22, 1906.

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PAPER

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THE BUSINESS SIDE OF RELIGION.

conduct on his part will bring a changed attitude on the part of his pastor. Another has had his name taken off NURSING A GROUCH. By Rev. J. T. Roche, LL. D. his pew and his wife's name sub-tituted in its place. He deeply resents the public numiliation he has been forced A gentieman bearing the honored and distinctively Catholic name of Pat to undergo and humbly asks for counsel in his difficulty. Insomuch as he neglects to state the part which the wife has played in the whole transaction he has left us in the darkness on a very and distinctively Catholic hamber for rick Kelley, writes to know if priests, even with the approval of the bishop of the diocese, can licitly refuse the sacraments to a man "unless he contributes money for a certain definite purpose." He is furthermore anxious important phase of his present predict ment. His is certainly a genuine case

tributes money for a certain definite purpose." He is furthermore anxious to learn if such a practise does not smack strongly of what is known as simony, for after a lengthy dissertation on the subject, he winds up his letter with the question, "If that be not simony, then tell us what simony is?" Patrick evidently means well, but unfortunately he belongs to that class of whom it has been flippantly said that "they are long on theology and short on cash." From his letter it would appear that his pastor, with the bishop's approval, is trying to bring him to time, but that he is still inclined to be rebellious. Now as there are quite a few of Patrick's kind scattered here and there throughout the of a man holding his religion in his wife's name. We are inclined at the same time to the belief that an extreme measure of this kind must be the result of extreme perversity on his part. At other has had his name posted on a "dead-beat list" at the church door and he writes to know if this be an and he writes to know if this be an approved Catholic practice. It certainly appears to be right and fitting that the congregation as a wholshould know who are paying and who are not. Every club, every organization of any consequence has its delin quent list. A "dead-beat list," as lunderstand it, is a list of people who cannot be made to pay. It is passing tered here and there throughout the country, it may be well to state con-cisely what the Church teaches and holds on matters of this kind. The proceeding, we will grant in the begincannot be made to pay. It is passing strange to find people of this kind still possessed of sensibilities. An other still writes to tell me that he has other still writes to tell me that he has walked a mile and a half every Sunday to attend Mass in a neighboring church, He does not like the pastor of his own church, which, by the way, is only a half a block from his door. ning, is a very unusual one. Priests seldom have recourse to the strong arm of canon law in order to enforce their We can conceive of cases, how What this poor man really needs is a course in mental therapeutics. His permissible but altogether justifionly permission but stogether, acrase in which the pastor has been ordered by his bishop to undertake the building of children, it appears, have more sense than their father. They positively re-fuse to accompany him on his walks. We predict that he will keep on walk ing during the remaining years of his

parochial school. Some parishioner

subscribe and, as frequently has hap-pened, does everything in his power to

to his own support, it is clearly within his power to force the laity by similar

punitive measures to contribute to the support of their pastor. Tals is not

support of their pastor. Tals is not simony. It is the common teaching of the Church, which is nothing more or less than codined common sense in its application to every day Catholic life.

Our friend Patrick has evidently not proceeded far enough in his theological

proceeded far enough in his theory, studies to realize the wide range of a bishop's power. He will do well to pay bishop's power. The consequences,

up at once or suffer the consequences, which from a Catholic standpoint are

not very pleasant to contemplate. Sim-ony as practised by the biblical gentle-man from whom it derives its name, in

volved the expenditure of ready cash.

Our friend Patrick will evidently never

AN OLD ONE.

"The apostles, as far as I can learn,"
writes another, 'paid very little attention to the business-side of religion.

They were too busy preaching the word of God." Yes, that is right. They ordained deacons to attend to it

for them. There were no churches to keep up, no schools or educational in-

stitutions in those days. Established residences were not necessary as the early missionaries were generally on the move. St. Paul's case was an ex-

ing the greater part of the year, which he spent at Corinth; but this had

taken up for the starving Christians at Jerusalem. His words on that occa

at Jerusalem. His words on that occasion are an eloquent sermon on the spiritual benefits of generous giving. It is a sermon which may be perused with profit by those who labor under the impression that primitive Christianity was first and above all things cheap Christianity. The men and women who held themselves ready to give their lives for their faith at any moment did not place much value on material possessions. Their comparative wealth is now a matter of very small moment. Apostolic poverty in the priesthood has always been a favorite cry with the poor-pays. What they

ite cry with the poor-pays. What they really require is a priesthood, absolute

ly immune to such mundane necessities

as clothing, three meals a day and a roof to cover their heads against the

inclemency of the weather—a priest-heed which can subsist on water and air and light and those ethereal ele-ments which can be absorbed by the system without the expenditure of

I have received numerous letters during the course of these articles and

ready cash.

se guilty of this offense.

constitutional parish rebel and these people die but never reform. seep others from subscribing. He is a stumbling block in the way of the Church's progress, and it is clearly within the bishop's power to take such steps as will bring him to a proper sense of his duty. The Church has It is altogether too bad that we should have those "grouches" and sore spots and old wounds waiting to be healed. The Catholic who is weak enough and blind enough to give way to a feeling of this kind is laying up for himself a heavy store of future tribulation. The man who nurses a placed a large measure of power in the hands of its bishops. Disobedience, grave scandal and irreligion are punishable offenses. If he chooses to make an aggravated case of this kind, what tribulation. The grouch in parish affairs is nursing at own in theology as "a reserved "he takes away from the pries rearing a broad of poisonous vipors for the future destruction of his own soul and the souls of those committed to the power to absolve the recalcitrant penitent until such time as he complies with the episcopal requirements. If,

life. His letter shows him to

at the same time, a bishop can employ punitive measures to force priests to contribute out of the parish revenues METHODISM AND PURGATORY

ton M. Clark (Methodist), of Roches ter, took for his theme the question. "Is There a Pargatory?" He treat the subject in a spirit of inquiry ra ther than in spirit of antagonism to Catholic doctrinces, so usual with Pro

testant ministers generally.

He makes many statements that are true, and some that are otherwise. He admits an intermediate state between death and heaven, but denies that it is Pargatory.
He tells us that "Protestants ad

mit a school of preparation in an in-termediate state." We think he goes farther in this than the facts justify. We know of no Protestant denomina-tion that teaches the existence of such a post mortem "school of preparation, except perhaps the Swedenborgian and they are not considered Evangeli cal. He fails to point to any Sprip-ture authority for the existence of this school of preparation. That, from a Protestant point of view, is a fatal omission. If there be no evidence of it in the Scriptures, why admit it truth? If there be such evidence why I to give it? Is it because every t xt he could quote would be evenue for the Cambric doctrine of Par-

gatory?
"Methodism denies purgatory, but

Here again Rev. Mr. Clarke goes far never been regarded as being to the credit of the Corinthians. He was ther than his Church authorizes him to go. The articles of religion as pubmerely furnishing the covetous and wealth-loving with a much-need dobject - lesson in unselfishness. The lighth and ninth chapters of 2d Coricthians furnish us with a clue as to the conditions with which he had to contend amounts those needs. The contend amounts those needs. contend amongst those people. Their generosity certainly needed a spur on the occasion of the general collection preparation.

True, John Wesley in his sermon on Hell speaks of Abraham's bosom, paradise of God, and the garden of God, as a place that is not beaven nor hell, but as a place where "the spirits of just men are made perfect." He says: "But as happy as the souls in paradisant theory are receasing for paradise are, they are preparing for far greater happiness. For paradise is only the porch of heaven; and it is there that the spirits of just men are made perfect. It is in heaven only made perfect. It is in heaven only that there is the fullness of joy; the pleasures that are at God's right hand for evermore."

If we take this to mean that " the If we take this to mean that "the spirits of just men" are detained some whore that is not heaven — call it Abraham's bosom, or paradise, or pur gatory, or what you will—while they are being "made perfect" and fitted for the fullness of the joys of heaven and the pleasures that are at God's right hand for evermore, you have the Catholic destring of Paradatary.

Catholic doctrine of Pargatory. But, you will sav, there is a differ ence; Catholics hold that the spirits of just men in the intermediate state-call it what you will-undergo suffering, while Methodists deny this.

during the course of these articles and in nearly every case they are from men and women who in one way or another are "nursing a grouch." Many of them are pathetic protests against harsh treatment to which they have been subjected, but the evidences of the firm purpose of amendment is frequently wanting. These letters are in nearly every instance a confession that they have not been doing their full duty and that their treatment is a more or less merciful discipline to which they have been iustly subjected. One they have been iustly subjected. One than the pulpit, not, of course, by name but so that everybody could understand who was meant. As he is really sorry for his shortcomings in the past and is honestly disposed to do better in the fature he deserves encouragement and the assurance that a changed line of If you take Wesley as a Methodist authority you, as a Methodist, are in-consistent in denying, for it is certain-ly a suffering to be detained, debarred

" Reasons cannot accept the crass view of a material fire," says Rev. Mr.

We assume this means that it is contrary to reason that material fire can cause pain to a non-material being, such crass problem. But it in no way con-cerns the Catholic doctrine of purga-tory, since the Church teaches nothing concerning the nature of the suffering experienced by souls in Pargatory. The doctrine of the Church covers but two points, namely, first, that there is a Pargatory, and second, that the souls therein detained are helped by the suffrage of the faith'ul on earth. Fur ther than that the Church has not dc-

But to Roy. Mr. Clark's statement that "reason cannot accept the crass view of material tire," we will let the founder of his Charch reply, In his sermon on hell, John Wesley says: "It has been questioned by some whether there be any fire in hell. That is, any material fire. Nay, if there be is, any material are. Nay, if there be any are, it is no questionably material. For what is immaterial fire? The same as immaterial water or earth! Both the one and the other is absolute Both the one and the other is absolu-nonsense; a contradiction in terms. Either therefore we must affirm it to be material, or we deny its existence. "Many of the ancient Fathers and liturgies believed in prayers for the dead."

You should have said all the litur of it believed in prayers for the dead. The liturgy of Jerusalem, of Alexandria, of Constantinople, of St. Basil, the Coptic liturgy, the Syriac, the Roman, the Gothico-Gallican and others that it is not necessary to mention, all have in them prayers for the dead. These liturgies were the most solemn forms of public worship and they show the universal belief of those early Christians that the dead were benefit ted by the prayers of the living.

Now from this fact the necessary in ference is, that those same early Chris-tians believed in the existence of Purgatory, or intermediate state, or con-dition where souls in their needs were

helped by the prayers of the living.

We say this inference necessarily follows, for those who prayed for the dead believed that they were not in heaven and in possession of its fulness of joy, because if they believed they were there, they knew they were not in need of help from any one on earth, that need of help from any one on earth, that they pitied those who were still plod-ding their weary way here, and were disposed to ask God to guide and direct them to that fulness of joy which they themselves happily experienced Neither did they believe those for whom they prayed were in hell, for out of hell there is no redemption, and their prayers would be unavailing; it would be asking God to reverse His final and irrevocable judgment.

They therefore believed that those for whom they prayed were in an in termediate state, or phase of existence wherein they needed the prayers of their friends.

Thus the practice of praying for the the practice of praying for the dead and the doctrine of a middle state of explation, go together, each supposing the other. And consequent ly all the evidence of antiquity proving prayers for the dead, prove equally the belief in an intermediate state or Purgatory.—N. Y. Freeman's Journal.

THE INDEX.

THE LAW AS TO PROHIBITED BOOKS The Rev. P. A. Sheehan, probably best known to the world at large as th author of 'My New Curate,' is student and critic as well as a writer In the Dablin Freeman of Jan. 4, he has a scholarly review of "A Comment. ary on the Present Index Legislation" by Rev. Timothy Hurley, DD., of the Diocese of Elphin. In the course of his critique, in which he bestows the highest praise upon Father Hurley' book, Dr. Sheehan writes so instruc-tively of the Index that we have col-lated his remarks for the benefit of

our readers : Since the publication of the late Encyclical of the Holy Father, and of the Syllabus of Errors which immediately preceded it, public attention has been drawn in a very marked manner to the constitution and operations of the Con-gregation of the Index at Rome. This remarkable Congregation has been from its foundation an object of much angry criticism and pleasant satire on the part of non Catholic historians and controversialists; whilst it is lament ably true that a great many Catholics, ill-instructed in the history and tenets of their Faith, had come to regard it as a mediæval institution, antiquated and out of date, and shorn by the liber alism of modern times of all those terrors and repressive powers that is wielded in the ages of faith.

A larger and more liberal feeling to wards the Holy See, visible in the writings of Protestant theologians of the present day, has created a truer and more accurate impression of the constitution and functions of the celeconstitution and functions of the cele-brated Congregation than that which existed in more Partitanical days; and legislators and historians and political economists, if they will not accept the decision of the Congregation, at least, are generous enough to admit the prin-ciple, that sometimes repressive mea sures are necessary, in the interests of public morality, to stem the torrent of impure or atheistical literature that is poured from the press at the present

day.
In pre Christian times, even in Pagan Rome, at the summit of its licentious ness, suthors of books whose teaching ness, authors of books whose teachings might enervate the younger citizens, were promptly banished from city and republic; and we have still in the institution of Lord Chamberlain in England at least a relic of some tradition that the State has a right to exercise controlling power over the literature that passes into public hands. Quite recently a certain English peer expressed a wish for an English Index; and it is a matter of common occurrence to have plays interdicted the stage, as and it is a matter of common occurrence to have plays interdicted the stage, as offensive or dangerous to public morals, whilst translations from the French and Italian are subjected to a rigid

to be withdrawn from sale.

The principle of the Index, therefore, is practically admitted amongst civilized peoples; and, if there is still misconception in the public mind as to the scope and functions of the Roman Congregations, it can now be easily dispelled by the many commentaries that have lately appeared on this im portant, and, just now, engrossing

It is well known that many books, that were formally placed on the Index, are now removed; and that, whilst the Holy See is quite determined to enforce its legislation on the lines indicated in recent Encyclicals, there is also a tendency to a lenient interpretation of tendency to a lentent interpretation of its rules, whilst a rigid adherence to the main principles of the Index is maintained. Taus, it remains still a fact that any Catholics retaining or reading without permission the books that have been placed nominatim on the Index, are liable to the penalty of excommunication reserved to the Holy See ; but, on the other hand, to that excommunication it must be known by the reader that the book is conthat the book proposes and defende heresy; that the book was forbidden two things-a rigid rule and a liberal interpretation

It is a most important fact, so freely forgotten, or so culpably ignored by Catholics in our days, that the natural and divine law takes precedence even of Canon Law, which is but the form and interpretation of the former, in sternly prohibiting the promischous reading of heretical or dangerous books.

It is not easy to convince young people at the present day that they commit mortal sin in retaining and reading such books as are now pouring from the press in all directions, and which are directly antagonistic in their teachings to the mysteries of the Christian Faith and the dogmas of the Catholic Church. and the dogmas of the Catholic Church.

Every month sees a new library projected by enterprising publishers to cater for the growing wants of a public educated at Board schools, and it may be safely said that the leading volum in such libraries are not only the work of Rationalists and Free-thinkers, but are written with the avowed intention of discrediting and casting scorn on doctrines that are the very life and essence of Catholic Faith. Now the idea is prevalent amongst Catholic lay men that there is no prohibition again the indiscriminate reading of sn books; and young men, and young Catholic women, think they are quite up to-date if they can boast of having read Tolstoy's Essays on Renan's Life of Christ. They are quite unconscious of the fact they are violating the natural law by imperilling their faith, and exposing themselves to the censures of the Church by insubordination and contempt of authority in so important a manner.—Catholic Telegraph.

A NOTABLE CONVERSION.

DEDEST BAPTIST MISSIONARY IN MEXICO BECOMES CATHOLIC

A recent conversion deserving of nore than casual mention is that of the Rev. William H. Sloan, for thirty-five years a minister of the Baptist church and for the past twenty three years a missionary of that church in Mexico. Mr. Sloan's decision to embrace the Catholic faith in Mex co, which for I note with pleasure that in republish-years has served as a kind of signal ing you have made some valuable addi station whomas Protestant missionaria ave flashed all sorts of charges and pitter criticisms of the Church to the four quarters of the globe, is in itself an interesting and suggestive circumstance. It is presumably from his ob-servation of the Church in Mexico, and perhaps from an acquaintance with the methods of his brethren, and a compari-son of their reports with the facts, that Mr. Sloan has concluded to enter its

"By his action," says the Mexican Herald of Jan. 21, which reports the conversion, "one of the two oldest missionaries in the Republic becomes a member of the Church against whose control of the religious field of Mexic his work of a quarter of a century has been directed.

been directed.

A MAN OF WIDE INFLUENCE.

"As missionary, as minister, as man of the world, and as a man," continues the Herald, "he has always stood in the Herald, "he has always stood in the very front rank of the American colony here. He has always commanded the highest re-pect, and his voice in the councils of whatever body of men he joined has always been heard attention. Both when he was with the Church and since he has left it, his place has been a unique one, as one of strongest Caristian men in the community, whose influence has ever been for the highest and best."

Asked for a statement in regard to his conversion, Mr. Sloan said:
"I have become a member of the
Catholic Church because through my years of theological study, and parti-cularly in Mexico, I have come to the that the Catholic Church is bellef theological controversy, and for the work of the Protestant church in Mexico I have nothing to say, either of the ones who are engaged in it, or of the work they are doing, or of their motives in pursuing that work. I may say, how-ever, that my faith is held in the Cath-olic Church militant, the Church of all

ands and all ages. FORMERLY IN TOLEDO.

Mr. Sloan was for a short time pastor of the First Baptist Church of Toledo, in this diocese. His father was an army officer and he was born at Ft. Waschita, Indian Territory, in 1845. Thirty-five years ago he was ordained a minister of the Baptist Church, and began his work in New York State. Of the next twelve years, he spent three as a missionary in India, returning to New York to continue his work as pas-New York to continue his work as pas-tor. In 1884 he was sent to Mexico. where he has remained ever since, ex-cept for the short period which he spent

in Toledo. Mr. Sloan labored twenty two years Mt. Sloan labored twenty two years in the city of Mexico and a year in the interior. He retired from the ministry six months ago and went into business. He is the author of many religious works in Spanish, of which he is a master, including a Concordance of the Holy Scriptures. He was also editor

In reply to an inquiry as to whether be thought of going into the work of the Catholic Church as a lay mission-ary, Mr. Sloan said: "I have nothing material to gain or to expect from the Catholic Church of Mexico. It is not a rich Church, and has few emolument for a man in my position. I am married, and were I not, I should not consider the possibility of entering the priest-

Te says that he expects to continue in business, of one sort or another, in Mexico, and to maintain his residence there. - Catholic Universe.

The Catholic Confessional and Sacra ment of Penance.

Revd. Albert McKeon, S. T. L., St. Columban, Ont.
Reverend and dear Father,—I am glad to see that your pamphlet on the Catholic Confessional has reached a

second edition. tions. As it is written in a popular style and with many quotations from Holy Scripture I think it will be useful alike to Catholics and non-Catholics.

Wishing you continued success and praying God to bless you and your work, I am, Revd. dear Father, Yours very sincerely in Xto,

Archbishop of Ephesus, Apostolic Delegate.

THANKS TO "FRUIT-A-TIVES"

Eli, Manitoba I wish to state, for the sake of others ho may be sufferers like I was, that ! affered from severe indigestion and as also womb trouble with unpleasant ains in my back which made me miserble, constantly. I tried physicians and bok many remedies but I got no relief. was induced to try "Fruit-a-tives" and an truly say this was the first medicine hat ever did me any good. "Fruit-a-ives" quickly relieved the constipation and indigestion and completely cured me of all symptoms of womb trouble. I cannot express too strongly my great gratitude to this medicine as I am as well ow in every way as ever I was, thanks "Fruit-a-tives". I can strongly recommend "Fruit-a-tives", it is easy to take and the effect is always mild like fruit,

(Sgd) MRS. M. BREILAND Many women suffer with what the octors call "Womb Trouble"Diseased Ovaries"-"Female Comlaints' etc. — when Constipation is ausing all the pain. Cure the liver and hake the bowels move regularly with Fruit-a-tives" and the "Womb Trouble' will be cured at the same time. "Fruit-a-tives" — or "Fruit Liver Tablets" are sold by dealers at 50c a box —6 for \$2.50—or will be sent on receips of price. Fruit-a-tives Limited, Ottawa.

THE PRIEST AN EVERY-DAY MAN,

"We have evidence continually," says the Monitor, Newark, N. J., "that the priest is an 'every day man," and that every interest of life appeals to him. A few years ago, when the great coal strike was in progress, among the arbitrators chosen by President Roosevelt to settle the strike, was Bishop Spaiding. What national effort for civic or social betterment but is voiced and urged by the kindly and tactful Cardinal Gibbons? Only the other day we read in the New York papers how Father Curry, the priest of the poor, made complaint against certain venders of cocaine and sent them to a term in prison. During the late money stringency when banks were tot-tering to their ruin and when a run on a bank was almost the certain prelude of its destruction, a Polish priest im Jersey City stemed the run of his fellow-countrymen on a local bank by his action and averted a financial calan ity. Over in the great city across the North River, the Archbishop was uttering words of caution and assurance that had great effect in calming an excited and mistrustful people. Recently Monsignore Coffey of Carbondale visited Paterson for the purpose of studying its silk industries and their conditions, in order to settle a strike among similar industries in Pennsylvania, of which he had been mutually chosen as a sole arbitrator. These instances multiply from day to day and prove that the priest is an 'every day man' and nothing that concerns humanity is foreign to

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up cash to start with, either ---Write our Manager to-day, and learn how ANY woman can start in the business that pays best for the work that's put into it-

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Write and learn how easy it is to get a start in this business when you deal with the Peerless concern. You don't have to put up a cent of cash. You can get the outfit on terms that will compel it to earn its whole cost long before you have to pay for any part of it. You get a guarantee of just what to count on from the outfit. And you have an assurance, plain and straight, that we will find you a cash buyer who will pay top prices for any poultry or eggs you want to sell. Not much risk for you in that, is there?especially when you consider that our Bureau of Advice will help you, freely, over any difficulties you might encounter.

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