

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, OCTOBER 5, 1898.

Vol. XXVII No. 41

Calendar for Oct., 1898.

MOON'S CHANGES.

Last Quarter, 7d 15m ev.
New Moon, 15d 7h 37m m.
First Quarter, 22d 4h 5m m.
Full Moon, 29d 7h 18m m.

D	Day of Week	Sun	Moon	rise
1	Saturday	6 58 40	6 29	
2	Sunday	6 00 39	6 31	
3	Monday	6 01 37	7 09	
4	Tuesday	6 02 35	7 32	
5	Wednesday	6 03 33	8 41	
6	Thursday	6 04 31	9 37	
7	Friday	6 05 29	10 35	
8	Saturday	6 07 27	11 37	
9	Sunday	6 09 25	12 42	
10	Monday	6 11 23	1 48	
11	Tuesday	6 13 21	2 58	
12	Wednesday	6 14 18	4 05	
13	Thursday	6 15 17	5 15	
14	Friday	6 16 15	6 32	
15	Saturday	6 17 13	7 50	
16	Sunday	6 18 11	9 00	
17	Monday	6 21 10	10 49	
18	Tuesday	6 22 08	12 30	
19	Wednesday	6 23 06	1 31	
20	Thursday	6 24 04	2 36	
21	Friday	6 25 02	3 45	
22	Saturday	6 26 00	4 58	
23	Sunday	6 27 02	6 15	
24	Monday	6 28 00	7 46	
25	Tuesday	6 29 03	9 00	
26	Wednesday	6 31 07	10 19	
27	Thursday	6 32 10	11 43	
28	Friday	6 33 14	1 04	
29	Saturday	6 34 18	2 30	
30	Sunday	6 35 22	4 04	
31	Monday	6 36 26	5 44	

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Lectures for Non-Catholics.

Following is an authorized summary of the four lectures for non-Catholics, delivered by Father Elliott, in St. Dunstan's Cathedral, last week.

I. THE POPE AND HIS POWER.

Catholics do not believe that the Pope is inspired. They do believe that in teaching the doctrines of Christ to the whole church he is saved from error by the special grace of his office as successor of St. Peter. The pope never teaches anything against the Bible, or any new doctrine. Nor does his teaching ever contradict reason. St. Francis de Sales compares the Catholic faith to a picture. God is the painter, our souls the canvases; revelation in the color and the church is the brush.

Nor is the teaching of the Holy See arbitrary or tyrannical, but full of kindness, tending to unity and charity, always giving light and guidance for the love of God and man.

Christ appointed Peter to teach infallibly. He made his office perpetual. The Bishop of Rome is his successor. Now, there is an antecedent probability that the Saviour would provide some such teaching for His kingdom on earth. He Himself was a teacher and an infallible one. He intended His doctrine to be taught right on to the end of the world, and he commanded all to believe it. Must it not be made known and accepted with infallible certainty?

Look at the great mass of mankind, the hundreds of millions of immortal souls all over the world—the immature, the semi-barbarous, the toiling laborers, the ignorant, the stupid, the vicious, the timid—do you mean to say that mankind was not made by God to be taught? Evidently there is universal need of a divinely safeguarded teaching authority in religion. And this is true of the learned also. One never knows skepticism, mental eccentricity and the riot of intellectual vanity till he gets among university professors.

All people want teachers of religion, all hire teachers of religion. These are valued in proportion to their sincerity, that is to say their certitude. They must know much and know clearly or cease to teach. Christ Our Lord undertook to give us teachers, a regular system of teachers and guides, at the head of whom he placed one whose office should perfect the system.

Christ's object was to impart wisdom and love, for all time, everywhere, and with his own authority. Can a lock alone do that to the unlettered millions, or amid a community of professors, ministers, priests, lawyers, juralists, each as competent as his fellows? Here is the reason of dissensions, making Christendom a babel of dispute instead of a peaceful brotherhood, breeding fanaticism in earnest son's skepticism in proud ones.

Now for our Scripture argument. All will concede that St. Peter had the fullness of the Apostolic office; but over and above that, there is overwhelming evidence that he was set apart from the rest and given a special prerogative. His name was changed, as formerly had been done with Abraham and Jacob.

"Thou art Simon, the son of Jona; thou shalt be called Cephas, which is interpreted Peter." (John 1, 42.) He was thus named: Rock at his first meeting with the Saviour.

Just before Christ suffered He said these words to Peter. "And the Lord said: Simon, behold Satan has desired to have you that he may sift you as wheat." So far, though addressing Simon, the Lord speaks of all the apostles. But as Simon from the rest, and he speaks of him alone? "But I have prayed for thee that thy faith fail not, and thou being once converted confirm thy brethren." (Luke xxii, 31.) Yet Peter in a few hours was to deny our Lord, had contradicted Him and vexed Him. Yet "once converted," that is by the coming of the Holy Ghost at Pentecost, he was appointed to confirm his brethren.

Peter's prerogative was not, of course, a merely personal one, as the church and the Apostleship is not a personal institution. Peter's office was meant by our Saviour to be his church a perpetual rock built foundation; confirming and strengthening of the brotherhood forever the gentle guardianship of the faithful shepherd over the flock.

Peter is named first in the list of the Apostles by St. Matthew and by St. Luke, both in his gospel and in the Acts. Jesus "loves his boat as his pulpit; commands him to take the miraculous draught of fishes; orses his wife's mother; bids him walk on the water; bids him

pay the tax for his master and himself. Peter speaks for the others as their leader:] "Lord to whom shall we go?" "How often shall my brother offend and I shall forgive him?" "Behold we have left all things." "Behold the fig tree which thou didst curse." He was the first to have his feet washed by the Master; the first to enter the sepulchre; this risen Saviour "was seen by Cephas, and after that by the eleven." (1 Cor. xv. 5) He presides at the election of Matthias; preaches the first sermon after Pentecost, converting 5,000; he works the first miracle of the Apostles; he explains it in a sermon to the people; he is the spokesman and defender of the church before the Sanhedrim; he punishes Ananias and Sapphira; heal the sick by his very shadow; is released from prison by an angel; St. Paul stays with him and consults with him for fifteen days; Peter receives the first Gentiles into the church after a special revelation from God; he rises Deborah from the dead; presides at the council of the Apostles at Jerusalem; condemns and suppresses the first heresy, that of Simon Magus.

And history tells us that he established his bishopric in the city of Rome, from which city ever since the doctrine of Christ and his salvation have been taught by Peter's successors with infallible authority.

It is idle to say that all this appointment of the Saviour was only for Peter's lifetime. Not a word indicates this; everything points to the contrary. And if Peter's office were needed in his own day, much rather in all subsequent ages, and in our own times.

II. THE CONFESSION OF SIN.

"Does not confession make sin easy? No. Concomitance makes sin easy."

"Is not confession degenerating? No; it is manly. Own up and show yourself a man. Humility is not a degeneration. Take your two sons; one confesses his fault to you, the other does not; which is the more manly?"

"But how can a sin be pardoned by merely telling it? Go! forbid; it is no! Judas confessed his sin. Sin is pardoned by the sacrament of penance, that is contrition, confession and satisfaction for sin; and that not the most essential."

"Suppose the sinner is not repentant? The confession is unworthy; the absolution of the priest is of no avail; the sinner is guilty of the heinous sin of sacrilege."

"Suppose he cannot get to confession? Must his sin remain unpardoned? No; we are not required to do that which is impossible. Perfect contrition will suffice in such case."

"Won't the priest tell? He has not told. There is a higher power that guards the inviolability of the sacred confidence of the confessional."

"Does it not give the priest too much power? It is not his power, private, personal; it is official, deputed, the power of Christ (3 Cor. 3:10) 'If I forgive anything . . . for his sakes forgive I it in the presence of Christ.'"

"Is money needed for confession? No; hardshell sinners would rather pay to be released from the obligation of confession."

"Suppose I say I will confess direct to God? Suppose you said you would pay your taxes direct to the governor? We must secure pardon of our sins by the methods designated by Christ."

"The primary want of man's heart, when moved by any strong impulse of feeling, whether of joy or of sorrow, or of gall, is expression. Man has power to commit sin; he is powerless to conceal it; and the first effort of the soul to relieve itself of the weight of sin is an open confession. 'An open confession is good for the soul.'"

"Confession is a natural instinct, and on this instinct is based the common saying, 'Murther will out.' 'Sin, like poison, cannot be concealed, and the only outlet of the guilty conscience is confession.'"

"The human heart seeks to unburden itself to one who has the sympathies of a friend, one who not being exempted from human weakness, can have compassion on its miseries."

"Surely religion should take in its scope these strong inclinations of the soul. Christ was a son of man; He was full of compassion and tenderness towards sinners, forgive them their sins, and bid them sin no more. Can it be that Christ came down from heaven to walk among men for only a few years, and then withdrew with all His powers and gifts to an eternal silence, leaving man as before—alone in his sin, misery and wretchedness? Or did He communicate His powers and gifts to them, to be en-

pled by the same His representatives in the salvation of mankind until time shall end?

"The power to loose and bind sin is conveyed in these words by Christ to Peter in the plainest terms, and its exercise by Him upon earth Christ pledged to ratify in heaven. Is it not clear from this passage that Christ contemplated the continuance of His work of pardoning sinners through the agency of men, after He should leave the world?"

"Some persons may be disposed to object and say: 'The pardoning of sin is not expressed in these words of Christ. True enough, but the words, 'Whosoever thou shalt loose, etc., are ample enough to include the power of forgiving sin, particularly so when you consider that our Lord professed these words by promising to Peter 'the keys of the kingdom of heaven.' Christ himself, however, has anticipated your objections."

"When Christ gave the power to forgive sin, He also gave the power to retain sin. There is therefore a question to be decided when the sinner comes for pardon. Shall his sins be forgiven or shall they be retained? The sins of those only who are truly penitent are to be forgiven, and forgiveness refused to the impenitent. It would be sacrilege to pronounce forgiveness over a sinner who is impenitent and not resolved to avoid offending God in the future."

"Who invented the confession in the Christian Church? Pope? King? Priest? All most confused. Pleasant things can be clipped in unawareness, perhaps; but nothing like the duty of confession; so gross an innovation would not have been allowed. Confession was practiced in the Church in every age."

III. THE REAL PRESENCE.

The Catholic Church teaches, and always has taught, that in the holy communion that which was originally bread and wine is, by the consecration, changed into the substance of the body and blood of our Lord, together with His soul and divinity which change is properly called transubstantiation. To Catholics this is the most consoling, the most cheering and every way most blessed portion of our creed.

Let us open the gospel of St. John at the sixth chapter. "I am the living bread which came down from Heaven; if any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. The Jews, therefore, strove among themselves, saying: How can this man give us His flesh to eat? Then Jesus said unto them, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me and I in him. As the living Father has sent me and as I live by the Father, so he that eateth me, even he shall live by me."

Now, the question between Catholics and others is whether our Saviour meant these words to be taken literally or figuratively. At any rate, this much is certain; The Jews took the literal meaning. They said, in effect, "The thing is impossible." They must be considered as agreeing with Catholics in understanding our Saviour's words in the literal sense. And, therefore, so far as hearers are the proper witnesses of the meaning of the words addressed to them, the testimony of the Jews is in favor of the literal meaning. The same may be said of our Saviour's own disciples; they also thought, and were by Him left to think, that he meant to be understood literally.

Our Lord is a model of simplicity and frankness. He has to teach a doctrine and he does so plainly and directly. The doctrine is disbelieved as absurd; objections are raised. He goes on repeating it in the very terms which gave offense and he insists on their accepting it without reserve.

It is sought to parry the force of this reasoning by the sixty-fourth verse. "The flesh profiteth no thing; the words which I have spoken to you are spirit and life." Here he declares his meaning to be spiritual, but does that mean figurative? When in Scripture the flesh and spirit are declared to be opposed to each other; it means the carnal man and the regenerate man, the carnal spirit and that of the divine grace. And in this Catholic view of the meaning of the verse many distinguished Protestants agree.

But the passages which treat of the real institution of this heavenly rite are far more important. Let us now direct our attention to them. Open St. Matthew's gospel at the twenty-sixth chapter and the twenty-

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sixth verse: "And while they were at supper Jesus took bread and blessed, and brake, and gave to His disciples, and said: 'Take ye and eat this is my body. And taking the chalice He gave thanks, and gave to them, saying: Drink ye all of this, for this is my blood of the new testament, which shall be shed for many for the remission of sins.' You are aware that the same circumstances are related and very nearly the same words used by two other evangelists, and also by St. Paul in his first epistle to the Corinthians. The words to be considered are common to them all."

It must be owned that it is not easy to make an argument based on these words. For what is there to argue about? Could anything add strength or clearness to these expressions?—"This is my body—this is my blood?" Catholics simply believe that it was Christ's body, it was Christ's blood. It would seem enough to simply recite the passage and rest the case. Suppose there were no question of apparent impossibility, suppose the words related to some other matter any one who accepted Christ as his teacher would simply say: "He has declared this doctrine in the simplest terms, and I receive it on His word."

In answer to this plain reasoning it is said that the words "This is my body," may be rendered "This represents my body," because in certain other passages some form of the verb to be undeniably does mean represent as where our Saviour says: "I am the door," "I am the vine." True, in these passages the verb to be does mean to represent. But there are some thousands of other passages in Scripture where the verb to be does not mean to represent; why not interpret text in question by the analogy of these very many passages rather than of the very few others? Let us have some good reason for drawing an inference from a small number of analogies rather than from a vast multitude. By such a process as this one can place any meaning on any given passage. It will become us, who seek a plain way to a plain truth in the plain word of God, to number ourselves with rules of interpretation calculated to confuse the meaning of Scripture rather than to unveil it. Let us not be turned aside from the strict and literal meaning of God's word by the Jews' objection, "How can this thing be done?"

IV. COMMUNING WITH THE DEAD.

The Catholic Church teaches that we can commune with the dead. We can do so by asking their prayers for us. It is in an atmosphere of faith that we are one with them. We give them no divine honor. The highest of them, the mother of Jesus, is infinitely lower than God. In God we view them, and to plead with God we seek their prayers. All spiritual goods are common property. And God's friends are one family, whether on earth, in purgatory or in heaven. The family in teracomunes together in the common life of prayer.

All would, at least, wish this done. (Continued on front page.)

FRIENDS PREVAILED

A Nervous Toronto Woman Walked the Floor During the Night for Hours at a Time—She Makes a Statement.

TORONTO, ONT.—"I was troubled with nervousness. It was impossible for me to keep still and if the spells came over me during the night I had to get up and walk the floor for hours at a time. My blood was very poor and I was subject to bilious attacks. My feet would swell and I was not able to do my own housework. I treated with two of the best physicians here but only received relief for a time. I became discouraged. One day a friend called and advised me to try Hood's Sarsaparilla. I laughed at the advice but I was prevailed upon and procured one bottle. Before I used it all I began to feel better. I took several bottles and also several boxes of Hood's Pills. Now I can eat and drink heartily and sleep soundly. Hood's Sarsaparilla has entirely cured me and also strengthened me so that I now do all my own work. I cheerfully recommend Hood's Sarsaparilla to all sufferers from nervousness, weakness or general debility." Mrs. H. F. FARM, D. Canal Street.

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