## THE CATHOLIC RECORD

again towards God. This cannot be

done, for two reasons. Death fixed the

will of the man ; secondly, no grace is

given to a soul after death, and grace is

absolutely necessary for conversion.

Thus between the man who dies in

mortal sin and God there is an unfathom-

able gulf, an impassable abyss. We see

in all this nothing contrary to reason.

Nor does it contain the least objection

to all possible reverence due God's at-

tributes. If there is difficulty in recon-

ciling eternal punishment with God's

mercy the denial of it is still more irre-

concilable with the justice and holines

of God. Mercy should not be mistaker

#### said or done appealing to the intellect. The Catholic Record Price of Subscription-\$2.00 per ann THOS. COFFEY, L.L.D., Editor and Publisher

ement for teachers, situations wanted, etc ach insertion. Remittance to accompan

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ed and recommended by the Archbishops Kingston, Ottawa and St. Boniface, th of London, Hamilton, Peterborough, an irg, N. Y., and the clergy throughout th

n. ibers changing residence will please give o uary; and marriage notices cannot be insee in the usual condensed form. Each inser

is: a subscribers ask for their paper at the p it would be well were they to tell the clerk them their CATHOLIC RECORD. We have inf mot carelessness in a few places on the part rry clerks who will sometimes look for lett

Beners, Luke King, P. J. Neven, E. J. Broderick a Sara Hanley are fully authorized to rece beriptions and transact all other business for structure Records. Agent for NewYoundland. I mes Power of St. John. Agent for district of N ing Mrs. M. Reynolds, New Liskeard.

LETTERS OF RECOMMENDATION.

# Apostolic Delegation. Ottawa, June 13th, 1905

Mr. Thomas Coffey " My Dear Sir.—Since coming to Canada I have been a reader of your paper. Thave noted with satis-faction that it is directed with intelligence and ability, and, above all, that it is imbert with a strong Catholic spirit. It sternously detends Catholic principles and rights, and stands firmly by the teach-ners and authority of the Church, at the same time promoting the best interests of the country. Follow-more and more, as its wholesome influence reaches more and best wishes for its continues. Neurous, Archbishop of Ephesus, Aposloic Delegate. UNIVERSITY OF OTTAWA.

UNIVERSITY OF OTTAWA Ottawa, Canada, March 7th, 1900

fr. Thomas Coffey: Dear Sir: For some time past I have read you witmable paper, the CATHOLIC RECORD, and concru ulate you upon the manner in which it is publishe its manner and form are both good; and a tru Catholic spirit pervades the whole. Therefore, wi pleasure, I can recommend it to the faithful. Bless mg you and wishing you success, believe me to n

Yours faithfully in Jesus Christ. †D. FALCONIO, Arch. of Larissa Apost. Deleg.

LONDON, SATURDAY, NOVEMBER 21, 1908.

THE CHRISTIAN GUARDIAN ON THE EUCHARISTIC CONGRESS.

It is hardly to be expected that the Christian Guardian or any of its correspondents could appreciate the Eucharistic Congress. We would not look for appreciation from that quarter. The Congress was not gotten up with any prospect of the kind. Its order lay apon too high a plane, and taught too deep a lesson for minds looking only to externals and seeking only sentiment. Let us see, however, what our Methodist it are marked by an erroneous view of contemporary has to say-then we can God-a sentimental notion that hell is measure it better, and tearing off the ragged fringe throw the little that is left into the waste basket. "Undoubtjustice are not compatible. And the edly," says the correspondent, "the most one attribute upon which these gentleimposing and spectacular of the conmen delight in speaking is God's mercy gresses in London was the Eucharistic How, they say, can a God of infinite Congress held in the Roman Catholic goodness create a being whom he knows Cathedral at Westminster. It was, of will be lost ? They would have us becourse, in no sense a Conference; nolieve that the eternity of hell was body who knew anything about the not held by the early Church, that it is Roman Church expected that it would merely a relic of the so-called dark ages be. Neither was there in anything said without any foundation for its authority or done an appeal to the intellect, for in the Old or the New Testament or even since the days of Newman and those who patristic theology. First of all we prewith him deserted Protestantism, the mise that the soul by nature is immortal; Roman Church has had none who have for if this be not conceded all future life been distinguished in the higher life and is but a dream and poetic fancy. Eternthought of our times. It was an attempt ity of reward or punishment are in that to disguise the commonplace by an imcase no more than empty names. The posing spectacle, an appeal to the emoargument that God could not, due contions by means of splendid ritual and sideration being had to His infinite gorgeous vestments." Some people attributes, create a being who would know all about a thing: they cannot be suffer for all eternity, has no force, no taught and they refuse to be contramatter how strongly it may appeal to dicted. A Eucharistic Procession specservile sentiment. We say servile for tacular ! No doubt it is spectacular : the reason that the higher sentiments of so is the standing up of a queen from reverence for God and hatred for sin wall are deeply intensified by the conviction court. Beyond the display is the dignity, f and beyond the dignity is the slave who would rejoice that sin was authority. Thus is it always with the easier because damnation is only temp-Church where the Blessed Sacrament is oral. Hell is not the cruelty of a concerned. The Church goes forth as a tyrant; for God can never be one or the queen to greet her Spouse. All that other, cruel or tyrannical. He can be grace and refinement and generosity can sternly just as He is infinitely holy. afford will be applied to the occasion-Neither His justice nor His sanctity is pomp of ceremony, sheen of vestmentsa shadow cast upon His mercy. Still to render it less unworthy of Him less is God's mercy a compromise with sin. who ist its first principle and last If God punishes sin at all it is because end. These externals are the He hates it. And He hates it because mere accidents. Beneath them is the sin is evil and God is good. Now to substance. \* The accidents may differ, commit a mortal sin there must on the the substance remains the same. Howpart of the object be gravity of matter ever grand and varied |might be the and on the part of the subject full delibappearance and (dignity of those who eration and full consent. If a man comtook part in the London procession, its mits such a sin and dies in that state he significance went far beyond the scarlet dies an enemy to God. He turned his of Cardinal, the purple of prelate and back upon God-deliberately, wilfully the surpliced choirs of the others. It chose some forbidden object in preferhad a double meaning-for the faithful ence to his supreme God and Creator. missed the Master, the Way and the As that tree fell so does it lie. The man The second meaning was that Life. died, away from God-his mind fully their piety and devotion would make turned upon evil, his will fixed upon it amends for those who would not allow with all the consent he could give. That Him to be carried and worshipped in soul remains forever below the line of the streets of modern Babylon. The that supreme good which he could, and Blessed Eucharist is so strong an appeal should have sought. He remains grovelto mind and heart and soul that the ling in his own darkness, below his whole religious man goes out in praise destiny, suffering the penalty of conand prayer as the incense offered in demnation which his own disobed-God's sight. It needs no preacher and ence necessarily incurred. The man hears no speaker save the consoling chose evil, died in evil, and word of that abiding Presence-light remains forever fixed in evil. He is and refuge for all. Any one looking at by his own free choice as far from God that Eucharistic service or any Procesas he could put himself. But since God sion of the Blessed Sacrament cannot. is everywhere the man cannot get himunless utterly blinded by prejudice, self away absolutely from God. Dying rest merely upon the external pomp and in sin, he has become an object of God's display. Again. This wiseacre of a eternal hatred. In order that reconcilicorrespondent claims that nothing was ation may take place the man must turn

If a professor read a paper upon spheri-cal trigonometry to a kindergarten class we dare say the children could not appreciate the subject. It is the same with the Christian Guardian correspondent. Many valuable and highly intellectual papers were read which might appeal to any intellect. Perhaps the correspondent did not hear any of them. If so he should not be so rash in his judgment. Perhaps he heard them and could not appreciate them. In that case he should not try to bluff the poor Toronto Methodists. When, however, he says that the Roman Church has had none since the days of Newman distinguished for the higher life he is no judge. Men and women there are in England, converts and others. whose generation is of to-day and whose virtues and learning sanctify and strengthen the Catho-

### IS HELL ETERNAL? Wise men come from the East. Not

lic Church in England.

always. Away down where the tide comes in at Truro and the waves from the Atlantic break upon the shore of Nova Scotia, was a man in ministerial garb not at all wise-nor holy nor just. He held a meeting. Crowds flocked to hear him; for his subject had stirring sound: "To Hell and Back." Was the lecturer on his return trip? Was he about to speak of things whereof he knew? Or was he

theorizing ? One may well wonder at throngs gathering to hear such themes treated in guess-work method. No deeper problem can be presented to the moralist and the theologian than the finality of sin. It will not do to let this gentleman off without comment upon his own argument; and by going with him another mile, say something positive upon the other side: Is hell eter. nal? We leave out of the question the

punishment of sense, the worm that dieth not, the fire that is not extin guished, the despair that knows no hope the unstated yearning whose desire is ever active and never filled. All these and many other points we leave out of consideration as not directly bearing upon the eternity of it. By hell we mean that loss of God which those suffer who die in mortal sin. This loss of God. which is the essential part of hell is, we maintain, eternal. Arguments against

> contrary to a God of goodness-that the eternal mercy of God and His eternal

> > LABRADOR. Our attention has been called to the

next week.

elaims of a self-appointed missionary on the Labrador coast. He is a medical doctor-at least that is his calling. His friends make him out the hero of Canada, "the i greatest example of individual self-sacrifice of the age." It is not just that this light should be hid under a bushel. No fear of Dr. Grenfell himself doing such a foolish thing, Lest we might throw a smothering cloak over him, as if we were jealous, we give few notes upon the gentleman who in his tour of self-sacrifice is gathering funds. He has decided to spend six nonths in Canada and the United States for this purpose. From the report it seems he made an early start-some seventeen years ago. He began by giving medical assistance : and it is our honest opinion he has never got far beyond it. He taught the people, simple folk that they were, a few things about able of producing timber of sawmill size

"There are," he added, "various cent. ways of getting joy out of working for Christ." Quite right! co-operative missionary stores paying 30 per cent are the latest, if not the best paying. Who would not go and be a missionary ? Self-appointed, self-seeking and selfsacrificing-whichever way one looks at the doctor's plan-commercial school. medical school, co-operative store-self stands out from start to finish a deusion and a snare, bringing ridicule upon religion and contempt upon the very term of missionary.

### MONEY STEWARDSHIP.

for softness. Nor should we forget that We have been brought to task be all the ways of the Lord are mercy and cause we said not long ago that men are truth." Thus God's dealing with the beginning to see that money is nothing sinner, the man who died in sin, must more than a trust rendered to also be in mercy and truth. It is a us by God. Life itself is best tremendous mercy that any chance was measured by this standard. It is given the sinner to repent. Mercy is it to throw a halo about external goods, or also that his punishment is not greater. more strictly speaking, it is consecra-What is the greatest wrong to souls in ting what so often is desecrated. Few such theories as the temporal duration is the drug and false security with doctrines have lost so much hold of the Christian mind as the part our posseswhich it saturates them. It sounds sions should take in the work of sanctiharsh to worldly and self-gratifying ears fication. They are not ours in the sense to talk about eternal punishment : it of absolute ownership-yet in them we annoys men, drives them from religion have sacred, inviolable rights. No one rather than attracts them to it. We can take them from us against our will. cannot bargain with God or evade strict-Without such a first principle industry ness. Hell was not in the original plan would stagnate and society crumble. I nor primarily intended for man. God commerce has got away from its moorwilled to spare and to have mercy. He ings, and if money itself as well as other created hell in punishment of sin and as articles has acquired an artificial value a deterrent from it. Let the eternal it is due to this wandering. Money has fire some day be quenched, or substitute purgatory for hell, the moral standceased to be a trust ; it is a term to be ard is lowered from the height of heavensought, an idol to be worshipped. The difficulty, or at least one of the diffily sanctity to the depths of earthly culties, is that money and labor are in baseness, God's grace is undervalued less stable equilibrium than money and and the field of redemption oversown capital. Money is simple, labor is comwith naturalism. The plausible argument that God could not create men to plex-much more so than capital. We readily know the unit of money, whilst be lost is sheer Calvinism. Its author. the unit of labor is often an impossible confusing the omniscience of God with quantity. Rent comes in as a third fac-His will and omnipotence, laid down the tor, increasing wages somewhat, but not terrifying doctrine that some were nearly so fast as it increases labor. As actually created for the purpose of being consequence the workman has to seek ost-a doctrine as blasphemous as it is labor in a congested district where he revolting. God on His part sincerely must also live, and so add a large wills all men to be saved. He is a propremium to the cost of living. If pitiation for the sins of the whole noney, coming back, be considered a world. It is true God foreknows the rust from God, it will fall more direternal loss of the unrepentant sinner. ectly under the law of charity ; it will God knows the event because it occurs. Its occurrence is not due to God ; it is nave to be accounted for at judgment ; due to the malice of the sinner. God's t will cease to be an idol. All God's friends will benefit by it-and God has foreknowledge in no way affects our no friends on earth whom He cherishes freedom of will. Let us stop for the nore than the poor. Man cannot do present and take up the other points too. God sets such a value upon alms

better than foster, and care for them Patrick A. Collins, says: "What an and respect for work that He rewards the one in an infinite kind of way; and a violation of the wages of the workman He 'regards as a cry to Heaven. We omit reference to the extreme cases which our correspondent quotes as not relevant to the point or beneficial for reflection. Greed is no doubt to be found everywhere. We may bewail the fact ; delete it absolutely, we cannot.

OUR TIMBER.

From an address of Prof. Fernow of the University of Toronto we may gather that Canada is much poorer in good timber than was thought and that Canadians are criminally negligent in the care of what little is left. According to the professor the tree growth is considerable, covering as much as 50 per cent of our territory. "If," he says, commercially valuable forest growth is considered, land covered with or cap-

sympathy in life's pilgrimage. They re not exactly the stray sheep whom the shepherd must seek. They are, if taken care of, the pioneers of new Catholic parishes and dioceses. These are in out-of-the-way places-in the pathless lands and the waterless deserts. They may be found anywhere-in the bye ways of the crowded cities as well as in the sea-like prairie or the lonely mountain. Who, if not the zealous lovers of souls, will go out to them with instruction and sacraments? Grace moves mysteriously-it will find means of reaching many of these famishing souls whose salvation is in danger. The Church is the best organized institution

in the world. Its completeness in this respect militates against these out-ofthe-way places. With encouragement we look forward, with prayer and hope that charity is sending, or preparing, messengers who will break the word of God to these outlying districts. We refer to the Church Extension Society, which, if prudently conducted, has a glorious work to do in out-of-the-way places.

WORDS OF BURNING IMPORT WORD uttered by Bishop Canevin at the meeting of the Total Abstinence union of America at Hartford, Conn. "The Church mourns," he said, "over the scandalous and devastating work of intemperance which openly and aggressively defies the laws of God and assails the peace and well-being of society. The havoe which drunkenness works amongst large numbers of people is dreadful to contemplate, marring in their souls the graces and power of religion, sacrificing to sensuality and brutal excess not only their reason but their morality, their property, the honor of their children, their health, their souls and the hopes of eternity." Time and time again have sentiments akin to these been ground into the hearts and minds of the weak ones in the flock of Christ by their faithful pastors. But too often promises are broken, thought is post-

poned, and the glare and glitter of the well-appointed whiskey den entices the unfortunates to degradation. The young man who begins life in this way will be a failure and the elderly man who leads his children towards the bar-room by giving bad example himself will sooner or later feel the stings of remorse.

A WRITER IN THE Boston Pilot, making reference to the life of the late

inspiration and example for us all in the life of this poor Irish immigrant boy, who began his career so humbly in this city, without friends, without fortune, yet by his perseverance, his magnetism, his tact and his indomitable industry, became chief magistrate of this great city. . . . He was faithful to duty, incorruptibly honest, possessed magnetism, tact and breadth of view, and he placed a higher value upon character than upon success." We may be thankful that we have many a Patrick A. Collins in Canada and they are forging their way to the front. We would say

to our Irish people, however, that there are a few, very few, but very noisy, who occasionally seek the confidence of the people for public positions. They should in every case be rejected. We want Irish Catholics worthy the name

to represent us. Let the other kind be made to realize that they are not wanted. The elector who goes to the poll and votes for any man for a public

NOVEMBER 21, 1908.

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"The night the snimal died an undertaker was sent for and a chestnut ket with a silver plate bearing words "Our Darling" was made. body was laid out in the sitting room of the home the next day, where it was viewed by many neighbors. It rested on a silk blanket and was surrounded with flowers."

One's first thought upon reading this leads to a suspicion that the couple re ferred to are fit subjects for an insane asylum. To the Christian this conduct s simply shocking. Too often is it the case that a certain maudlin class give more thought and care to brutes than they would give to Christ's needy little

ONE OF OUR American contemporaries draws attention to the practice of Catholic societies, when making announcement of their entertainments, do'ng that which borders on the irreverent. No wrong is meant of course, but it is never. theless shocking to the Catholic instinct to see it announced in the public press that there is a Sacred Heart Card Clubor St. Paul's Euchre Party. We have

often asked benefit society people what good is derived from entertainments of this sort. The answer is that it passes the time. If no better mode of passing the time could be employed it would be preferable if the members were in their homes. Surely there could be some cheme devised that would enable society members to carry with them from the meeting room thoughts worth cherishing and ambition to noble nurposes stimulated. The inveterate card player and the inveterate novel sucker will always hold a place at the foot of

IT IS QUITE THE CUSTOM nowadays to refer in most complimentary terms to the purity of life of Irish women. The picture is not overdrawn, and we be lieve there is no country in the world which equals Ireland in this regard. Father Bernard Vaughan, the English Jesuit, in a sermon of recent date, re ferred to race suicide in England. Contrasting the two countries, he said Oh ! how I wish with all my heart and soul that my country were like Erin across the water, untainted by a sir which is a plague spot in our midst. Let us do honor to a people whose beautiful homes is the only part of our great empire where the birth rate has not de-

WE ARE GLAD to be able to state that great work is going on in Ireland for the promotion of temperance. Many a time the wish is expressed that one or more Father Mathews would come to the front to stem the tide of intemperance in that country. We do not wish to convey the impression that the Irish are any worse than their neighbors. Indeed they have a better record in this respect than the people of England and Scotland, as Government statistics show the consumption of intoxicants per capita in the Emerald Isle is less than either of the countries named. Father Aloysius, a Franciscan of Dublin is now engaged in a temperance crusade which bears resemblance to the work of Father Mathew. We trust upbounded success will crown his efforts.

A MOVEMENT-is on foot by the pastor and people of the parish of Penetanguishene to erect a monument in their church to perpetuate the memory of their former saintly pastor, Father aboureau. It is the

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confessi witnessi influenc their ex demn th of any c they do ings. 1 reign th The Ca that pl Montea the plot and Pa took pa as Cat church. event i ject to neighbe In P tory," in his clared olics." ness the the die sand al embrac panic a lishmer ment c Elizabe woman boring for be Terribl of the daught the re lies we times o were t parison No per the Re with th Cathol of less knew publici hood, a or indi mederi credit agains Green 1005, s to a a mor for ea lics co seeing ones : the s: perch as the ificati

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They were away back, hardly located in sufficient quantity and accesthat hell is eternal. He is slavishly a knew what money meant, and still held sible for commercial exploitation, not 10 per cent will be found to be of that des

to barter as a mode of mercantile dealings. Under this zealous, selfcription. Two real timber areas alone sacrificing missionary trading has in remain: one in the East and the other in proved. Another improvement brought the West. The latter, situated in Britabout by Dr. Grenfell is his care of the ish Columbia occupies only about sick,! with which he closely connected 6,000,000 acres ; the one on the Atlantic his spiritual administrations. His own south of the height of land contains

description is : "The principal disease with which they had to contend was tuberculosis, and while he was preaching the gospel he tried to heal the sick at the same time. The people had been accustomed to treat sickness by charms and old fashioned remedies and there was some difficulty in overcoming their are doing more to impoverish our wealth ideas in this respect." One of the best samples of self-sacrifice we remember is another item in Dr. Grenfell's plan. It is a number of co-operative stores. The to preserve what remains and foster first store of this kind was started in 1896 with merely \$85.00 for capital. That store now does a business of \$11, 000 a year and pays a dividend of 30 per

country and some other generation. cent. No wonder his friends should praise Dr. Grenfell: he is one of the OUT-OF-THE-WAY PLACES. greatest promoters of the day. Mission ary? He is an aureate apostle. We Is there such a place in the Church do not see what those old Catholic of God? Through the Church the sun missionaries were doing that they did not goes down. Day hath uttered speech to start co-operative stores-for it should day for many a century, till through the not be forgotten that Catholic mission were founded and flourishing on the to the Lord. No place is out of the way

coast long before this co-operative promoter set out for Labrador. These Franciscan monks were too slow. They never took to money kindly anyway they would not touch it, for their rule forbade them. "In closing, Dr. Grenfell Church organization and parochial adsaid it was no sacrifice for a missionary to go out and preach the gospel." than the better situated ; for they have Certainly not with dividen 's of 30 per, ao unstruction, or they meet with no

sition, knowing hi able character, commits a serious crime told, to have a large bell placed in one of the towers of that church which is a

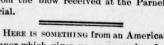
LORD NORTHCLIFFE recently addressfitting monument to the Jesuit martyrs ed the Pilgrims' Club in New York and and to the erection of which Father Laboureau had devoted his best enersaid some very pungent things in regard to conditions in Great Britain and gies for many years. Contributions may America. He made particular referbe addressed to Rev. Henry Brunet, ence to the press of both countries. admininistrator, Penetanguishene, Ont.

His statement as to the reliability of the

200,000,000 acres. There is on both an press despatches of some Sunday or estimated stand of 600,000,000,000 feet yellow papers most people will agree with, but many will take issue with him of timber. This represents not more than fifteen or twenty years' requirein his estimate of the character of the ments for the United States. Forest London Times. That it has been a fires, which not only destroy standing great newspaper no one will deny. But trees but doom all timber to destruction. its editors from generation to generation seem to have been guided in their than commercial use. Ignorance and utterances solely by the privileged carelessness are largely to blame for the class. They could see and denounce in destruction. It becomes every citizen unmeasured terms tyrannical procedure in other lands but religiously shut their what may be reproduced in our forest eyes to similar conditions at their own

area. The seed time is ours, though doors. The Times was always the bitter not the harvest. That will be for our foe of Ireland and Irishmen. That coun-

try, in the mind's eye of the editor, was destined by the Almighty to be merely a pleasure ground for the English fox hunting gentry who robbed the original owners of their inheritance. The Irish people, however, have had their revenge. The Thunderer has never recovered from the blow received at the Parnell



for the Church to go. There is not a Bishop everywhere, nor even a priest. paper which gives us an example of a Large as the circle is, away on the circertain kind of modernism. We have a class of both sexes who love dogs more than they love children. A couple in Wilmington, Del., whose pet dog died, had the animal interred with due solemnity. Here is how the local paper describes it :

ON NOVEMBER 9th our Holy Father celebrated the fiftieth anniversary of his ordination into the priesthood. The members of the Sacred College offered him their warmest congratulations. In replying to the address of the Cardinals. the Pope spoke in the most touching erms, thanking them most heartily for their good wishes. At the conclusion of the function His Holiness conversed pleasantly with each of his visitors.

THAT GUNPOWDER PLOT.

We reproduce this week the following etter which appeared in the London Free Press of the 14th inst. This plain statement of the Gunpowder Plot will be a revelation o our Orange friends on the side lines who take their lessons in history from eaders who trade on their simplicity. We commend a careful study of this which to those men who believe their Catalic neighbors would, had they the power, play havoc with

their civil and religious liberties : In the Free Press of November 9 eport was given of a public meeting held in the city hall, London, where Mr. Hocken and a couple of reverend gentle-men discoursed on Guy Fawkes, or Cecil's Gunpowder Plot. There are generally two sides to every question. These gentlemen have given one side, or their views, it is right that the public decoder with the state of the sta sheald bear the tue: side as

whole earth the Church sends up praise trial.

cumference are souls to be saved, distant and lonely, far from centres of ministration. They need more care