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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-ly serving God and had given over half 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.

The spent himself for the good of his neighbor. His life was full of his glory and majesty.

"We may then confidently say that any real or genuine fortune telling is

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 Catholle Church. That clause of the will strikes as 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." us as a petition to Divine Mercy, but a

they fall."

If the saintly prelate after a long life of self-sacrifice in the service of his God and his neighbor had such con-cern 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 gilt 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 cation 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 iations, 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 ree-will to the precipice of apostacy. 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 these 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 footh themselves and their children.

that the act tends to weaken to the hoth 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 safe-The Christian home should be safe-guarded by good example, by exem plary 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 so law the tide of Catholic faith is as so low an ebb that they need to pray, "Save us, Lord, or we perish."
Faith is the cornerstone and foundation of salvation and the

tion 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 The perfection of the income: "For we know in tellect is to come : part, and we prophecy in part; but when that which is perfect is come, that which is in part shall be done away: face to face. Now I know in part, but then I shall know even as I m known." (1 Cor. xiii.)—Catholic

INVOKING THE DEVIL.

THE SIN OF THOSE WHO TRY SERIOUSLY TO ASCERTAIN THE FUTURE THROUGH

Very Rev. George M. Searle, Super Very Rev. George M. Searle, Super-ior 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 un-derstand 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 scances are all humbug and nonsense. But they are not; not all of them; and on can never know when you will m 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 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 would even be strengthened by so doing, still the sin of mixing ourselves up with work of this kind would remain 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

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 tent 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,

any real or genuine fortune telling is the work of the devil. By fortune tell-ing 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 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 PETI-TIONED THAT THEIR NEW BISHOP BI CHOSEN FROM THE NOBILITY.

Vox Urbis in Freeman's Journal One of the most remarkable acts of the reign of Pius X. was the appoint ment a couple of weeks ago of a com-paratively unknown priest, as Arch bishop of the great Archdiocese of Palermo. Hitherto the priests and people of Palermo have been invariably governed spiritually by a prelate be-longing to the ranks of the aristocracy -for both priests and people have always considered this a perfectly naalways considered this a perfectly na-tural disposition of things. But they were not only pleased but delighted when the Holy Father chose for their new pastor, Mgr. Lualdi, who was only on 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, an I 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

rou have come nere, his formers 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 Lucea, that you would not accept of Lucca, that you would not accep 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."

for you."
Unlike so many of the anecdote 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 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 London, were in the magnificent new Westminister Cathedral the other day Westminister 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 told that there are some nine hundred mothers assembled in the Cathedral this afternoon. In other words, that there are here assembled nine hun-dred souls to whom God has given a special grace, to whom He has confiden a special mission, from whom He expects 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, there fore, 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 wilfully do harm, or wilfully give bad ex ample, 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 some extent the enormous power for good which God has put into your

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 to wards 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 deprayed a man may become, it is very seldom indeed that he forgets altogether the influence of his mother, it 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, long ago; but yet the accent of his mother's voice still sound 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 under stand that you have an influence for good which is beyond every other influence while your children are under your eare. R member 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 women to day on this earth. But He women to day on the satur. But 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 Sacramont of Baptism, in addition to being His creatures tism, 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.

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 our work for their salvation is a spiritual work, and only in the help and grace of Almighty God can we bring grace of Almiguey over the agood 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 ony 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 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 you have many, many cares, and that there have 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 a way from you. You, as no one else, can teach your children to love and to serve Almighty God: and. though you may mighty 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 God in return; if you warn them against the dangers, and difficulties, and temptations to your words may be very simple, they words 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 that sacred 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 oildren about what they or ght 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 en-courage them in doing all that they ought to do to be good members of God's Holy Catholic Church. So try to teach them, try to show an interes in what they 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

And then, lastly, good example. said at the beginning that I did not speak to you as to those who will will-fully give bad example to your chil-dren. 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 say — speaking of things that have annoyed them in such a way that the sense of charity and the sense of obedience and the sense of respect are less-ence in their children's hearts. Be careful of giving scandal to them, of giving bad example, even in the little things, because bad example given by you may affect them far more than bad

example given by any one else.
And so, my dear children, take part
in the work, in the good work, that
God has given to you; and, when you find the stress and the burden of life

very great indeed, when you are almost weighed down by the cares of daily life, try to lift up your hearts to God on high, and remember that you have a worth. you have a worthy vocation, a real call from Almighty God Who sanctified yourselves first of all and then sanctified those with whom your life is cast

ANOTHER TERRIBLE LESSON.

Detroit had another ghastly horror added to its long list of tragedies Sunday, when a drunken father, while in the act of beating the frail mother, was shot dead by the son, a mere youth. The boy is in jail suffering untold misery on account of the death of his

misery on account of the death of his parent, whom, he cries, again and again, "he loved and did not mean to kill." The father spent his weekly earnings in the "thirst" parlors, and the poor wife, who devoted her time to her husband and children, upbraided him for it He became enraged, threatened to turn her out, and when she started to leave home beat her. The boy, afraid of the father's anger, ran for a gun with which to frighten the drunken and enraged man, and in a scuille the weapon was discharged, and the one who should have been the bread-winner, and a Chris tian example to his wife and family, lost

his life. What a sad fate for the father, and how bitterly sad for those he leaves behind, and how terrible the fruits of excessive drink! The saloons which do a thriving business all the week are a curse to the working man and family a curse to the working man and tamily on Saturday and Sunday. After draw-ing his weekly wage, earned with the sweat of his brow, the toiler drops into the gilded saloon and hands his earn-ings over the bar, that the whisky-purveyor may clothe himself and family in silks, while the drunkard's dependent ones wait at home in fear and trembling for the unsteady step and empty pocket-book. God help the drunkard, and God help his wife and children! The dramshop is accountable for many tragedies and starvation, which seem never end-Temperance workers are needed more than ever, and Detroit is a ing. good field for them to labor in as well as in other parts of this State. - Michigan Catholic.

REMEMBERED THEIR DEAD.

Canton, Ohio, November 14-The re-Canton, Ohio, November 14—The revival of an old custom, that of a general pilgrimage to the last resting place of the dead, brought out thousands of Canton Catholics Sunday afternoon, when the congregations of the four churches—St. Peter's, St. John's, St. Mary's and St. Joseph's —united for the celebration. The members of each parish met at their respective churches with the children belonging to the respective schools and marched to a given point where the parties joined for the march to St. John's cemetery.

The Knights of St. John directed the parade, detachments taking charge of each section. The procession was in four sections, each headed by an American flag. It is estimated were at least 6,000 people in the line, while fully 1,000 others were at the burial place when the procession

When the cemetery was entered each participant, rosary in hand, offered prayers for the dead. The march was continued around through the walks of the cemetery until the mound and cross were reached. The united church choirs rendered appropriate music, and a short address was delivered by Rev. Father George C. Schoeneman, Rev. Father P. J. McGuire accompanying him to the top of the mound. The services were solemn and impressive and the programme was carried out without attempt at display.

MARY'S BLESSING ON OUR SCHOOLS.

Cardinal Moran, of Sydney, Australia, in an admirable pastoral letter on the jubilee of the Immaculate Conception (quite the best we have ye seen) says:

"Let us seek Mary's blessing upon

our Catholic schools, that they may be perfected and multiplied. They are the fruit of our loyality to the faith of the Gospel. By them we raise up children to God and good citizens to society. In their defence we are by the power of divine grace prepared to withstand to the end unjust, and therefore unwise, hostility, secular or sec-tarian, but without the bitterness of self-interest. God's own is this work, God's own by excellence. He will provide for us in all necessities. The Royal Psalmist's words may be applied to enemies of Catholic education and of our children: 'Thou hast hated them that regard vanities to no purpose. I will be glad and rejoice in Thy for thou hast regarded my humility; Thou hast saved my soul out of dis-tresses, and Thou hast not shut me up in the hands of the enemy.' (Psal. xxx, 8, 9.)" (Quoted from the text of the pastoral in the Sydney Catholic Press, No. 455.)

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