

The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, DEC. 4, 1907

Vol. XXXVI, No. 49

Beautiful Japanese China

Exclusive Designs.

Only one piece of each decoration. Special importation. Most suitable for

Wedding Presents

Goods you cannot duplicate in any other store in Prince Edward Island.

Prices Low Quality High

A pleasure to show this ware, whether you purchase or not.

CARTER & CO., Limited.

This Bedroom SUITE



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.

HARDWARE!

Largest Assortment, Lowest Prices.

WHOLESALE and RETAIL

Fennel and Chandler

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)

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.

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, railings, Balusters Newel Posts, Cypress Gutter and Conductors, Kilm dried Spruce and Hardwood Flooring, Kilm dried clear spruce, sheathing and clapboards, Encourage home Industry.

ROBERT PALMER & CO.,

PEAKE'S No. 3 WHARF. CHARLOTTETOWN.

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.

The Salvation of Non-Catholics.

Rev. John Gavis closed a heart-reaching course of sermons on Everlasting Punishment for the Oathless at Westminster, London, recently by a logical and learned presentation of the Church's teaching as to the salvation of those outside the Church. He took for his text: "For God so loved the world as to give His only begotten Son; that whosoever believeth in Him may not perish but may have everlasting life." (John iii. 16.)

He said: "I close, my brethren, the course of sermons on Everlasting Punishment by endeavoring to answer the question of great importance, How are non-Catholics and Pagans to be saved? Let me lay down at starting three statements that are of faith:

- (1) Whoever dies in the state of grace, free from mortal sin, is certain to see God, face to face in heaven, although the vision may be delayed by some suffering in purgatory.
- (2) Whoever dies in mortal sin of thought, word, deed, or omission, goes straight to hell for ever.
- (3) God wishes all men to be saved (1 Tim. ii. 4), for He came not to judge the world but to save the world.

This wish of God to save all men without exception, Jew or Gentile, bond or free, is called the "salvific will." It is a will real but not absolute; it is subject to a clearly defined condition; it supposes and demands the creature's co-operation. No man who does for his own salvation what in him lies, will ever be condemned to everlasting torments. And first let us examine in the light of God's justice and mercy the position of non-Catholics. We are familiar with the great dogma of the faith, "Outside the Church, no salvation," and besides the Vatican Council assures us that the Church has been furnished by her Divine Founder with notes or signs clear and distinct (manifestis notis), by which all men can recognize her as the guardian and teacher of the revealed word. The doctrine of exclusive salvation, so much misunderstood by non-Catholics, obliges us to believe, not that all non-Catholics are lost, but only such as die through their own fault outside the Church. Those notes and signs are clear and distinct when the vision is not dimmed through ignorance or malice. But they may escape the confused gaze of the non-Catholic, or they may stare him in the face without his being aware, as the book or letter we are looking for lies before us in the room, and yet we cannot see it. "Judge not, and you shall not be judged." Remember our neighbor is judged by the All-merciful in the twilight as granted to him, not in the full blaze of revelation so generously bestowed upon us.

This leads me to the important and much misunderstood question of good faith found outside the Catholic Church. By good faith is meant the conscientious conviction in God's presence that a particular form of religion has been founded by Christ. So long as that conviction lasts there is an obligation to remain in that form of religion, and no call to inquire into the claims of the Church. It is evident I am not considering a state of mind which can afford to be liberal and generous to every sect and creed because indifferent to its own, nor those who, forced by the eccentricities of their own tenets to doubt whether their sect can be of God, are afraid to inquire, lest the search end in the discovery that the Catholic is the one true Church. Such a condition of mind cannot be called conscientious conviction. For conscience is the voice of God commanding what is there and then to be done or to be avoided. Conscience is always and in every instance to be obeyed. It is the warning voice of a higher power. It is a monarch in its commands and prohibitions. The ancient Fathers of the Church regarded the pagan with horror indeed, but with compassion rather than dislike.

Paganism was the raw material out of which empires were to be built for the Lord. The music of the Gospel never reached the ears of the infidel.

Highly educated men and women know more of pagan rites than the Church's doctrine. They accuse Catholics of holding doctrines which the Church has never taught, and then abuse us for believing them. We find outside the Church souls leading conscientious, self-denying lives, graced with noble deeds of charity. Of many we may be hopeful. But it would be foolish to deny that even such souls are deprived of well-earned graces granted to Catholics; for them there is no sacrament of Penance, of Holy Eucharist, or last anointing, or Holy Mass. Their fine qualities

should urge us to pray earnestly that the full light of Catholic truth may dawn upon many, who seem worthy, if indeed any can be worthy, of so priceless a gift as faith. Our zeal will also be quickened by the reflection that saints and holy men, with their keen perception of things divine, have ever been anxious and nervous of the future lot of such as are outside the one true Church. For baptized persons not belonging to the visible fold are at a distinct disadvantage as compared with Catholics, since they have not the sacrament of penance to forgive their mortal sins. "A Catholic," says Cardinal Newman, "knows how to set himself right as a simple matter of business." He repents sincerely, confesses frankly, and the priest's absolution blots out his sin forever. An act of perfect contrition, or sorrow for the love of God, is the sole way open to non-Catholics to obtain forgiveness of their grave sins; and that way they often hardly know. An act of perfect contrition with God's grace is not difficult. It need not necessarily mean more than the state of mind in which God is preferred for His own sake to anything He has forbidden under pain of mortal sin. Perfect contrition does not necessarily require aversion to venial sin. And we may hope in the goodness and mercy of God that before they die, even long before that last audience on earth between the Creator and His creature, He may teach non-Catholics how to make it, and thus slip in His embrace the souls for whom He died.

No man is ever lost except for a sin which is in him mortal, and consequently a clear, full, deliberate rejection of God, and that we have no right to say of any one that he is damned. The Church allows her priests to absolve conditionally one who dies in the very act of sin, for at last he may have turned to God. We serve an infinitely tender, gracious Master, who is in all His ways just, and in justice ever mindful of mercy. In His arms the penitent is safe. And now I come to the second portion of this sermon—how is the infidel saved?

By infidel, as used here, is meant an inhabitant of pagan lands, who has never heard the voice of the missionary, or any truth revealed by God. Infidelity, as thus described, has not the character of a sin but rather of a penalty inasmuch as such ignorance of divine things is a consequence of the sin of our first parent. Unbelief is a sin, when one rejects the faith fairly brought under his notice (see St. Thomas 2, 2, q. 10, a. 1.) The Church recognizes three states or permanent conditions of existence beyond the grave, Heaven for the just who die in sanctifying grace; Hell for those who die in mortal sin; and Limbo for the souls of unbaptized infants. Purgatory lasts for a time; it is closed after the day of Judgment. One third of the human race, it is calculated, die in infancy. The baptized infant goes straight to heaven, the unbaptized to a place called Limbo, because it was supposed to be on the confines of hell (Limbo, a fringe). In Limbo the unbaptized enjoy a state of perfect natural happiness. The soul knows and loves God, as He can be known and loved by the natural faculties of intellect and will unaided by the grace or faith. It rests satisfied with its lot; and no more covets the vision of God face to face in heaven, than a bird desires to be an emperor, or to use St. Thomas's illustration. The soul in Limbo is as Adam would have been had he never sinned or had he not been raised to the supernatural order.

Let us consider now the infidel in the full maturity of his intellectual gifts. It is an article of faith that from the things that are seen by the natural light of human reason he can learn the existence of God, and certain leading moral principles that some things are to be shunned as evil, and to be performed as good. Everywhere God is felt in the outer world by His works, in the inner life of man by the dictates of conscience which appeal to Him as their Supreme Arbiter and their Supreme Sanction. "If any one," writes St. Thomas, "reared in the woods among animals were to follow the guidance of natural reason in seeking after good and avoiding evil, we must certainly hold that God would reveal to him by internal inspiration the thing which he is bound to believe or would send a missionary to instruct him as he sent Peter to Cornelius." In simplest words the Angelic Doctor teaches that God will grant the infidel all that is necessary for salvation, provided he does what in him lies. But a farther difficulty confronts us. Among pagans, as among Catholics, there are good and bad. In Athenian society long ago men notorious for their evil lives were pointed at as belonging to the "bad set."

A pagan commits a mortal sin

against the natural law. How is that sin to be forgiven? Mortal sin is cancelled by sanctifying grace which presupposes faith, and divine faith to the pagan is a stranger. Is there no hope for him, nor for the millions in paganism, for its votaries form, so I have read, two-thirds of the population of the earth, who may possibly be guilty from time to time of what is in them grave transgression. Are we to condemn them to everlasting burnings? No theologian would for a moment think of condemning any to the hell of the damned except for full and deliberate fault. The heart of the pagan averted from God by grave sin, can turn back to Him urged by natural motives of fear and hope and true repentance. Such motives do not cancel mortal sin but at least they remove all affection to it, and thus afford free scope to the exercise of God's mercy. The great theologian maxim helps us through the difficulty "Facienti quod in se est Deus non denegat gratiam." Grace is never wanting in the hour of need to the soul in its honest and best endeavor to find its God. Everlasting fire shall not claim that soul for ever as its prey. God can by countless ways enlighten it to believe in Him in His word as punishing guilt and rewarding virtue. He can draw aside the veil hiding His Sovereign Beauty, that the soul may love Him for His own sake, and repent of those mortal sins as an offence against Him or worthy of love, and in such acts of perfect love and perfect sorrow there is implicitly contained the wish to do all God wants, and to be baptized by water were this command realized or possible of fulfillment. And thus, through baptism of desire, as we call it, the work of justification is complete, and the soul of the savage, as we contemptuously call him, is clad in sanctifying grace, and becomes an heir to the kingdom of the Saints.

We are never justified in saying that anyone in particular, still less whole nations, are condemned to hell by the Savior of the World. The number of the elect is known to God alone. Should you read of a theologian, or even of a saint, who condemns the mass of human beings to everlasting flames, you are distinctly justified in holding that such is not the doctrine of the Church. Souls are not judged or condemned in battalions. Each soul is judged according to the light granted to him. No Jew or infidel, no Anglican or Catholic, is ever condemned to everlasting perdition except because calmly and deliberately, and with full reflection, he has refused to serve God according to his knowledge. Men are condemned for sins of the flesh and for the far graver transgression involved in the refusal to believe Gospel teaching, but in each case there must be determined malice. When ever you are tempted to unkind thoughts of God, or to murmur against what seems to our cramped vision the injustice of His ways, do not forget, my dear brethren, that the graver the charge the more impartial should be the investigation. It is a maxim of all law to examine both sides before judgment is delivered. Have you ever heard God's side? Have you read the secret history of His dealings with each soul? Since to us in the past He has ever been loyal and true and mindful of mercy, most assuredly the presumption is that others have also shared in His countless ministrations of compassion and love. God reaches His end in unexpected ways; the immensity of His love is our security; for all men the blood fell in large crimson stains on the unconscious grass in the Garden of Gethsemane, and for all straggled from the five precious wounds on the Cross. The fondest wish of the Sacred Heart is that: "Whosoever believeth in Me may not perish, but may have everlasting life." N. Y. Freeman Journal.

Burdock BLOOD BITTERS

Turns Bad Blood into Rich Red Blood.

No other remedy possesses such perfect cleansing, healing and purifying properties.

Externally, heals Sores, Ulcers, Abscesses, and all Eruptions. Internally, restores the Stomach, Liver, Bowels and Blood to healthy action. If your appetite is poor, your energy gone, your ambition lost, B.B.B. will restore you to the full enjoyment of happy vigorous life.

MISCELLANEOUS

When a man's wages become salary it is a sign that his wife is beginning to climb.

Mrs. Fred Laid, 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."

No one who has companionship coming to him is ever lonely.

Muscular Rheumatism.

Mr. H. Wilkinson, Stratford, Ont., says:—"It affords me much pleasure to say that I experienced great relief from Muscular Rheumatism by using two boxes of Milburn's Rheumatic Pills." Price 50c a box.

Real shams are not sham when they deceive no one.

Minard's Liniment Cures Distemper.

All men are brothers, but some seem to have stepmothers.

Sprained Arm.

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

Sometimes plenty of good bread and butter is all that is necessary to convert a pessimist into an optimist.

Minard's Liniment cures colds, etc.

Ignorance of the law excuses no one for employing a poor lawyer.

A soft heart is impressionable, but a soft head is intolerable.

MINARD'S LINIMENT CO., LIMITED.

GENTLEMEN,—Last winter I received great benefit from the use of MINARD'S LINIMENT in a severe attack of La Grippe, and I have frequently proved it to be very effective in cases of inflammation.

Yours,
W. A. HUTCHINSON.

We can stand other people's troubles because they always look small to us.

Few men forget to be good to their wives, for their wives won't let them.

SUFFERING WOMEN

who find life a burden, can have health and strength restored by the use of

Milburn's Heart and Nerve Pills.

The present generation of women and girls have more than their share of misery. With some it is nervousness and palpitation, with others weak, dizzy and fainting spells, while with others there is a general collapse of the system. Milburn's Heart and Nerve Pills tone up the nerves, strengthen the heart and make it beat strong and regular, create new red blood corpuscles, and impart that sense of buoyancy to the spirits that is the result of renewed mental and physical vigor.

Mrs. D. O. Donoghue, Orillia, Ont., writes:—"For over a year I was troubled with nervousness and heart trouble. I decided to give Milburn's Heart and Nerve Pills a trial, and after using five boxes I found I was completely cured. I always recommend them to my friends."

Price 50 cents per box or three boxes for \$1.25, all dealers or The T. Milburn Co., Limited, Toronto, Ont.