

# The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, DEC. 25, 1907

Vol. XXXVI, No. 52

## Carter's Big Holiday Bazaar

Bigger and Better Than Ever  
Old and young are cordially welcome.

1st Floor (2 stores).—Books, Stationery, Calendars, Christmas Cards, Leather Goods, Fancy Goods, Chinaware, Sleds and Sleighs.

2nd Floor (Santa Claus Headquarters).—Dolls, Toys, Games, Dolls Cabs, Go-Carts, Rocking-Horse, Shoo Fly Rockers, Baskets, Dolls Carriages, and an endless variety of other Goods too numerous to mention.

COME ONE COME ALL.

### CARTER & CO.,

Santa Claus Headquarters.

## HARDWARE!

Largest Assortment,  
Lowest Prices.

WHOLESALE and RETAIL

Fennel and Chandler

## 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.

## 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 Far. Co.

## 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, stair rails, Balusters Newel 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).....

## 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.

## Decisions of the Biblical Commission.

NOTA PROPRIO DE HIS HOLLANDIS PUS. X. BY DIVINE PROVIDENCE POPE.

On the Decisions of the Pontifical Commission on the Bible, and on the Censures and Penalties Affecting those who Neglect to Observe the Prescriptions against the Errors of the Modernists.

(Translation by "Rome.")

In his Encyclical Letter Providentissimus Deus, given on November 18, 1893, Our Predecessor, Leo XIII, of immortal memory, after describing the dignity of the Sacred Scriptures and commending the study of it, set forth the laws which govern the proper study of the Holy Bible; and having proclaimed the dignity of these Books against the errors and calumnies of the Rationalists, he at the same time defended them against false teachings of what is known as the higher criticism which, as the Pontiff most wisely wrote, are clearly nothing but the commentaries of rationalism derived from a misuse of philology and kindred studies.

Our Predecessor, too, seeing that the danger was constantly on the increase, and desiring to provide against the consequences of the propagation of rash and erroneous views, by his Apostolic Letters Vigilantissime Studique memores, given on October 29, 1902, established a Pontifical Council or Commission on Biblical Matters, composed of a number of Cardinals of Holy Roman Church, distinguished for their learning and prudence, adding to these, under the title of Consultors, a considerable body of men in sacred orders, chosen from among the learned in theology and in the Holy Bible, of various nationalities and differing in their methods and views concerning exegetical studies. In this the Pontiff had in mind, as an advantage admirably adapted for the promotion of study and for the time in which we live, that in this Commission there should be the fullest freedom for proposing, examining, and judging all opinions whatsoever; and the Letter also ordained that the Cardinals of the Commission were not to come to any definite decision until they had taken cognizance of and examined the arguments on both sides, omitting nothing which might serve to show in the clearest light the true and genuine state of the biblical questions proposed for solution; and when all this had been done, and the decisions reached should be submitted for approval to the Supreme Pontiff, and then promulgated.

After mature examination and the most diligent consultations, certain decisions have been happily given by the Pontifical Commission on the Bible, and these of a kind very useful for the proper promotion and direction on safe lines of biblical studies. By the observance of some persons, unduly prone to opinions and methods tainted by pernicious novelties, and excessively devoted to that principle of false liberty, which is really immoderate license and in sacred studies proves itself to be most insidious and a fruitful source of the worst evils against the purity of the faith, have not received and do not receive these decisions with the proper obedience.

Wherefore We find it necessary to declare and prescribe, as We do now declare and expressly prescribe, that all are bound in conscience to submit to the decisions, regarding doctrine, of the Commission, which has been given in the past and which shall be given in the future, in the same way as the Decrees of the Roman Congregation approved by the Pontiff; nor can all those escape the note of disobedience or temerity, and consequently of grave sin, who in speech or writing impugn these decisions; and this besides the scandal they give and the other reasons for which they may be responsible before God, for other temerities and errors usually accompany such oppositions.

Moreover to obrok the daily increasing activity of a great many modernists who are endeavoring by all kinds of sophistry and devices to detract from the force and efficacy not only of the Decree Lamentabili sane exitu, issued by Our order, but the Holy Roman and Universal Inquisition of July 3 of the present year, but also of Our Encyclical Letters Pascendi dominici gregis given on September 8 of this same year, We do by Our Apostolic Authority repeat and confirm both that Decree of the Supreme Sacred Congregation and these Encyclical Letters of Ours, adding the penalty of excommunication against contradiators; and this We declare and decree, that should anybody, who may God forbid, be so rash as to defend any one of these propositions

opinions or teachings condemned in these documents, he falls ipso facto under the censure contained under the Chapter Docentes of the Constitution Apostolicæ Sedis, which is first among the excommunications latae sententiae simply reserved to the Roman Pontiff. This excommunication is to be understood as *salvis poenitentia*, which may be incurred by those who have violated in any way the said documents, as propagators and defenders of heresies, when their propositions, opinions or teachings are heretical, as has happened more than once in the case of the adversaries of both these documents, especially when they advocate the errors of modernism, that is the synthesis of all heresies.

Wherefore, We again and most earnestly exhort the Ordinaries of the dioceses and the Heads of Religious Congregations to use the utmost vigilance over teachers, and first of all in the Seminaries; and should they find any of them imbibed with the errors of the modernists, and eager for what is new and noxious, or lacking in docility to the prescriptions of the Apostolic See, no matter how they may be published, let them absolutely forbid the teaching office to such; so too, let them exclude from sacred orders those young men who give the faintest reason for doubt that they hold the condemned doctrines and the pernicious novelties. We exhort them also to take diligent care to put an end to those books and other writings, now growing exceedingly numerous, which contain opinions or tendencies of the kind condemned in the Encyclical Letters and Decree above mentioned; let them see to it that these publications are removed from Catholic publishing houses, and especially from the hands of students and the clergy. By doing this they will at the same time be promoting real and solid education, which should always be a subject of the greatest solicitude for those who exercise sacred authority.

All these things We will and order to be sanctioned and established by our Apostolic Authority, signed to the contrary notwithstanding. Given at Rome at St. Peter's, November 18, 1907, in the fifth year of Our Pontificate.

PIUS X., POPE.

## Christmas in Balmey Mexico.

The word Christmas brings to us a host of memories; it is redolent with the spicy fragrance of the Christmas tree, and the mistletoe; it paints vivid mental pictures of scarlet holly berries, of jingling bells and hanging stockings and obidish fences of Santa Claus and sleighs and reindeer. And to be an ideal Christmas, the air must be crisp and cold, and a soft white carpet of newly-fallen snow must lend mystery and beauty to all the out-of-doors.

But to a child of Mexico all this would be nothing more than a strange fairy tale, and the same great holiday of the year brings a very different set of customs and fancies. The very name is different, for in Mexico, Christmas is called La Navidad—the Nativity.

During the last busy days before Christmas, our streets and shops are thronged with belated, hurrying, and often, to our shame be it said, care-worn and irritable Christmas shoppers. And omnipresent and effective are the elbows in our great Christmas crowds. But in Mexico, the air is balmy and languorous, laden with the perfume of orange blossoms. Not a snowflake or a raindrop dims the deep blue of cloudless sky; for this is the dry season in Mexico. The streets are gay—even gayer than usual. Flowers and ribbon-decked booths are numerous under the arched portals, where are sold all manner of gifts, such as delight the heart of the universal child. The picturesque Indian in his red blanket, the Mexican with embroidered high hat, tight-fitting trousers, and short jacket, all gayly embroidered; the poor women with their black rebozos drawn about their heads and the scantily-clad children, and the wealthy señoritas, very fine, indeed in their Parisian gowns and their heavily-powdered faces—all these are to be seen in the streets of a Mexican town, so fanciful and gay as constantly to remind one of the stage of an opera when all the troupe come on for the finale. But in the streets of Mexico there is no jostling, bustling, elbowing crowd. A Mexican might possibly stab and rob one—I believe there are on record a few such happenings—but under no circumstance would be anything but courteous and gracious.

The Mexican child is more fortunate than the American in having nine days of Christmas gifts, instead of one. On the nine days preceding Christmas the Mexicans cele-

brate what they call the *posadas*—the word meaning, literally, taverns. Frequently nine intimate families, or better nine related families, take turns in preparing the entertainment, and on each of the nine evenings all gather at the appointed house. This celebration of the Christmas feast is a great function with the Mexicans. With them the family tie is more binding than with us, and at the *posadas* must be gathered all the clan, aged and young, including even the household servants. With the simple child-like spirit so characteristic of them, the Mexican people enter with devotion and enthusiasm into it all.

The *posadas* are in commemoration of the nine days' wandering of the Virgin Mary and Joseph, when at the decree that "all the world should be taxed," they went from Galilee to Judea, where they found Bethlehem so full of people that for nine days they wandered without finding shelter in any tavern or house.

At nine o'clock at night the Mexican ceremony begins. Forming in a procession, marching two by two and carrying lighted tapers the assembled family and the guests wander from room to room all through the house, singing the Litanies as they go. Often the children are dressed as angels with white robes and tinsel wings. Finally, the procession stops before a closed door. Hence a shower of fireworks is sent off over their heads—probably to represent the descent of the angels. Then a group of ladies of the family appear, dressed in shepherd costume. All unite in a hymn, supposed to be the voices of Joseph and Mary imploring admittance and a night's shelter from the cold and darkness. Within the room a chorus of voices refuse shelter, saying that there is no place for them. Again these outside the door beg shelter and are again refused. Still again they sing, saying that she who is without is the Queen of Heaven who has not where to lay her head; at her name the doors are thrown open wide and all enter singing.

Inside the room is a beautiful scene which the Mexicans call a *tableaux*. Temporary platforms are erected all around the room. The walls are decorated with green and flowers. On the musky platforms are wax figures in *tableaux* illustrating different scenes in the Bible; sometimes Adam and Eve in Paradise; the Annunciation; the Wise Man of the East; the Shepherds; and the flight into Egypt. These *tableaux* are often most elaborate, with green trees, tiny fountains sending up fairy streams of water, flocks of sheep, grottoes, stars, the palace of Herod, and angels. Then there is a tiny cradle, in which is to be laid the figure of the child Christ. All is in a blaze of light. A priest steps forward, and, taking from one of the angels a figure of the infant Christ, places it in the cradle; and the *posada* is over for that night. To the simple faith of the Mexicans it is all very real and very beautiful.

A Spanish writer tells of one family who each Christmas found some little newly born wailing and had it brought to the last evening of the *posadas*, when the priest laid it in the cradle, and the assembled clan pledged themselves to see that while it was a child it lacked neither food nor clothing. After the *posada* they all adjourn to another room, in the center of which is suspended a large earthen vessel, which the Mexicans call *olla*. Then children are blindfolded and take turns striking at the *olla*. This occasions much merriment, for often the aim is wide of the mark. At last, however, the jar is broken, and gifts *raja* down on the floor. Wild with excitement, the children dart for them, each eager to find his own name on a gift.

Even the poorest Mexican has his Christmas celebration, although some can afford only a shaky wooden altar and disparaged wax Virgin, a few bits of tinsel, and some sweets for the young folk.

At midnight on Christmas Eve itself "La Misa del Gallo"—the Mass of the Cock—is celebrated in cathedrals heavy with incense and the perfume of flowers, and lit only by the flickering light of the countless candles burning before the altars. From the shadowy body of the church filled with kneeling figures comes the impressive "Ora pro nobis," the deep toned responses of the men almost drowning the gentle voices of the Mexican women. Rich and poor alike unite in this solemn Mass of the Cock. And with the last benediction, Christmas in Mexico is over.—Mrs. C. William Beebe in New York Evening Post.

A. A. McLean, K.C. & Donal McKinnon  
McLean & McKinnon  
Barristers, Attorneys-at-Law.

## DYSPEPSIA AND STOMACH DISORDERS MAY BE QUICKLY AND PERMANENTLY CURED BY BURDOCK BLOOD BITTERS.

Mr. P. A. Labadie, Manchester, Ont., writes as follows: "I desire to thank you for your useful 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 perfectly cured. I have not had a sign of Dyspepsia since. I cannot praise it too highly as a medicine. In my experience it is the best I ever used. Nothing for me like B.L.B. Don't accept a substitute for Burdock Blood Bitters. There is nothing 'just as good'."

## MISCELLANEOUS.

Brides to be are fond of being caught in showers.

## Sprained Arm.

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

If there are no extenuating circumstances a lawyer is always to be found who is willing to try to extenuate them.

Minard's Liniment cures Diatemper.

The easiest and most natural thing in the world is to let a woman do as she pleases.

## 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.

The more a woman knows about men the less she has to say about the matter.

Minard's Liniment Cures colds, etc.

The less judgment a man has the more he seems inclined to exercise it.

Mrs. Fred Laine, 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."

Sometimes it is luckier to be unlucky than to be lucky.

It is always wise to be charitable when you have nothing to gain by the opposite course.

Two and two don't make four every time. Sometimes it just makes two pair.

The difference between light-heartedness and hard-heartedness is not always clear, but nevertheless very real.

It is quite easy to see and admire the silver-plated side of other people's miseries.

Some people have a beautiful way of expressing themselves and of respecting others.

Of all boxes the one who continually says the entirely obvious thing in his ponderous way is the worst.

Peculiarities when pertaining to oneself never look very peculiar.

Kind husbands are just as easy to catch as any other and much more valuable.

## 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, restful sleep, tone up the nerves, strengthen the heart, and make rich blood. Mrs. C. McDonald, Portage la Proulx, Man., writes: "I was troubled with dizziness of head, palpitation of the heart and weak spells. I got four boxes of Milburn's Heart and Nerve Pills, and after taking them I was completely cured."

Price 30 cents per box or three boxes for \$1.00, all druggists or the T. Milburn Co., Limited, Toronto, Ont.