, which penetrates so far, is an influence which will last when perhaps almost everything else is forgotten. No matter how careless, how callous, how depraved a man may become, it is very seldom indeed that he forgets altogether the influence of his mother, if that mother has been, in any sense, what she ought to be. He may grow old, and that mother's care may have been taken away from him long ago; but yet the accent of his mother's voice still sounds in his ears, and he can bring up before his vision and before his thoughts, whenever he likes, that image which was so dear to him in the past. And so, my dear children, I want you to understand that you have an influence for good which is beyond every other influence while your children are under your care. Remember that you are not like so many others. God has given you souls, and for those souls you will have to give an account to Him one day. So has every man and every woman to-day on this earth. But He has given to you other souls as well. The little children before they become yours are His creatures, because He made them; and when, in obedience to His command, you have carried them to receive the Sacrament of Baptism, in addition to being His creatures, they are His children as well. He has committed to you your own souls, and you have to save them. He has committed to you also the souls of your children and you will be responsible to a large extent, for the saving of their souls as well as of your own.

THEIR DUTY OF PRAYER.

What, then, are you to do? I will sum up, in three words, the duties that Almighty God expects at your hands. First of all, and above all, and before all, you must pray. Pray for your children over and over again. Pray for them because your work for their salvation is a spiritual work, and only by the help and grace of Almighty God can we bring any spiritual work to a good issue. Pray for your children. Pray for them especially when you do not understand them, because even a mother's heart cannot understand everything that is happening in the soul of her child. The handling of one soul is a delicate matter indeed; and we want the grace and the help of Almighty God, who made those souls, to teach us our duty to them. Pray for your children morning and night, and many times a day, when you hear Holy Mass and when you receive the Holy Communion, beg of Almighty God to bless your children and to show you how to do your duty towards them. And then teach your children to love and serve Almighty God. I know, of course, that your lives are very busy, that you have little time and that there are many, many cares, and that there must be many among you who have had little opportunity for self-instruction, and so you may say to me, "I have no time to teach my children. I know enough about my religion, I hope, for my own soul, but I cannot teach another." Put such excuses away from you. You, as no one else, can teach your children to love and to serve Almighty God; and, though you may know only a little, though you may have little time and many cares, still if you speak from time to time to your children about the good God who loves them, and about how they ought to love Him, and about how they ought to love the dangers, and difficulties, and temptations to which they may be exposed, your words may be very simple, they may be very few, but they will certainly train up your children to live as they ought to live.

We have schools at the present day in so many places that I am afraid, indeed, parents forget sometimes that no schools, no teaching by the clergy, can ever dispense them altogether from their duty that belongs to them, because they are parents, of teaching their children how to love and to serve Almighty God. Do not think you do your duty if you never speak to your children about what they ought to do in the service of God, if you never see that they know and say their prayers, if you never, by your words, try to encourage them in doing all that they ought to do to be good members of God's Holy Catholic Church. So try for yourselves to show an interest in teaching them; let them learn at school, try to draw from them what they know of right and truth, and try, out of the love of your own hearts, to put into them a sense of what they have learned which will cling to them when, perhaps the words have passed out of your memory.

And then, lastly, good example. I said at the beginning that I did not speak to you as to those who willfully give bad example to your children. But it is very easy to scandalize the little ones by words of anger spoken in their presence, by want of charity in speaking of your neighbors, by criticism and finding fault sometimes with other people, even as we hear parents sometimes speaking in criticism of the clergy in the presence of their children, who are shocked at what they hear. But it is very easy to scandalize the little ones by words of anger spoken in their presence, by want of charity in speaking of your neighbors, by criticism and finding fault sometimes with other people, even as we hear parents sometimes speaking in criticism of the clergy in the presence of their children, who are shocked at what they hear. 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