

# The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, APRIL 15, 1903

Vol. XXXII, No. 15

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our customers' interests and give them the best value possible.

We have a nice line of Jam in 7 lb. pails at the reduced price of 65c. quality guaranteed. Also Crosse and Blackwell's jam and orange Marmalade in 1 lb. glass bottles. The quality of this class of goods is well known.

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## THE CATHOLIC MIND

A periodical published fortnightly, on the eighth and twenty-second of the month.

Each number will contain an article of permanent value, entire or in part, on some question of the day.

giving in popular style the—  
Best statements of Catholic doctrine  
Surest results of historical research  
Latest word on Subjects in dispute  
Documents such as Papal Encyclicals  
Pastoral letters of more than local interest  
Important addresses at Catholic Congresses  
Occasional sermons of special merit  
Biographies, and good short stories  
Editorials, Chronicles, and Book Notes

These articles will be from the best sources, and the rule of selection is:

One at a time; and the best that can be had, so that subscribers may keep each number for frequent reading and reference

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## Religion and the Press.

We publish below, with great pleasure, the concluding portion of the excellent sermon on "Religion and the Press," delivered in the Cathedral by Rev. Dr. Sinnott on the evening of Palm Sunday, the 5th inst. He spoke of the press in general, its powers and privileges, and the prerogatives to which the secular press lays claim. The teaching possibilities and assumptions of the secular press were dealt with, and its tendency to sensationalism, and the evil results arising therefrom were passed in review. That the press in general is an extraordinary power and that the secular press is a worthy representative of the world it serves are facts that cannot be denied said the learned preacher.

Advising his hearers to support the Catholic Press he answered the objection that religious papers are little good by saying: "My brethren truth was never as attractive as in difference, especially when truth means virtue and labor, and indifference leaves every man free to follow the bent of his nature. Catholic papers may not be as interesting as their secular contemporaries; but let us remember this: the greatest directors of souls, those who were far more learned than the most learned amongst us, those who were renowned far and wide for the saintliness of their lives have repeated time and again that it is suicidal for fathers and mothers to educate their children and then furnish them with a literature which cannot help them to lead good lives but tends to ruin them mentally and morally."

And now turning to literature in general, few will deny that there are books which should not be read. There are books which Christian fathers and mothers would not wish to see in the hands of their children. And here our attention is oftentimes very forcibly directed to that department of Church government called the Congregation of the Index. We are told that it is an example of how far the Church is behind the age. To be of course assumes that the Church of Christ was to be a church of human progress, primarily solicitous for the material advancement of its followers. But, my brethren, was the Church of Christ instituted to suit 20th century civilization any more than 1st century barbarism? Should she really hold in higher esteem the refined gentleman than the untutored savage? No, the Church of Christ is Christ Himself. And as Christ died to save immortal souls, so the Church was founded to perpetuate His work. Like our Blessed Redeemer, she loves souls only. Wherever there is a soul, she is there to save it and be it high or low, in court or cottage, she is fortified with the same means and is going to make the same exertions.

At any rate you say, this congregation is a shackle on human liberty. Is it, my brethren a capital crime to kill the body and is it no sin to kill the soul? What the murderer of the body calls liberty of the arm, the murderer of the soul in his chastened enthusiasm calls liberty of the intelligence—liberty of the press. The murderous wretch who cuts the tendon of life, shall we keep in close confinement and to the immortal wretch who destroys our faith, shall we give freedom to pursue this happy calling? Is he who waits in the dark alley to fall upon you and to deposit you of your money any worse than he who in the light of day comes to you in smooth words and honeyed phrases to take away the noblest ideals of life? If you think so, then join the crowd that calls the Congregation of the Index, mediæval, primitive, archaic and as a free independent, untrammelled man raise your voice in protest against the church that in the face of the world dares to assert that there is a literature vicious, atheistic immoral, and that it is a greater crime to corrupt the pure innocent soul than to destroy the body. Reject the claims of an institution that calls itself a heaven-sent messenger and yet according to you takes away from man that which makes him like unto God, the free exercise of his intellect. Worship at some other altar where there are no bonds, but where your flowers and incense will spread sweet odor before a new enthroned Goddess of Reason. And as in pride of intellect you go your way, perhaps you may hear the voice of Jesus sending His Apostles forth to teach with this instructor: "And fear ye not them that kill the body, and are not able to kill the soul; but rather fear him that can destroy both soul and body into hell." (Matt. X 28.)

My brethren time was when the church was the only educator. The age that saw Roman civilization go down before the onslaught of the northern barbarism saw her missionaries without staff or scrip, go forth to the utmost ends of the earth,

strong in their faith and fortified with a divine commission to teach and baptize. The schools were gone, the academies and universities were destroyed, the language itself that the genius of former ages had raised to the highest point of human excellence was as silent as the voices of those who had adorned it. But from the desert the voice of the hermit was still heard. From the cloistered hall not the hum of industry that wears out the lives of noble men and women resounded, but the tread of saints and scholars who devoted their energies to their fellow man and consecrated their days and hours and years to the ennobling service of God. The missionary in his humble garb gathered about him a group of children and under the shade of the oak or yew opened their minds to a light, beside which all other things were dark. And these children grew to manhood with but two ideas, God and man—God eternal, creating, loving redeeming, rewarding; man immortal, serving repenting, trusting, loving. And they were possessed almost delicious in the possession, of these two thoughts.

But the time came when there was a revolt against the divine authority of the church. Men lifted their heads and dared to revile their mother. They stood upon an eminence of their own creation and beckoned others to come up to them to enjoy the serenity of higher latitudes. Were the people in ignorance they would educate them. Was their age in bondage they would free it. Were rulers spiritual and temporal a yoke and a burden the edifice of authority they would destroy until there would not be so much as a stone upon a stone. Freed and educated, who could picture the future of the human race, who could place limitations to the triumph of human genius? The principal was "Exalt man until by his clear intelligence he comes in contact with divinity." "not abuse God until by His Incarnation He stretches a helping hand to the depths of our iniquity." It was no longer Emmanuel, "God with us" but "we with God." It defied man, not incensed God. And this principle so flattering to man, so easy, so flexible, immediately threw, and it has flung from that day to this. It has grown into a tree, whose branches have covered the whole earth. Beneath the rays of a summer sun, it has yielded a fruit, pleasant to the taste and fair to the eye to look upon. Such, my brethren, was the development of the principle of license, against which the Congregation of the Index was instituted and the pernicious fruits of which we have so many in the evil literature so prevalent in our times.

As an antidote let the Bible be in the hands of every Catholic. It is a shame and a scandal to be familiar with all the classical works of literature and yet to be totally ignorant of the greatest of treasures, the Holy Bible. By it distinctly understood, there is no omity between the Catholic Church and the art of printing. The printing press was invented by a Catholic and the first book ever printed was God's Holy word, printed by a Catholic, for Catholics, with the full permission and authority of the Catholic Church. Let the Bible then occupy the place of honor in Catholic homes—and side by side with it, let there be the lives of the Saints, the history of earth's noble men and women who have gone over the same road that we are travelling and who have done their work successfully and well.

And if we have any time after our ordinary labor is done let us devote a share of it to the perusal of Catholic literature. Let us give a generous support to the Catholic press. All honor to our worthy ancestors who have striven manfully to preserve the faith and all honor too, to those who strive now to propagate Catholic truth. Let our attitude to the secular press be not to antagonize but to use it. It is open to us. If we wish we can carry on through its columns an apostolate for the dissemination of Catholic truth—but more men may have the beauty of religion and that we may have Christian charity towards one another, to work together not for sectional gratification but to the salvation of our own souls and to the greater glory of God.

**Items of Catholic Interest in the Magazines.**  
(S. H. Rowley.)  
**LIFE IN THE WILDERNESS.**  
The April Scribner's Magazine contains an article by Henry Childs Merwin, in which the author, quite unwittingly no doubt, defends the hermit life, of which the prophet Elias and St. John Baptist were such prominent and remarkable

## NEWMAN ON THE UNSEEN

Mr. Childs concludes by quoting from Cardinal Newman's works a passage composed while he was an Anglican, and delivered among those remarkable sermons at Oxford University that drew upon the speaker the eyes of all men, and won to him so many adherents. Says Mr. Childs: "There is a striking passage in one of Newman's sermons at Oxford which touches upon this subject. He has been speaking of that complacent feeling of superiority with which a modern student of nature-science sets himself to analyze and dissect the material world. Then the preacher goes on to observe how intense would be the surprise, how deep the humiliation, of such a man if he were suddenly to discover that back of these manifestations there existed some being of an order higher than his own. What if he were to find that every ray of light and heat, every breath of air, was but the skirts of their garment, the waving of the robes, of those whose faces see God in heaven? This may be only a beautiful fancy; and yet, considering that we do not know what substance is, or what life is, whence we came, or whither we go, it may be a closer approximation to the truth than is the more prosaic view taken by the man of science."

## FABER ON THE UNSEEN.

Mr. Childs gives us to understand that when Christianity came in, the myths about the classic deities flew away, but, after some centuries, came back "with new names and under more sinister aspects." If we interpret his remarks correctly, his idea is that most peoples—except the early Christians and the later Protestants—believe in unseen presence peopling wood, wilderness and wold; but that, in medieval times, this belief or superstition, or whatever we name it, resolved itself into witches and fairies. It is a pleasure to turn to Father Faber's dignified, beautiful and reverent words in his great book, "The Blessed Sacrament; or, The Works, and Ways of God," and see how nearly this Catholic priest, a convert like Newman from Anglicanism, coincides in his thought with the earlier volumine of him to whom his volume is dedicated: "To my most dear father, John Henry Newman, to whom, in the mercy of God, I owe the faith of the Church, the grace of the sacraments, and the habit of St. Philip, with much more that love knows and feeds upon, though it can not tell in words, but which the Last Day will show."

## Items of Interest.

A piece of intelligence of momentous import has just been received from the East. A correspondent in Moscow sends word that the famous Nestorian sect, have accepted the proposals sent from Rome and are to be received into communion with the Holy See.

The bishops and the principal partisans of the union recently assembled at Moscow to receive assembly at haeres, and to hear the instructions from Rome on the subject. These brave men have been advocating union with Rome during the past four years and have been compelled to face ordeal persecution on the part of the enemies of this project. During this time every possible obstacle has been put in their way; intimidation, pillage, imprisonment; finally flattery, temporal bribes, and even honorable and advantageous marriage alliances, with the ruling classes. The Anglicans in particular having offered

## Items of Interest.

The conditions of the union will take place at a meeting shortly at Moscow, between the Quaidan Catholic Patriarch delegated by the Holy See and the delegates of the Nestorian tribes represented by the Patriarch, Mar Ominon, Mgr. Oaraba and Malik Nemrod, accompanied by other Meliks whose tribes are in favor of the union.

## Items of Interest.

Meanwhile the advocates of this movement towards Catholicism are opposing it with all the arts of diplomacy. The Russian Consul at Van has called to his aid two Russian priests whom he has installed at Sarat, the Nestorian village nearest Van, and to the great displeasure of the governor of this province who distrusts Russian influence far more than that of the Catholic Church. The Anglicans have heaped up presents and money before the old Nestorian Patriarch, Mr. Chinoun, with a view of gaining his influence, to prevent the return of his nation to Catholicism. The old man receives these presents in silence, I stress to and approves all that is said to him, but gives no reply; for it is well known that he has far more reasons to fear Russia and England than the Holy See.

## Items of Interest.

The enormous statue of antiquity dedicated to the glory of the immortal Theban band who fell to the last man in the cause of Greek freedom upon the battlefield of Chersonesus, is to be restored and placed upon its pedestal. The ruins of the famous statue have lain in the desert for more than a thousand years covering the dust of the heroes of the sacred Heart.—Paris correspondent, I. C. T. S., the New Century.

## Items of Interest.

Taylor's Bookstore is showing a magnificent line of Wall Papers, this being the first year handling wall paper the stock is all new, and those buying at Taylor's will be sure to get the latest up-to-date wall paper and the cheapest in the city.—Taylor's Bookstore, opp. front door Post Office.

## Items of Interest.

Minard's Liniment Cures LaGrippe.

## Items of Interest.

All Stuffed Up  
That's the condition of many sufferers from catarrh, especially in the morning. Great difficulty is experienced in clearing the head and throat.

No wonder catarrh causes headache, impairs the taste, smell and hearing, pollutes the breath, deranges the stomach and affects the appetite.

To cure catarrh, treatment must be constitutional—alterative and tonic.

"I was ill for four months with catarrh in the head and throat. Had a bad cough and raised blood. I had become discouraged when my husband bought a bottle of Hood's Sarsaparilla and persuaded me to try it. I advise all to take it. It has cured and built me up." Mrs. Ellen Ruppel, West Liscomb, N. S.

**Hood's Sarsaparilla**  
Cures catarrh—it soothes and strengthens the mucous membrane and builds up the whole system.