

The Charlottetown Herald.

NEW SERIES.

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A Letter to the Public

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Isn't that the way you look at it? Well, if you are undecided as to just such a place, take a look in at our store, examine our stock, get our prices, and be satisfied, that you have found the place you have been looking for; then, leave your order, which will be promptly attended to.

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The Catholic Church and Bible.

"Critic" writes as follows in the New York "Freeman's Journal":—"I have just read an article, contributed by the Rev. David Tice to the 'Christian Advocate,' entitled, 'An Archbishop's Mistake.' As the article deals with the position of the Catholic Church in respect of the reading of the Scriptures, some account of it may prove of interest to your readers. The initial paragraph is as follows:—

"Archbishop Ryan's article in 'The Baltimore Tablet' in May contains what must be regarded as an astonishing statement, contrary to the well-known history of the Roman Catholic Church. These are his words as published: 'The Church does not hide the Scriptures from the people. She does not and never did forbid the people to read the word of God. On the contrary she recommends her children to read the Scriptures.'

The Rev. David Tice considers this statement "astounding." Truth, however, is indeed often stranger than fiction. The fiction industriously propagated by a certain class of our separated brethren is, that Catholics are forbidden to read the Scriptures; the truth is, that they are encouraged to do so. Mr. Tice, nevertheless, is determined, as he says, to "furnish the proof at once from his (the Archbishop's) own Church, that Catholics are forbidden to read the Scriptures. The proof consists of quotations from the Council of Toulouse (1229), the Council of Trent, Cardinal Bellarmine, Gregory XVI. Pius IX and of references to the Council of Constance (1415), and the University of Copenhagen (1418).

The statement of the Archbishop is threefold:

1. The Church does not hide the Scriptures from the people.
2. She does not and never did forbid the people to read the Word of God.
3. On the contrary, she recommends her children to read the Scriptures.

If No. 3 can be satisfactorily

proved, it will follow that the Church does not hide the Scriptures from the people" (No. 1); and that "She does not . . . forbid her children to read the Scriptures," (part of No. 2). The assertion that the Church "never did forbid the people to read the word of God" will then remain to be answered.

First, then, let us see if it be true that "the Church recommends her children to read the Scriptures." Mr. Tice must be aware of the fact that the Catholic laity have a number of translations of the Bible into English, such as the Douay version, the same version revised by Dr. Challoner, the excellent translation of Bishop Kenrick; and that Catholic publishers are advertising and selling translations of the Bible to Catholic laymen, who, therefore, presumably read these translations. He, perhaps, is aware that the Bible is also translated for the use of Catholic laymen into the other tongues of civilization; and that translations into Middle English and German were made before those of Wycliffe and Luther. If Catholics are forbidden to read the Scriptures, it surely must seem strange to Mr. Tice that the prohibition has not, and is meeting so much opposition from authorized Catholic publishers and even from an Archbishop of the Church. Should he not, in simple prudence, ask himself whether his view of the prohibition is correct? But perhaps Catholics are evading the law and acting contrary to the spirit of the Church? One little fact should dispel such a notion. When Archbishop Martin, of Florence, had translated the Bible into Italian, Pope Pius VI. wrote to him in the following laudatory terms:—"At a time when a large number of bad books, which most grossly attacked the Catholic religion, are circulated among the unlearned, to the great destruction of souls, you judge exceedingly well that the faithful should be excited to the reading of the Holy Scriptures. For these are the most abundant sources which ought to be left open to every one, to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times. This you have seasonably effected, as you declare, by publishing the Sacred writings in the language of your country, suitable to every one's capacity; especially when you show and set forth that you have added explanatory notes, which, being extracted from the Holy Fathers, preclude every possible danger of abuse. Thus, you have not answered either from the laws of the Congregation of the Index on this subject by Benedict XIV., that immortal Pope, our predecessor in the Pontificate and formerly when we held a place near his person; our excellent master in ecclesiastical learning; circumstances

which we mention as honorable to us. We therefore applaud your eminent learning, joined with your extraordinary piety, and we return to you our due acknowledgement for the books you have transmitted to us, and which, when convenient, we will read over. In the meantime, as a token of our Pontifical benevolence, receive our Apostolic Benediction, which to you, beloved son, we very affectionately impart. Given at Rome, on the Calends of April, 1778, the fourth year of our Pontificate."

Can anything be conceived as warmer approbation than this? Could any more thorough reply be made to the Archbishop's assertion that Catholics are forbidden to read the Scriptures? The commendation is not languid and profane, but warm and energetic; and the Pope declares that the translator has judged "exceedingly well that the faithful should be excited to the reading of the Holy Scriptures." He further declares that in translating the Bible into Italian, the learned Archbishop Martin has not "swerved either from the laws of the Congregation of the Index or from the Constitution published on this subject, by Benedict XIV."

And now there remains but the question:—"Did the Church ever forbid the people to read the word of God? The question might be answered in the same way as an American would answer the question: Did the United States ever forbid its people the right of trial by jury? In both cases the reply might very well be "No." And yet, in some particular instances, the United States did, and does forbid the use of the prerogative of trial by jury; namely, where martial law has been proclaimed in some particular locality. In the same way the Church did forbid the people to read unauthorized versions of the Bible. Against such versions a Catholic has a sure right to protest; and I presume that Mr. Tice would not be diligent in encouraging his flock to read the Douay version of the Bible, and might be heard from his protest against the reading of that Catholic version in the public schools. Would such action of his

be fairly considered as prohibitions of the Bible to his flock, or to their children? The position of the Church on the whole question might be summarized as follows:—

1. Catholics are encouraged to read the sacred Scriptures.
2. In some authorized version.
3. With due reverence for the inspired text, with humility, with a desire to profit spiritually.

To return to the Bible Societies. It would be surprising, indeed, if the Church did not protest against the industry of men whose avowed object was to prevent the faith of simple Catholics by translations which omitted some of the Sacred Books, and corrupted the text of others. Luther added the word "alone" to the text of St. Paul (Rom. iii., 28); "We account a man to be justified by faith," making it read, "We account a man to be justified by faith alone."

Was this relevant? Was it not tricky? Tyndal rendered "anointing" by "smearing" (smearing), "consecrate" by "charm," "priest" by "senior," "church" by "congregation," "sacraments" by "ceremonies" and "sermonies" by "withcraft" and all this because he so hated "popery."

Buzz was a master at corrupting the text; in changing punctuation, and thus trying to alter the meaning; in substituting a wrong word for the one in the Sacred Text, and so on; he frankly confesses his purpose of dealing in a spirit of sectarian spite. The story of the obliquity heaped by the Reformers on one another's versions is as interesting as it is instructive. A Catholic may well be pardoned if without taking trouble to scrutinize the infinite possibilities of error offered by the many Protestant versions of the Bible, he prefers to forbid them in general to his children. And the Church may very well adopt a similar attitude toward her children.

Mr. Tice concludes by asking a question very easy to answer, namely: "To what country or people the Roman Church has given the 'open Bible?' Breen a moderately well read man should substantiatingly answer: "To every country and people." Mr. Tice joins to this another question: "Did the people of Mexico or Cuba, or the Philippines receive the Bible from that source?" The answer to such a bewilderingly foolish question is: "Why, of course, and didn't you know that already?"

"Where shall I find something nice in oil for the dining-room?" asked a stout, smiling woman of the floor-walker in a Western department store.

"On the third"—began the floor-walker. "They had passed, and he looked doubtfully at the inquirer. "Did you mean a painting or something in the dining-room?" he asked.

Advent Pastorals of Catholic Prelates in England.

BIRMINGHAM.—His Lordship the Bishop of Birmingham in a letter to the Faithful points out the blessing of true Faith. In the month of May last it was our duty to present to the Holy See a full and faithful report of the whole diocese, with such detailed information as is required of us concerning the missions, the clergy that serve them, the seminary, the schools, religious houses, the faithful laity, etc. There was one melancholy fact, however, in connection with the report: the fact, which could not fail to cause anxiety to the Sacred Congregation and elicit from them a serious admonition. It was our painful duty to record that there were no fewer than 1,077 Catholic children in the diocese attending non-Catholic schools. Of that number 377 were said to be living at too great a distance from a Catholic school; the remaining 700 cases were accounted for by the indifference on the part of one or both parents, mixed marriages, and other causes. Hereupon the Sacred Congregation observes: "The education and instruction of children in the Catholic religion demands very special care and attention. Every effort must be made to diminish day by day the number of those who attend non-Catholic schools."

CLIFTON.—The Bishop in his Advent Pastoral earnestly begs and entreats all to dispose themselves during this holy season by true compunction of heart and by fervent prayer for the worthy reception of the Sacraments of Christ-mass. Such as have the leisure should, he says, receive their Lord on Christmas Day itself, and any who choose may avail themselves of the privilege, granted again this year by the Holy See, of communicating at the Midnight Mass. His Lordship then takes occasion to refer to certain changes which have occurred, and works which have been accomplished in the diocese since last Advent, remarking that

it has come into the mind of His Lordship that this is his naturally dependent in some measure for information supplied to him. He observes: "Of a matter very important to the welfare of the diocese, viz., the re-establishment of Price Park College as an institution under the direct control of the Bishop."

NEWPORT.—His Lordship in his Advent Pastoral deals with the subject of Catholic reading. He says: "It has been our endeavor to impress upon all that, at the present time, it is virtually impossible for a Catholic to keep the Faith firmly and to practise it satisfactorily without the assistance of reading. Everyone reads—now."

The non-Catholic press, which covers the whole country, does harm to the Catholic religion in two ways: sometimes it attacks the Faith, and at all times it occupies people's time and attention so as to push religion into the background. On both these accounts Catholic reading is indispensable. If we read things that are written against our holy religion, we are bound to read the statements and explanations which will enable us to be ready to give information to others. And since we give up so much of our time to the news, the paragraphs, the sporting intelligence, and the amusing or thrilling stories that pour from the press day by day, it is certain that God and Jesus Christ, the Gospel, the Church, and the Sacraments, must to a great extent fade and shrink in our thoughts unless we have also some kind of reading that will effectually keep them before the eyes of the mind."

PLYMOUTH.—In his Advent Pastoral the Right Rev. Dr. Graham says:—"There was scarcely a sermon that Bishop Vaughan preached, or charge that he wrote, but what contained this important sentence, 'Look into yourselves,' as a practical point of the discourse, he wished to develop. The words betray to us, then, the thought of his soul, the ruling idea of his religious mind, and the spirit that he would have us all in this diocese breathe in union with himself. Bishop Vaughan has but just left us, after nearly fifty years. He necessarily after a long and prosperous pontificate dwells in our hearts; and it will be his predominant thought and advice should linger in our mind. 'Look into yourselves, and see what you are before God.' If his Lordship warned us so often to seek ourselves this question, how much oftener did he ask himself the same, as he pondered over the various arduous duties that pressed upon him—duties to himself and to his clergy—thinking,

speaking, writing, and acting; the same with regard to the laity, tradesmen, servants, and children; Catholics and non-Catholics of all classes, in case of advice, of disputes, of bargains, or of scandals. How stood he before God at the end of that sort of day?"

SALFORD.—The Advent Pastoral of His Lordship the Bishop of Salford (Right Rev. Dr. Bilborough), dated from Turquay, Devon, was read in all the churches and chapels in the Salford diocese on Sunday. The Letter this year deals with the Poor and Non-Mission Funds. He says: "We have on behalf of the fund this year with even greater urgency than hitherto. His Lordship points out the wants of the missions of St. Teresa's, Irlam, St. Catherine's, Withington, and the extremely poor district of Barton. 'In answer to the last appeal, two charitable ladies and sisters forwarded to us the munificent contribution of £200. Last year also, a gentleman who is ever in the front rank when any work of charity has to be undertaken for the diocese, but who withholds his name from the public now, entrusted to us a like sum. We have already purchased a most desirable site for a school, school and presbytery, and this purchase has required the greater portion of the earlier gift. The progress of the contemplated new mission in Ayres street, near Brooks' Bar, has been slow, but plans have already been drawn and approved for a new school chapel and priest's house, and the valuable plot of ground given by Sir Humphrey de Trafford will soon be devoted to the purpose for which he gave it; it will be one of the first works we shall undertake after our return."

MENEVA.—His Lordship the Bishop in his Advent Pastoral, referring to the feast of Christmas, says: "A Christian, as the very word tells us, is one who professes to follow Jesus Christ. He is one who accepts Him as his Master and Teacher, and who proclaims himself ready to obey Him."

He is one who acknowledges his Divine Master founded a Church. "Thou art Peter and upon the rock I will build My Church." He is one who accepts the teaching of that Church, in all matters pertaining to faith or morals, as infallible, knowing that she cannot err in what she teaches, because her Founder has promised that the gates of hell shall not prevail against His Church; that the Holy Ghost shall teach her all things; and that He Himself will be with her all days, even to the consummation of the world (Matt. xvi, 18; John xvi, 16-26; Matt. xxvii, 20). He is even more than a mere follower; he is a member of Jesus Christ.

A Christian should be raised above the vicissitudes of this life, for he should ever bear in mind that this world is not his home, and he should ever keep his eyes firmly fixed on his true home, Heaven. If, therefore, it pleases God, in His infinite wisdom, to allow His disciples earthly goods to be torn from him, his health to be taken away, or his friends to abandon him, he should account himself as having lost nothing. He still has his Faith, he is still a true follower of Christ, and he still has perfect confidence in the promise of his Divine Master.—Excerpts from Reports in Catholic Times, Liverpool.

A story is told of a well known New York lawyer. When he was a boy looking for something to do, he saw the sign "Boy Wanted" hanging outside a store in New York. He picked up the sign and entered the store. The proprietor met him. "What did you bring that sign in here for?" asked the storekeeper.

"You won't need it any more," said the boy, cheerfully. "I'm going to take the job."

Minard's Liniment relieves neuralgia.

Get the Most Out of Your Food

You don't and can't if your stomach is weak. A weak stomach does not digest all that is ordinarily taken into it. It gets tired easily, and what it fails to digest is wasted.

Among the signs of a weak stomach are uneasiness after eating, fits of nervous headache, and disagreeable belching.

"I have been troubled with dyspepsia for years, and tried every remedy I heard of, but never got anything that gave me relief until I took Hood's Sarsaparilla. I cannot praise this medicine too highly for the good it has done me. I always take it in the spring and fall and would not be without it." W. A. Slocum, Belleville, Ont.

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