

# The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, DEC. 27, 1905

Vol. XXXIV, No. 52

## Christmas Supplies.

Give us a chance to fill your order for Christmas Supplies. We have now a full line of Raisins, Currants, Spices, Essences, Peels, Icing Sugar, Baking Powder, and all other requirements for Baking. Also a full line of Fruit, Nuts and Confectionery.



Our store has gained a reputation for reliable Groceries. Our trade during 1904 has been very satisfactory. We shall put forth every effort during the present year to give our customers the best possible service.

## Eureka Tea.

If you have never tried our Eureka Tea it will pay you to do so. It is blended especially for our trade, and our sales on it show a continued increase. Price 25 cents per lb.

**Preserves.**—We manufacture all our own Preserves, and can guarantee them strictly pure Sold wholesale and retail.

**R. F. Maddigan & Co.**  
Eureka Grocery,  
QUEEN STREET, CHARLOTTETOWN, P. E. I.

## Removed!

We are now open for business in our New Store, two stores west of our old location, where, with increased space and improved facilities, we are in a better position to meet the requirements of our customers than previously.

**Mark Wright Furnishing Co.**  
CARPETS AND FURNITURE.

## Custom Tailoring!

**Gent's Furnishings, Hats, Caps, etc., etc.**

SIR,—We wish to direct your attention to our stock of

## NEW CLOTHS

For Fall and Winter wear. Our Cloths are imported from the very best manufacturers in England, Scotland and Ireland, and include

Worsted, Fancy Suitings,  
Vicunas, Serges,  
Tweeds, Trowserings,  
And Fancy Vest Cloths.

Overcoatings in Vicunas, Rainproof and Fancy Worsted.

We can guarantee satisfaction in the cutting, fitting and making up of our Clothing.  
We invite you to call and examine the stock, and believe we will be able to suit you.

**JOHN McLEOD & CO.**

Queen Street, Charlottetown,

## FURNITURE FOR XMAS GIFTS

Who would not appreciate a nice piece of Furniture for Xmas?  
**FOR THE MAN** a nice Smoking Chair or Morris Chair would suit him to a nicety.  
**FOR THE LADY** any of the following would be most acceptable: Ladies' Desk, Rattan or Oak Bocker or dainty Table, many others just as nice as here.  
**FOR THE CHILDREN** high or low Chairs, Rockers, Sleighs, etc.  
Make your gifts practical as well as beautiful by buying Furniture from

**JOHN NEWSON.**

## HARDWARE!

Largest Assortment,  
Lowest Prices.

WHOLESALE and RETAIL

## Fennel & Chandler

**ROBERT PALMER & CO.,**  
Charlottetown Sash and Door Factory,  
Manufacturers of Doors & Frames, Sashes & Frames inerior 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. caddie, 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 caddie of tea as advertised in this paper.

(Sign full name).....

(And Address).....

## The Great Apostasy of To Day.

(Vox Urbis in N. Y. Freeman.)

Rome, November 23, 1905.—For the last eight or nine years, Vox Urbis has been sending a weekly letter to The Freeman, and sometimes he has been able to make known important news or to indicate the trend of great movements in the Church.

If it were worth anybody's while to examine the files of the Freeman during these years, he would find that never once has the Rome correspondence of the Freeman been in error on any of the vital questions of the day—not even when treating of them before they were ripe for discussion. This introduction to the present letter may sound vain and glorious—but let it, if it only serves to impress on the reader the tremendous importance of what follows.

It would be easy enough to write this week about the Consistory at which the Holy Father is to create four (or is it five?) cardinals, or about the horrible situation which is about to be produced for the Catholics of France by the pernicious law for the separation of Church and State, now almost passed both houses of the legislature; or about the mission of the Bishop of Portland to the Mikado of Japan.

But all these matters shrink into insignificance before what one of the most prominent and learned of the Roman Cardinals described to Vox Urbis as "The Harshy of the Day." It has not yet reached the United States; but, let there be no illusion on the point, it will make its way across the water before long.

What is it? In general terms, it may be said to be the most deadly and pernicious of all the heresies that have torn the Church during the last nineteen centuries—worse than the Reformation, which left half Europe to Catholicism, worse even than Arianism (but very like it in many ways), which denied that Our Lord was God, infinitely more destructive than any of the minor heresies with affected only some particular point of the Christian faith I know that this will seem extravagant and exaggerated. Let it— a little time will show that every word of it is true.

The readers of the Freeman here already learnt something in these columns about the writings of the Abbe Loisy—how they were condemned by the Congregation of the Index, by the Holy Office, by the Holy Father himself—and how in spite of all this their poison has been gradually spreading through Catholicism. But it is only now that the consequences are beginning to be felt.

One day last July Vox Urbis happened to meet in London, separately, two very prominent Catholic laymen. The first of them, Mr. X., prides himself on being an "intellectual Catholic," and moves in a set of "intellectuals" who devote a good deal of their spare time to writing and discussing on religious topics.

"What do they think in Rome about Loisy?" X. enquired. Vox Urbis briefly told him. X. raised his eyebrows and shook his head. That would never do—Rome seemed to be bent on flying in the face of modern thought. Rome ought to have learnt a lesson from the case of Galileo; and what a pity it was that the Cardinals, by their antiquated methods and narrow-minded views, should close the Church to the best discoveries in modern religious science, and estrange the sympathies of the most enlightened minds both within and without the Church—all this because Rome had condemned the Abbe Loisy!

Now, Mr. X. is a practising Catholic who goes to Mass regularly, and frequents the sacraments often enough, so Vox Urbis thought he would startle him out of his reverence for the Abbe Loisy (whose writings Mr. X. confessed he had not read) by putting before him, all its crudity, one of the statements of the Abbe.

"You know," I said, "that Loisy has openly declared that Our Lord made at least one great mistake in a solemn address to the Jews. According to this Protestantism, He not only believed that the end of the world was at hand in His own time, but prophesied that it would come during the lifetime of His hearers. Do you think that any real Christian, not to say Catholic, can follow Loisy in that?"

But X. was not in the least startled—even here Loisy was right, for

Our Lord took upon Himself the infirmities of human nature, and why not human ignorance as well.

"But if Our Lord was unreliable on this point," I urged, "He is unreliable on others, and who is to decide?"

X. had no answer; but it was easy to see that he was not convinced, for he backed back to the grievances of "modern thought" against the Roman Curia, and proceeded to relate a number of stories (all of them fantastical) about the ideas and methods of the Cardinals and the Congregations.

Later on in the day, Vox Urbis ran up against another of the intellectualists. He laughed at the condemnation of Loisy.

Rome has made another mistake," he proclaimed, "a much bigger mistake than was made in the case of Galileo. But Loisy's ideas are bound to triumph in the end."

Neither had this gentleman read Loisy; but he knew him at second-hand very thoroughly.

But, it may be objected, these are only two individuals in England—why make so much fuss about their stupid and isolated opinions? The reason is that their opinions are not isolated ones, and that they are not the opinions of stupid or ignorant men. They are held, and are proclaimed more or less openly, by a whole party of advanced Catholics, and among their leaders they include one writer who belongs to a religious order. Neither are they limited to England—on the contrary, they are spread all over Europe; they swarm in France; they are raising their voices here and there in the press of Italy; they have actually found their way into Chairs of Sacred Science in Rome itself.

Loisy's books are on the Index; yet they are being read largely by priests and even ecclesiastical students in France; and the ideas they contain are gaining ground every day. This very month a magazine has been founded at Lyons with the scope of giving publicity to them, and among the contributors who have promised to write for it are nearly all the French, English and German publicists who have proclaimed their adherence to "the new conception of Christianity," as Loisy's system is euphemistically styled.

More alarming still, the poison has already been inoculated into a certain element even in Rome itself. Marri, the turbulent leader of the advanced wing of the Christian Democrats, has openly avowed himself a follower of Loisy; and there is a large body of misguided ecclesiastical of the younger generation who swear by everything that Marri puts in print. No later than last week, one of the professors in one of the ecclesiastical universities of Rome, that is to say one of the men to whom is entrusted the intellectual formation of the new generation of priests, calmly avowed to Vox Urbis that he was in entire sympathy with Loisy. That same evening Vox Urbis went to one of the pontifical bookellers to ask for some modern book on the study of the New Testament—the man inside the counter offered him two of Loisy's condemned books!

In short Loisyism has become a pestilence, and the anti-toxin for it has not been discovered. In other times when the Church and the Pope pronounced against a theory good Catholics condemned it and weak and bad Catholics left the Church to find some sect of their own.

All that is now changed. The Loisyites know that Loisyism is condemned but they have no intention of leaving the Church.

According to them the official teachers of the Catholic Church, from the Pope downwards, have fast their heads for the moment and let the business of the new school enlighten the Church from within rather than attack it from without like the old heretics.

The following story may seem incredible, but Vox Urbis vouches for the truth of it. A certain layman recently wrote to a well-known religious journal in England asking him for advice. The layman found that there were certain dogmas in the Catholic Church to which his reason refused to assent—he thought that under the circumstances the only course left for him was to leave the Church. Did the well-known religious journal confirm him in this view, or try to show him that the dogmas in question were entirely reasonable? Nothing of the kind—he sent the layman a long letter in which he emphasized the fact that after all

dogmas were not the most important thing in the Catholic Church; her greatest blessing to mankind consisted in the light and inspiration she furnished for leading a good life. If the layman still found that his reason refused to accept the dogmas he might continue to remain in the Church!

Just here lies one of the great dangers of this latest and most pernicious tendency—the enemies of the Faith will not leave the Church. They know that the moment they do so they lose nearly all their credit and the lever for propagating their ideas.

The other danger in this— they do not believe in the Church, and in consequence the Church teaches, but in doing so they refuse to accept either the Church or its teachings, according to the commonly accepted meaning thereof, but attached to them from the very beginning of Christianity down to our own times. They show that they have a new conception of Our Lord, of the Church, of the Sacraments, of the dogmas of faith, a conception unknown to the Fathers, to the Pope, the common belief of Christianity up to our own times, a conception which has been rendered possible only by modern science and by the evolution of modern thought. For they are all evolutionists and their theory completes the Trilogy of Evolution which Darwin first applied to the physical world, which Spencer then transferred to metaphysics, and which they have now identified with the development of the religious idea. In a final analysis of their theories, it will be found that while retaining the word "supernatural" in their belief, they identify it essentially with the "natural."

The fundamental note of this new heresy is that the time has come for a complete revision of the origin and meaning of Christianity. That revision has been being carried thoroughly outside the Church by Harnack, who has succeeded in proving to his own satisfaction, and to that of a large number of modern rationalists, that the only thing supernatural in the Gospel is the fact that Our Lord is the Fatherhood of God towards all human beings. He states that Our Lord is God and that He ever rose from the dead. Loisy and his followers of course do not go so far as this, but they do assert that there is no historical proof sufficiently convincing to show that Our Lord ever described himself anything more than a mere man with a special mission, and that the story of his resurrection from the dead cannot stand the test of modern criticism. He declares that the Gospels are full of interpolations, and that even the original texts must not be taken to relate actual facts but the mere subjective belief of the men who wrote the Gospel.

Loisy flatly declares that not only did Our Lord believe that the end of the world was at hand in His day, but that all his preaching was based on this mistake! He did not found a Church, during His lifetime which was to last for ages; He did not institute seven Sacraments as channels of grace; He did not really do anything to the divine revelation that existed before His coming; He did not know his coming; he did not know himself that He was the Messiah until his baptism in the Jordan; He never proclaimed that He was God. To teach these conclusions which smother savor of blasphemy, Loisy finds himself obliged to mutilate the New Testament at almost every page. He declares that the Gospel of St. John was not written by the Beloved Apostle and that it is of no value as history.

It merely reflects the faith of the writer and of the Christians at the close of the first century. Even in the three gospels according to Matthew, Mark, and Luke, there is comparatively little that is strictly historical concerning the doings and sayings of our Lord. These evangelists give us a clear idea of what the Christians of their time believed about Our Lord, they do not describe historically what Our Lord really did and said.

After thus undermining all the foundations of belief, Loisy proceeds to say that the Divinity and Resurrection of Christ and all the truths taught by the Church are true for those who believe them, but when he is asked what is the nature of the "faith" by which men so believe we find that it is nothing more than the knowledge acquired by men of their relations with God.

It will hardly be credited that these astounding theories can be held at the beginning of the XX. century by men who openly profess their belief in the Catholic Church. Yet such is the fact. Not only are there many such, but their number is growing steadily and so fast that one of the greatest of Roman Professors does not hesitate to declare that this movement constitutes the "Great Apostasy" of modern times.

But the destructive work of Harnack and Loisy has already begun to produce some precious fruit. Many of the greatest minds in the Church to day are at work on the history and nature of the New Testament, and the result of their labors will be not only to refute all the false teachings of rationalists, but to make the truth of all the teachings of Catholicity stand out in clear relief than ever.

## WEAK TIRED WOMEN

How many women there are that get no refreshment from sleep. They wake in the morning and feel tired than when they went to bed. They have a dizzy sensation in the head, the heart palpitates; they are irritable and nervous, weak and worn out, and the lightest household duties during the day seem to be a drag and a burden.

## MILBURN'S HEART AND NERVE PILLS

are the very remedy that weak, nervous, tired out, sickly women need to restore them the blessings of good health. They give sound, peaceful sleep, tone up the nerves, strengthen the heart, and make rich blood. Mrs. C. McDonald, writes: "I have been suffering from heart palpitation, nervousness, and general weakness for several months. I got four boxes of Milburn's Heart and Nerve Pills, and after taking them I was completely cured."  
Price 50 cents per box or three boxes for \$1.25, all orders for The T. Milburn Co., Limited, Toronto, Ont.

## MISCELLANEOUS

A doctor was lately summoned to a cottage at Harwood in Teesdale, and found a boy-patient in need of his services.

"Put out your tongue," said the doctor.  
The boy stared like an owl.  
"My good boy," requested the medical man, "let me see your tongue."  
"Talk English, doctor," put in the mother, and then, turning to her son, she said, "Hopen thy gobber and push out thy loikier."

The boy rolled out his tongue in a moment.

I was cured of Rheumatic Gout by MINARD'S LINIMENT.  
ANDREW KING.

Halifax.  
I was cured of Acute Bronchitis by MINARD'S LINIMENT.  
LT. OOL C. GREWE READ.  
Sussex.

I was cured of Acute Rheumatism by MINARD'S LINIMENT.  
C. S. BILLING.

Markham, Ont.  
Young Lady (very proud of her artistic abilities),—I dare say you have heard that I pain, Mr. Lily? Mr. Lily (who is under the impression that she is allying to her brilliant complexion).—Yes; but I don't believe it.

**An All-Round Remedy.**  
Mrs. Haneson, Binscarth, Man. writes: "I have used Hagar's Yellow Oil for Sore Throat, Cuts, Scalds and Frostbites for a long time and consider it the best all-round household remedy made." Price 25c all dealers.

Minard's Liniment cures Colds  
"Hobbs, I think your son will become a very distinguished man if he live long enough."  
"Yes? What do you think he will be distinguished for?"  
"Longevity—if he lives long enough."

**Clears Away Worms.**  
Mrs. Wm. Graham, Sheppardton, Ont., writes: "I have given Dr. Low's Worm Syrup to my boy time and again and find it a good worm medicine. It is nice to take and never makes the child sick like powders." Price 25c.

"Look here, old chap, I'll give you a valuable tip," said the experienced married man to the prospective bridegroom. "Don't let your wife keep a diary on the honeymoon. My wife did that, and now whenever we quarrel she brings it out and reads some of the idiotic things I said to her then."

There is nothing better for children's Coughs and Colds than Dr. Wood's Norway Pine Syrup. It is very pleasant to take and always cures the little ones' coughs promptly.

**DYSPEPSIA AND STOMACH DISORDERS**  
MAY BE QUICKLY AND PERMANENTLY CURED BY

**BURDOCK BLOOD BITTERS.**

Mr. F. A. Labelle, Manlyville, Ont., writes as follows: "I desire to thank you for your wonderful cure, Burdock Blood Bitters."  
Three years ago I had a very severe attack of Dyspepsia. I tried five of the best doctors I could find but they could do me no good. I was advised by a friend to try Burdock Blood Bitters and to my great surprise, after taking two bottles, I was so perfectly cured that I have not had a sign of Dyspepsia since. I cannot praise it too highly to all sufferers. In my experience it is the best I ever used. Nothing for me like B.B.B.  
Don't accept a substitute for Burdock Blood Bitters. There is nothing "just as good."