

# The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, FEB. 12, 1908

Vol. XXXVII, No. 7

## Carter's Big Holiday Bazaar

Bigger and Better Than Ever  
Old and young are cordially welcome.

1st Floor (2 stores).—Books, Stationery, Calendars, Christmas Cards, Leather Goods, Fancy Goods, Chinaware, Sleds and Sleighs.

2nd Floor (Santa Claus Headquarters).—Dolls, Toys, Games, Dolls Cabs, Go-Carts, Rocking-Horse, Shoo Fly Rockers, Baskets, Dolls Carriages, and an endless variety of other Goods too numerous to mention.

COME ONE COME ALL.

**CARTER & CO.,**  
Santa Claus Headquarters.

## HARDWARE!

Largest Assortment,  
Lowest Prices.

WHOLESALE and RETAIL

Fennel and Chandler

## READY-MADE CLOTHING

### Gents' Furnishing HATS and CAPS

Don't forget to give me a call first day you are in town.

When you buy your

### SUMMER SUIT

I will save you a dollar.

When you want a HAT or CAP or anything in the Furnishing line I can show you by far the largest assortment of up-to-date goods in the city.

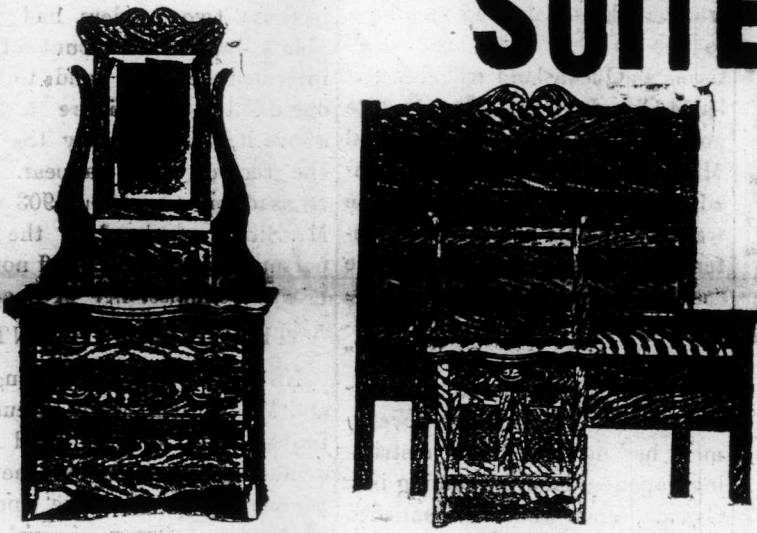
If you have any wool for exchange bring it along with you.

## H. H. BROWN,

The Young Men's Man.

Queen Street, just around Hughes' Corner.

## This Bedroom



3 pieces as shown, \$12.50, at any station on the P. E. Island Railway.

We are headquarters for everything in

### Furniture and Carpets!

And we guarantee you

Better Goods for Less Money  
Than you'll find anywhere else.

**MARK WRIGHT Fur. Co.**

## ROBERT PALMER & CO.,

Charlottetown Sash and Door Factory,

Manufacturers of Doors & Frames, Sashes & Frames Interior and Exterior finish etc. etc.

### Our Specialties

Gothic windows, stairs, stair rails, Balusters New Posts, Cypress Gutter and Conductors, Kiln dried Spruce and Hardwood Flooring, Kiln dried clear spruce, sheathing and clapboards, Encourage home Industry.

## ROBERT PALMER & CO.,

PEAKE'S No. 3 WHARF.  
CHARLOTTETOWN.

## OAK BRAND TEA.

In order to introduce our Oak Brand Tea we will ship and prepay freight to any station or shipping point on P. E. Island an 18 lb. caddy, and if you are not satisfied in every way return at our expense, and we will refund your money. Cut this out and enclose \$4.00 and mail to us.

### McKenna's Grocery,

Box 576, Ch'town, P. E. I.

Enclosed find \$4.00 for which you will send us a caddy of tea as advertised in this paper.

(Sign full name) .....

(And Address) .....

## Spring & Summer Weather

Spring and Summer weather calls for prompt attention to the

Repairing, Cleaning and Making of Clothing.

We are still at the old stand,  
PRINCE STREET, CHARLOTTETOWN

Giving all orders strict attention.

Our work is reliable, and our prices please our customers.

**H. McMILLAN.**

### Religions in Carthage In the Third Century.

The fortunes of Carthage which for long ages balanced that of Rome, came to an end in 146 B. C. in a disaster, writes Father d'Ales in Eudes (Paris) which seemed almost irreparable. Nevertheless, before twenty years had elapsed, a colony under the leadership of Cains Gracius settled on the site of the great city's ruin, and having accepted the teaching of Christianity grew eventually to be the most splendid and the most enlightened city of Byzantium as the illustrious names of Tertullian, Cyprian and Augustine amply testify.

Readers of Flaubert will remember how Salambo died for having desecrated the robe of Tanit. Like all the old Semitic races, the Carthaginians worshipped Baal and Astarte, the latter being represented by the goddess Tanit.

Besides these, the fierce Moloch, whom human blood alone could propitiate, ruled the minds and actions of men. The goddess was, however, supreme, ranking with the gods as did Juno of the Roman mythology. Later in its history came the worship of Mithra, which, as the historian Tertullian notes, bears a remarkable analogy to Christianity in many of its rites. The god Mithra, for example, promises through baptism, the remission of sins; an offering of bread is expected by him from all faithful believers; according to his teaching, a general resurrection of the virtuous will take place at the close of human history.

It is of interest to us more particularly at the present day to note that this great commercial centre of the world also passed through its phase of spiritual and theosophic sciences.

Tertullian mentions that spiriting was at one time seriously considered by a large part of the population; the medium even as we know that individual at the present day, became almost as great a nuisance as, subsequently, the so-called "mathematician" or prophet of the Baxter type. Bureaus of malevolence sprang up throughout Carthage, at which on payment of a small sum, any person might call down maledictions upon his enemy, the efficacy of which was guaranteed by the commercial spirit who presided over the bureau in question.

In the midst of this gross paganism, however, the religion of Christ grew steadily if obscurely. In the apostolic age, the Gospel had already taken root on Pagan soil, and won over many influential Carthaginians to its teachings. Before the end of the second century, Christian Africa had already given to the Church its first martyrs.

That the Church was flourishing, is shown by the fact that Agrippinus, Bishop of Carthage, was able from Pagan territory alone, to bring together, in the second century, a council composed of seventy Fathers. Besides the usual hierarchical orders, Christian women exercised those duties as teachers and nurses, which at the present day are exercised by nuns. Communion services were held every Sunday at the churches, the Catechism was publicly taught, even rich men and women organized a society for rendering devotional honors to Christ, and collections, as much for public charity as for the support of the churches were made on the first Sunday of every month.

Paganism which had at first looked upon the budding church with complete indifference, now considered its growth with feelings akin to terror. "We are attacked on all sides by Christianity," the pagan priests began to cry "and there is no condition of life which does not show its Christian conspirators"; and as the Law according to the Roman, looked upon the Christian as a being to be butchered for the pleasure of a gathering of Roman citizens, an era of persecution began, having as its object the eradication of the new sect.

In the throes of the most barbarous persecution, though the bulk of the Christian community retained its faith intact, and went willingly to the stake or to the lions, many were the secessions from Christianity; and many a strange type of religion grew up as the persecutions increased in fury.

Almost all the new beliefs tried to graft upon Christian Doctrine, a new belief or set of principles, which should save them in the eyes of the law from the charge of being Chris-

tian. Thus the Gnostics infused into their Christianity an unsavory kind of theosophy which, as far as their belief was concerned, soon killed the spirit of Christ's Gospel. The Marcionites conceived a god whose mercy was infinite, and who could not therefore be just. The Apellians contended the divinity of Christ's birth. The Materialists held that God was the explanation of all good, and that matter was the source of all evil. The Quintillians rejected the idea of Baptism, and held that faith was sufficient for Salvation.

Christianity was to be obscured, thereafter, under a dense cloud of heterodoxy, falsity and doubt, till the advent of that glorious prince of the Church Illuminator, Saint Augustine.

### Doctor Moyes on Modernism.

That most lucid of dialecticians and most versatile of prelates, Monsignor Moyes, Canon Theologian of Westminster, who has, it is said, refused many high offices in the Catholic hierarchy of England, in order to devote himself to the more unreservedly to the exposition and defence of Catholic tenets, contributes to the Nineteenth Century a paper entitled "Modernism and the Papal Encyclical" which receives the distinction of first place in the well-known London Review.

The Church, says the Doctor, in no way bars the way to intellectual or scientific progress, and the only liberty she denies to her members is that of saying "no," where God has said "Yes," or of saying "yes" and "no" at the same time. Modernism he defines as a group of beliefs manifold and various, but more or less interconnected so as to form a system.

A fundamental tenet of this system is the entire separation of the domain of faith from that of history. Christ is reduced to the human level on the stage of history, and the non-germane, or non-interference, in human affairs of a divine will, further goes to subvert all Christianity or Christian doctrine, according to Modernism. The true Catholic, whose faith is whole and entire, must ever treat as an evasion of Christianity, any attempt to treat Christ as a more glorified superhuman man uplifted into some vague or undefined closeness to God, or a man differing from the rest of men inasmuch only as he has been vouchsafed an exceptional measure of religious experience.

The Catholic Church does not deny any sort of evolution, in the sense of progress in the knowledge in the human mind of Christ, but maintains that such evolution must be one that is compatible with the unspasmodic close and personal union which subsisted from the beginning between Christ's human soul and his God-head.

The Modernist theory of "immanence," asserts the Doctor, differs hardly from the theories of divine impulse propounded by Buddha, Confucius, or Mahomet in whom God was also immanent, and it is clear that the Church cannot accept this putting of Christ on the same plane with merely human teachers.

The Modernist further places himself in direct antagonism to the Catholic, in so far as he asserts that Christ, during the greater portion of His life, was utterly unconscious of His own divinity, that He had no conception of the Church "which was to be, later on, founded by His followers, that He lived and died without any suspicion that He was the Saviour of mankind."

This assuredly is not the Christ of Catholicism, but a pitiful caricature from which one turns with indifference. As to dogmas, the Catholic maintains that "The truth of the Lord remained for ever," and that it is the intellective, or mind appeal, which is the great safe-guard of intelligent and reasonable as distinct from sentimental or emotional religion. Truth cannot alter or as the Modernists would have it that it does change radically in its evolutionary course. What the Modernist holds is that man receives from God not a message of truth, but a feeling of religious experience. It is for him to handle and explain this feeling, according to his own lights. Consequently the Incarnation, the Resurrection and the Resurrection are,

for the Modernist, merely symbols. Dogma is therefore impossible of enunciation by the Modernist; and, failing dogma, naturally authority can have no existence. Were a Catholic to accept this form of belief, he might reasonably and logically throw aside the whole Apostles' Creed.

Then, again, the whole sacramental system of the Church is termed symbolical by the Modernist. If, says Doctor Moyes, to the Catholic the sacraments were mere symbols such as pictures which tend to awaken devotion, it would matter but little by whom they were instituted. Yet we know that by divine ordinance, they carry with them the bestowal of grace and the application of the merits of Christ. The Modernist holds, in accordance with his evolutionary theory, that Christ Himself in person did not institute any of the sacraments, nor even those of Baptism or the Eucharist. The Church, according to Modernism, founded these "symbolical sacraments" in order to strengthen the connection between her teachings and her following. Naturally, too, the Church is democratic in its constitution, seeing that, according to the Modernist, the ultimate court of appeal is the "collectivity of consciences," from which Popes, bishops, and priests hold their mandate of authority. The Catholic, on the contrary, has no illusions as to the source of authority as pointed out in the words of Christ. "You have not chosen Me, but I have chosen you."

There is, of course, as St. Thomas has declared, a very true sense in which the Church is democratic, but her constitution is apostolic and her authority to teach is commissioned to her from Christ. Consequently, as Pius X declares in his Encyclical, the Modernist theory is a subversion of the divine constitution of the Church.

In his summary, Doctor Moyes answers the question, Why has the Pope condemned the Modernist? He says:

First, because the Modernists have denied that the divine facts related in the Gospels are historically true.

Second, because they have denied that Christ for most of His life knew that He was the Saviour of the world.

Third, because they have denied the divine sanction and the perpetuity of the great dogmas which enter into the Christian creed.

Fourth, because they have denied that Christ Himself ever personally founded the Church or instituted the sacraments.

Fifth, because they deny and subvert the divine constitution of the Church by teaching that the Pope and the Bishops derive their powers, not directly from Christ and His Apostles, but from the Christian people.

While reciting the chalice containing the blessed sacrament from a fire that threatened to destroy St. Mary's Church, Evanston, Ill., one priest was severely burned and another was overcome by the smoke attempting to save the vestments.

The building and contents, including many gifts of valuable statues and altar, were damaged to the extent of \$12,000.

Father Egan, assistant pastor, rushed into the church with the object of rescuing the chalice. When he arrived at the altar it was a mass of flames. He hesitated for a moment, then throwing a heavy cloak around his head, braved the fire and opened the tabernacle containing the chalice.

Flames burst forth when Father Egan opened the little door. Seizing the hot golden vessel, he carried it to a chapel in the school building adjoining.

Father Hennessey was twice overcome by smoke while attempting to rescue valuables from the sacristy near the altar. After the second attempt the priest had to be carried out of the church by friends and it was several minutes before he revived.

Rev. Joseph Schoafers, of St. Louis, has left the following amounts to charity: To Archbishop J. J. Glennon, \$3,500; \$3,000 is to be used for the new cathedral; \$3,000 for the Society for the Propagation of the Faith in the St. Louis diocese; to Very Rev. O. J. S. Hoog, V. G., \$10,000 for the benefit of Catholic schools in German parishes. Other donations to the amount of about \$30,000 are left to various charitable institutions. Among those named is Rev. Henry Tappert, rector of the Mother of God church, Covington, to whom \$500 is left for the Catholic missions in China.

### THREE Trying Times in A WOMAN'S LIFE

#### WHEN MILBURN'S HEART AND NERVE PILLS

are almost an absolute necessity towards her future health. The first when she is just budding from girlhood into the full bloom of womanhood. The second period that constitutes a special drain on the system is during pregnancy. The third and the one most liable to leave heart and nerves troubled is during "change of life." In all three periods Milburn's Heart and Nerve Pills will prove of wonderful value to tide over the time. Mrs. James King, Cornwall, Ont., writes: "I was troubled very much with heart trouble—the cause being to a great extent due to 'change of life.' I had been taking your Heart and Nerve Pills for some time and mean to continue doing so, as I can truthfully say they are the best remedy I have ever used for building up the system. You are at liberty to use this statement for the benefit of other sufferers." Price 50 cents per box or three boxes for \$1.25. All dealers or The T. Milburn Co., Limited, Toronto, Ont.

#### MISCELLANEOUS.

##### THE WAY TO DRAW AN ELEPHANT.

Little Gladys—Granny, go down on your hands and knees a minute, please. Fond Grandmother—What am I to do that for, my pet? Gladys—"Cause I want to draw an elephant."

##### Sprained Arm.

Mary Ovington, Jasper, Ont. writes:—"My mother had a badly sprained arm. Nothing we used did her any good. Then father got Bagyard's Yellow Oil and it cured mother's arm in a few days." Price 25c.

##### THE AFFINITY BUSINESS.

Each time he spied a new "divinity" All other beauties paled, Each one he thought was his "affinity." And that's why he was jailed.

##### The Nova Scotia "Lumber King" says:

"I consider MINARD'S LINIMENT the BEST liniment in use. I got my foot badly jammed lately. I bathed it with MINARD'S LINIMENT and it was as well as ever next day.

Yours very truly,  
T. G. McMULLEN.

##### SAND AND LIME BRICKS.

Bricks made of sand and lime and hardened in the air are used largely in communities where there is no clay from which clay brick can be made, but where an abundance of sand can be found.

Minard's Liniment cures Diphtheria.

Milburn's Sterling Headache Powders give women prompt relief from monthly pains and leave no bad after effects whatever. Be sure you get Milburn's. Price 20 and 25 cents. All dealers.

##### EXEMPLIFIED.

George—Auntie, what does irony mean? Auntie—it means to say one thing and mean the opposite, like calling a rainy day a fine day. George—I think I understand you, Auntie. Would it be irony: "Auntie, I don't want a nice big piece of cake?"

Minard's Liniment cures Dandruff.

Mrs. Fred Laine, St. George, Ont. writes:—"My little girl would cough so at night that neither she nor I could get any rest. I gave her Dr. Wood's Norway Pine Syrup and am thankful to say it cured her cough quickly."

**Burdock BLOOD BITTERS**  
CURES  
Dyspepsia, Bile, Pimples, Headaches, Constipation, Loss of Appetite, Salt Rheum, Erysipelas, Scrofula, and all troubles arising from the Stomach, Liver, Bowels or Blood.

**Burdock BLOOD BITTERS**  
I was a sufferer from the above named troubles for many years and I was cured by the use of Burdock Blood Bitters. I feel now as well as I ever did and I can truthfully say that it is the best medicine I ever used.

**Burdock BLOOD BITTERS**  
I was a sufferer from the above named troubles for many years and I was cured by the use of Burdock Blood Bitters. I feel now as well as I ever did and I can truthfully say that it is the best medicine I ever used.