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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 15th, 1905. Mr. Thomas Coffey. My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

LONDON, SATURDAY, NOVEMBER 21, 1905. 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 upon too high a plane, and taught too deep a lesson for minds looking only to externals and seeking only sentiment.

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 unbridgeable 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 attributes. If there is difficulty in reconciling eternal punishment with God's mercy the denial of it is still more irreconcilable with the justice and holiness of God. Mercy should not be mistaken for softness.

IS HELL ETERNAL? Wise men come from the East. Not 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 a 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 throats gathering to hear such themes treated in guess-work method.

MONEY STEWARDSHIP. We have been brought to task because we said not long ago that men are beginning to see that money is nothing more than a trust rendered to us by God. Life itself is best measured by this standard. It is to throw a halo about external goods, or more strictly speaking, it is consecrating what so often is desecrated. Few doctrines have lost so much hold of the Christian mind as the part our possessions should take in the work of sanctification.

LABRADOR. Our attention has been called to the claims 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 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 a few notes upon the gentleman who in his tour of self-sacrifice is gathering funds. He has decided to spend six months in Canada and the United States for this purpose.

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 capable of producing timber of sawmill size located in sufficient quantity and accessible for commercial exploitation, not 10 per cent will be found to be of that description. Two real timber areas alone remain: one in the East and the other in the West.

OUT-OF-THE-WAY PLACES. Is there such a place in the Church of God? Through the Church the sun goes down. Day hath uttered speech to day for many a century, till through the whole earth the Church sends up praise to the Lord. No place is out of the way for the Church to go. There is not a Bishop everywhere, nor even a priest. Large as the circle is, away on the circumference are souls to be saved, distant and lonely, far from centres of Church organization and parochial administration. They need more care than the better situated; for they have no instruction, or they meet with no

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What certain... M Secre... rep... nial... that... need... regret... solat... more... have... work... the... of do... that... to be... says... the c... a ch... and... it's c... it's... We... would... that... bl. t.

What was the result of this plot? It is certain that none of the intended victims were killed or injured by it, and it is also certain that most of those who took any part in it were put to a most cruel death, were hanged and quartered, and that against innocent Catholics and Puritans Nonconformists penal laws were enforced in all their severity.

What led up to or provoked the Gunpowder Plot? A most cruel and relentless persecution for conscience sake any man who did not worship at the altar of the church as established by law was deprived of civil and religious liberty. If his conscience forbade him to attend the church he had to pay a fine of \$100 a month, and if he had a family \$50 for every member. If he refused to do this he was sent to prison and finally put to a most cruel death. In the year 1605, previous to the discovery of the Gunpowder Plot, six thousand persons were cited before the courts for no other reason than their refusal to attend the services of the church established by the Government. No wonder that some people were driven to desperation against a government that robbed them of their faith and earthly goods. Just imagine Mr. Hocken every Sunday attending a state church, against his conscience, with a \$100 monthly fine dangling over his head for non-attendance. Would not his head be full of plots or something else against a Government that dealt so severely with him for conscience sake.

At the beginning of King James' reign the half of England was Catholic. The Catholics were not implicated in that plot. It was their leader, Lord Monteagle, a Catholic, who discovered the plot and made it known to the King and Parliament. Some of those who took part in the plot were never known as Catholics or to be in a Catholic church. People who celebrate such an event must be sorely in want for a subject to keep up religious strife between neighbors.

In Parson's studies in "Church History," we read vol. iv. "King James in his first speech to Parliament declared that he would not persecute Catholics." As a consequence of this mildness thousands returned to the faith; in the diocese of Chester alone one thousand abjured the heresy they feigned to embrace. These conversions caused a panic among the partisans of the establishment, and in 1604 an act of Parliament confirmed the bloody statutes of Elizabeth. Priests were banished, a woman was hanged for relieving or harboring a priest and a citizen was hanged for being reconciled to the church. Terrible, indeed, had been the sufferings of the faithful during the reign of the daughter of Anne Boleyn, but during the reign of her successor Catholics were wont to say that "although the times of Elizabeth were most cruel, they were the mildest and happiest in comparison with those of James I." No person of sane mind, now asserts that the Roman court had any connection with the gunpowder plot, or that the Catholics of England, outside the circle of less than a score of conspirators, knew anything of it. No respectable publicist accuses the English priesthood, as a body, of any complicity, direct or indirect, in the matter, and very few moderns manifest any inclination to credit the charges which Cecil brought against the Jesuits, Garnet, Gerard and Greenwood. . . . In one year alone, 1605, six thousand recusants were cited before the courts for having neglected to attend the services of the establishment, and each was fined £20 a month for himself and £10 a month for each member of his family. Catholics could hardly go out to walk without seeing the heads and limbs of their dear ones stuck upon the gates that divide the streets, and the birds of the air perching upon them. Atrocities such as these were the cause, if not the justification of the gunpowder plot.

"In the diocese of Chester the number of recusants increased by a thousand. Rumors of Catholic conversions spread a panic which showed itself in an act of the Parliament of 1604, confirming the statutes of Elizabeth. The disappointment of their hopes, the quick breach of the pledges so solemnly given to them, drove the Catholics to despair—Green's English History, vol. 3, pages 468, 469. The persecution of Catholics in those days surpassed in its severity the persecution of the early Christians by the pagan Roman Emperors.—C. D. L.

CHRISTIANITY MULTIPLIED BY THE DOLLAR.

Mr. Fred B. Smith, International Secretary of the Y. M. C. A. for religious work, concedes, according to the report of his speech at the semi-centennial of that organization in Chicago, that "men do not attend church as they used to" and "possibly" this is "to be regretted." Mr. Smith finds much consolation, however, from the large sum of money which these "types of Christians" have been devoting to philanthropic work—the Y. M. C. A. securing from the "types" last year about one million of dollars per month. Mr. Smith thinks that this is a step "in advance." "If to be money-mad means prosperity," he says, "let us be money-mad." He holds the opinion too that we are having now a clash between "virile Christianity" and the "ascetic type"; that the latter is "obsolete"; that we have "outgrown it"; "it means sacrifice and suffering. We are getting religion in a new and up-to-date form."—all of which leads us to wonder much, not at Mr. Smith but that he should so unthinkingly show his hand and so cavalierly let every one

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know what some always knew regarding the church-destructive tendency of the Y. M. C. A. A religion which may be purchased by money without any other "sacrifice or suffering" and which interferes in no way with ease and Sunday morning sloth will find, as it has already found, many devotees. Of course we presume that Mr. Smith has now and then noted the teachings of Christ regarding poverty and fidelity as well as the dangers of riches, but he feels perhaps that the "virile" type of the "new and up-to-date" religion can afford to ignore what was said so long ago and under such distressing circumstances. But Christ surely was not of Mr. Smith's "virile" type, which builds perfection on basket-ball, hurdle races and dollars. The spirit of "sacrifice and suffering" which prompted His forty days' fast could have no lesson to the "up-to-date," non-church-going Christian of philanthropic build. Mr. Smith is just one of the straws which indicate the direction of the wind. When the money-mad wind blows thousands far out to sea of cupidity, indifference and luxury, the straw bends before it till it breaks the little real Christian stamina that is in it, for straws of course have no backbone. The International Secretary of the Y. M. C. A. for religious work may not realize it, but he is himself a "type" not of real virile Christianity, but of that new and up-to-date form of Protestantism which is hastening fast to the end of it all.—Extension.

NEWS FROM SCOTLAND.

By the death of Lord Herries, the Duchess of Norfolk, his daughter, succeeds to the Scottish Barony of Herries, and her infant son, the Earl of Arundel, becomes the master of Herries. In Scotland the title of Master is always borne by the eldest son of the holder of a barony. Of course the infant heir of the Duke of Norfolk will retain his English title of Earl of Arundel, but on the Herries estates in Scotland he will be known by his Scottish designation. It is interesting to note that the Herries and Norfolk families fought on opposite sides at the great battle of Flodden, the Earl of Surrey, afterwards Duke of Norfolk, being in command of the English army, while Lord Herries fought by the side of King James IV. of Scotland.

The death is announced of Mr. Bernard F. Bussy, for many years Parliamentary correspondent of the "Glasgow Herald." Mr. Bussy, who was "Father" of the Press Gallery in the British House of Commons, was one of the many Catholic newspaper men who occupied seats there. He had plied his pencil in the press gallery for forty-two years, and for thirty-two years of that time he wrote the "Herald's" parliamentary letter.

Preaching in St. Peter's Church, Edinburgh, the other Sunday, Father Benson said that it was hard for non-Catholics to understand how Catholics were so optimistic. There was about Catholics a serenity and tranquility that bewildered the world. Those who lived up to their faith appeared to be able to cheerfully face the facts of life. This mark of joy about Catholics appeared to be one of the approaches the world brought against them; they were so satisfied with their religion.

A confirmation service was held in St. Peter's Church, Aberdeen, on the feast of St. Luke. The Right Rev. Aenas Chisholm, Bishop of Aberdeen, administered the sacrament of confirmation to over fifty children, besides a considerable number of adult converts. The Bishop, who was assisted by Fathers Grant and Anton, afterwards gave Benediction. There was a crowded congregation. There are large numbers of converts in this parish. St.

Peter's Church, Aberdeen, was the first Catholic Church in Scotland in which High Mass was celebrated after the so-called Reformation.

Under the auspices of the Caledonian Catholic Association, Father Prendergast, St. Patrick's, Glasgow, gave a lecture on "Historical Spots in Ireland." Father Prendergast, in the course of his lecture, compared the stately and magnificent mansions of the landlords with the poor hovels of the real owners of the land. Why were the people so poor? They did not get a chance to become rich. They had to live on a small patch of land, and in a house hardly fit for a human being, for which they had to pay an exorbitant rent. If they made any improvements on their lands or houses, their rents were raised.

The rehabilitation of Burns proceeds apace. The Rev. Father Caruana, O. S. B., delivered a lecture to the members of the Catholic Young Men's Society, Portobello, on the morality of the poet's teaching. A mutual friend and he had been discussing the works of Burns, and they came to the conclusion, said Father Caruana, that in many of his poems he had proved himself to be an excellent moral mentor, and probably quite unconsciously, a sound Catholic theologian. Father Caruana quoted a number of Burns' verses which established the title the Benedictine had given him. The lecturer praised Burns' estimate of the weaknesses and strength of human nature, and explained the depth and beauty of the religious feeling with which Burns enunciated many of the moral maxims. The lecturer placed on a high plane of supernaturalism some of the best utterances of the national bard.

The Empress Eugenie was recently asked by the Glasgow Dumfriesshire Society, in view of the fact that her mother was one of the Kirkpatrick's of Closeburn, in Scotland, to allow her name to be enrolled among its patrons. She has now replied, through her secretary, M. Pietri, that she "regrets that, as she has for a long time past declined to allow her name to appear on any public list of associations or of patronage, she is unable to depart in this case from the rule which she has imposed upon herself. But, being desirous to prove to you the interest which she takes in your society—a society to which she is united by the most ancient family ties—she commissions me to send you the cheque (for £5) which you will find enclosed."

Hell, purgatory, heaven, we are constructing for ourselves as we live. As we make them, so they will be.

A CALL TO THE RICH.

Was it not the great Archbishop Hughes who said proudly that St. Patrick's Cathedral was built with the pennies of the servant girls? The Cathedral in New York had few rich sons when it was begun and not many more saw it finished, but there it stands complete and beautiful, the work of the poor. We are often tempted to think and say that they alone do God justice when out of their slender means they offer generously. If we are all expected to do for God and religion in proportion as God has done for us, it will surely be the poor who stand in the front rank at the judgment. Prominent at all celebrations are names that are names and nothing more. "I can not give as generously as I want to, Father," said a rich man once in our hearing. "It costs me \$15,000 a year to live." The rich man whose name is on every program, often—too often—stops his generosity there, forgetting that the show of his grandeur was ample payment and so God may take it. There is no comparison at all to be considered between a twenty-thousand-dollar income and a six-hundred-dollar one. The world honors one and despises the other. Maybe God reverses the judgment, for it is the rule and not the exception to find the giving in proportion a hundred times greater from the six-hundred-dollar man than from his richer brother. Artificial excuses in the shape of luxuries in life, may look very poor and paltry for a God Who knows. The poor built St. Patrick's marble magnificence, fitting white testimony to the purity of their love for God. The act was symbolic, for so they have built the Church in America. Rich man, it is your turn. To make the Church still greater, to allow it to reach out its arms still farther, ought to be your task. You have the charity of the poor to thank even for the roof which covers you as you worship. Be more than a name now for the second century. Heed the calls of the Great West, which will some day be filled with cities as great as your own. Build your Cathedrals of souls since your lowly brothers have presampled the marble. Gather the fragments—there remain baskets enough to feed millions with spiritual food and make strong and mighty a new host to gather in city after city when another century has rolled by.—Extension.

BAD FICTION.

Parents and guardians, in these days of cheap books and a sort of intoxication in the matter of the reading of novels and romances, need to be put on their guard as to a certain class of fiction which may fall into their children's hands. Bram Stoker, writing in the September Nineteenth Century and After, declares:

"Within a couple of years past quite a number of novels have been published in England that would be a disgrace to any country even less civilized than our own. The class of works to which I allude are meant by both authors and publishers to bring to the winning of commercial success the forces of inherent evil in man. . . . The merest glance at some of their work will justify any harshness of judgment; the roughest synopsis will horrify. It is not well to name either these books or their authors, for such would but make known what is better suppressed, and give the writers the advertisement which they crave. . . . The evil is a grave and dangerous one, and may, if it does not already, deeply affect the principles and lives of the young people of this country. . . . The offenders are such as are amenable only to punitive measures. They may be described as a class which is thus designated in the searching Doric of the North of Ireland: "They

"ONLY MEDICINE THAT DID ME ANY GOOD"

"Fruit-a-tives" Cured Backache After Doctors Failed Utterly.



"I have received most wonderful benefit from taking "Fruit-a-tives." I suffered for years from backaches and pain in the head and I consulted doctors and took every remedy obtainable without any relief. Then I began taking "Fruit-a-tives" and this was the only medicine that ever did me any real good. I took several boxes altogether, and now I am entirely well of all my dreadful headaches and backaches. I take "Fruit-a-tives" occasionally still, but I am quite cured of a trouble that was said to be incurable. I give this testimony voluntarily, in order that others who suffer as I suffered may try this wonderful medicine and be cured." Mrs. Frank Eaton, Frankville, Ont.

Be wise. Profit by Mrs. Eaton's example, and start with "Fruit-a-tives." They will quickly relieve Pain in the Back, and stop Headaches because they keep bowels, kidneys and skin in perfect order and insure the blood being always pure and rich. "Fruit-a-tives" is now put up in the new 35c trial size as well as the regular 50c boxes. All dealers should have both sizes. If yours does not, write Fruit-a-tives Limited, Ottawa.

would do little for God's sake if the devil was dead!"—Sacred Heart Review.

New Book—"Della Dora, or Struggles of the Boers," a poetical work by Thomas J. Allison, written on the metre of Scott's "Lady of the Lake," has been received. Especially to those who took an interest in the Boer war this book will prove a most interesting companion for spare hours. It is a very clever production and deserves a permanent place in American literature. It is published by the firm of J. S. Hyland & Co., Chicago.

Our Lord and Saviour wishes us to face the thought of judgment without undue terror or excitement. He says that if we judge ourselves, we shall not be judged. The habitual practise of confession, of examination of conscience, and of serious reflection, accompanied by constantly renewed resolution, is a most certain security against a severe judgment.

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THE T. EATON CO LIMITED TORONTO. CANADA

CHAINS WITH YOUNG MEN.

Why He Failed as a Leader.

His mind was not trained to grasp great subjects, to generalize, to make combinations. He was not self-reliant, did not depend upon his own judgment...

hums the tunes of his native country while firing his gun.

What marvelous gift to have that mental alchemy which makes even the poorest seem attractive, which sees the ludicrous sides of misfortune.

I once met a young American in a foreign country who was so poor that he was obliged to resort to all sorts of expedients to pay his way.

While traveling at this time, I also met an American millionaire with his family, who seemed to be having a most uncomfortable time.

There is such a thing as having too many opportunities, too many facilities. As a rule, boys who are born and brought up in the midst of libraries, books and schools, become indifferent to the value of these opportunities...

OUR BOYS AND GIRLS.

Jean Pierre's Good Fortune.

The day was warm and the sermon long; yet such was the eloquence of the preacher that the large congregation which filled the church of St. Thomas gave no sign of impatience or fatigue.

From the crown of his rimless hat to his bearded boots—boots which would have fitted one twice his size. But the crowning feature of his attire was his coat, which was one mass of patches, each of a different hue...

The sermon, however, was drawing to a close; and a few minutes later the congregation had broken up and was streaming out of the church.

"You see, Monsieur, this is how it is. I want a new coat very badly, and mother can't afford to buy me one; and the preacher told us just now that what we gave to the poor God would return to us many times over; so I thought that for my few pennies God would perhaps give me a coat."

The old gentleman stood an amused and interested listener to this quaint explanation. As he met the boy's artless gaze, his face softened.

It is natural for us to depreciate what is common, and easy to obtain. Perhaps, if Lincoln had been reared in a large city, in the midst of great libraries and schools, he might not have been so well educated as he was.

further increased when the old gentleman failed to recognize him at first, then thumped him on the back, vowing he had never seen such a change—never!—and admired him to his heart's content.

"Live up to your buttons, my boy! Keep straight, please your employers, and you will get on in life."

The old gentleman's parting admonition became a true prophecy; for several years later Jean Pierre rose to be manager of the very same warehouse he had entered as an errand boy.

Six "Minds" for Boys.

1. Mind your tongue! Don't let it speak hasty, cruel, unkind or wicked words.

2. Mind your eyes! Don't permit them to look on wicked books, pictures, or objects.

3. Mind your ears! Don't suffer them to listen to wicked speeches, songs or words.

4. Mind your hands! Don't let them steal or fight, or write any evil words.

5. Mind your feet! Don't let them walk in the steps of the wicked.

6. Mind your heart! Don't give it to Satan, but ask Jesus to make it His throne.

Advice To Girls.

Do the little things, and then if you have time dream of the great things.

Be natural. Remember there are others as lovely as you are.

Be conservative. Your acquaintances do not want your confidences.

At all times be womanly. A masculine girl does not retain admiration.

Be quick to believe good. Believe the good until the evil is evident.

Be pleasant at all times. A smile does more good in this world than all the preachings.

Think beautiful thoughts. "Beautiful thoughts are angels bright."

Remember that you are judged by your actions. "Do noble things, don't dream them all day long."

UNDER THE CITY LIGHTS.

TIMELY AND KINDLY ADVICE TO THE YOUNG MEN AND WOMEN, IRRESPECTIVE OF RACE OR CREED, WHO ARE BEGINNING LIFE'S BATTLE.

"Yearning for the large excitement that the coming year would afford, eager to be seen and admired, he left the father's home at night along the dusky highway near and near drawn."

Since Tenyson wrote the above lines many a boy everywhere throughout the world has journeyed over the highways to the city. Fired with laudable ambition, with the eager desire of winning for himself a place in the race of life.

They are about to begin a new career, to meet new scenes and new faces, and oh! how different all is to the old. As we look upon those boys with the pulse of life so strong within them, with hearts as yet so free from guile, and who know the temptations, the sin, that lurk there beneath the city's lights...

And young women, who have fallen, my dear sister, whisper. In a far-off old Jewish city there once dwelt a woman. Men called her Magdalene the sinful, the prostitute, wherever her shadow fell there was sin.

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weakness of your poor human nature, the temptations that caused your fall; is the strength of a noble woman to rise again. Young America wants all her good woman. And my dear young girls and boys of every creed and every class, you who are about to set out on the highway for the city's lights, grave this upon your minds...

THE LITTLE FOLKS CAN HELP MOTHER WASH. "1900 GRAVITY" WASHER. The best washer is always the easiest to work. A child can run the "1900 GRAVITY" WASHER.

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The Alchemy of a Cheerful Mind. Above all else, I love a courageous gaiety—one that can accomplish great deeds with smiles and song; that gaiety of the soldier who makes the best of everything, saunts his chin ported with a jolt, saunts over his comrade's head, by the mercy of the gods in and

