

The Charlottetown Herald.

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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.

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Enclosed find \$4.00 for which you will send us a caddy of tea as advertised in this paper.

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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 Encyclical on Modernism.

The Papal Encyclical which we publish in our present issue, has been addressed by the Holy Father to the Bishops of the Catholic world, and will be recognized as one of the most important and impressive pronouncements which have been made in these latter times by the Holy See. It is of a doctrinal character, and exposes and condemns a series of errors which had become more or less current in certain quarters at the present day. It makes due provision for precluding the spread of such errors in future, and prescribes a number of disciplinary measures to that effect to be carried out by the Bishops as the natural defenders of the faith within their dioceses. Needless to say that, while we may fairly claim that in these countries the number of persons infected with these errors is comparatively small, the soundness of any part of the Catholic body in any place is the concern of the whole in every place, and the judgment of the Apostolic See will be received here, as by Catholics throughout the world, with glad obedience, and with a deepened sense of gratitude to the Holy Father for the signal and timely service which in the discharge of his august office he has rendered, not only to the protection of the Catholic Faith, but to the defence of the fundamental principles of Christianity.

The weighty words of Pius X. are obviously in full and deep harmony with those of his predecessors, notably with those of Pius IX. and Leo XIII., and while no one can mistake for a moment the complete continuity of faith and feeling which enters into and binds together the utterances of the Holy See in successive pontificates, at the same time the present Encyclical may be said to be marked by two characteristics which stand out in relief upon its surface. There is, first, the fact that it deals not with one or more errors, or groups of errors, in detail, but with a whole closely-connected system of erroneous thought—labelled "Modernism"—of which it gives an exposition at once thorough and comprehensive. The second is the summary and emphatic character of the condemnation by which the system thus arranged is defined to be the very "combination of all heresies," and the reduction into one conception of the sap and substance of all the errors which are opposed to Catholicity. In the first we have the guarantee, it need not be said, that the Holy See has taken full and complete cognizance of the errors it condemns; in fact, its statement of them may be found in many passages almost verbatim in the works of their exponents, and in this case there can hardly be any pretending that the propositions are not to the point. In the second, we are reminded that the successor of St. Peter has inherited the Apostle's gift of plain speech, and that there is at least one great religious authority which knows how to speak straight to the world with Apostolic candour and courage and simplicity, and, in dealing with soul-destroying error, neither minces its words nor veils its meaning when condemning it.

It is unnecessary that we should enter into any descriptive summary of the Encyclical. It is a document which speaks for itself, and with a singular force and clearness to which any comment of ours would add nothing. The Holy See has not merely pronounced the condemnation of a series of errors, but has gone to the root of the evil, by unmasking the whole system of mystic rationalism of which they are the offspring. The advantage of this method is that the errors thus revealed in their genesis, and as seen in their actual procession from parent principles which are easily recognizable as fundamentally opposed to Christianity. Any words in which we might endeavor to sketch the system would be found to be less clear and comprehensive than those of the Encyclical itself, and to it, therefore, we refer our readers, especially those who may be familiar with the literature of the Modernist movement, and who wish to grasp the situation as seen, judged and stated by the supreme authority of the Catholic Church in the person of its Chief Pastor.

It will suffice for our part to attempt a much simpler task. Although the synthetic exposition of the Modernist system and its fallacies will appeal in a way more telling than any other to the mind of the theologian, the religious philosopher, and the student of the history of religious movements, we conceive that to the masses of the Catholic people, and to the busy man in the street, as well as in the street, the main question will be, what in a few words, is the Holy Father condemning, and what is precisely the practical gist and pith

of the system he condemns? That is a plain question, and we may be allowed to think that one way of answering it may be to indicate, without at all entering into the system as a whole, a few salient features of the teaching contained in the Encyclical, and the Syllabus which may be considered as its accompanying schedule, in so far as both one and the other now clearly attest the doctrinal attitude of the Apostolic See.

We select the following points: First, the Pope condemns the Modernist system because it changes our belief in Christ.

As Catholics and Christians, we have always gloried in holding that Christ our Saviour is the Eternal God, who was made man, and came into the world, and entered into our life and humane sphere of action. To say that the Word who made flesh and dwelt amongst us is just to say that the Divine became a sojourner in the domain that is human and historical. We believe that it was He—the very God—who trod this earth and lived and spoke and wrought in it the wonderful works which we call His miracles, and who arose from the dead. We maintain that the very meaning of His Incarnation is that God Himself made Himself manifest and came into human life, and that thereby all the facts of His Divine action and ingoing in this world are really and historically true.

On the contrary, the Modernist system, as shown in the Encyclical, asserts that all those Divine Actions of Christ, of which we read in the Gospels, including His miracles, and His resurrection, are not historical facts and are not things which have really and actually taken place so as to be historically true. It holds that all this divine part of Christ's life belongs not to the order of real happening or history, but merely to the order of faith or believing. And this separation it maintains not merely formally or argumenti causa, or for the purpose of critical study, but as existing in fact, between faith on the one side and historical reality on the other. Thus the good Protestant, in reading devoutly his New Testament, would have to remember that all those wonderful works of Christ, and not a few of His parables, and all those chapters upon the Resurrection and Ascension—in a word about seventeen of what he finds in the Gospels—represent things which never actually happened in real history, but only things which were attributed to Christ by enthusiastic disciples long after His death. The plain man, whose practical common sense soars above the subtleties of pseudo-mysticism, would no doubt say, if these things are not historical, why should I believe them? Faith which founds itself on what is historically false and never really took place must be more make-believe, and thereby artificial, insincere and demoralizing.

The Pope reprobrates this dichotomy of Christ. He will not have Christ out in two in a purely human and historical Christ which is the object of real knowledge, and to be thrown to the critics to be analysed according to ordinary human standards, and a Divine Christ which is the object only of faith, and withdrawn from the domain of all historical reality. He upholds the truth of the Gospels, and safeguards the very meaning of the Incarnation.

Secondly, the Pope condemns the Modernist system because it alters our belief in the Eucharist and the Sacraments. As Catholics and Christians we believe that the Christian Sacraments were instituted by our Lord Himself in person. Thus all that we believe and feel when we approach the Holy Communion, and all that we hold sacred concerning our baptism, has its surety in the fact that it was Christ Himself who was the Author and Founder of these Sacraments. No mere man, however religious, could of his own authority or power take bread and wine and assure his fellow-men that, as often as they partook of them, they would receive the Body and Blood of Christ. Nor could any mere man, without blasphemy, guarantee that the pouring of water with a given formula will be accompanied by the regeneration of the Holy Spirit. God alone can make the bread and wine to be Christ's Body and Blood, and God alone can send the Holy Spirit. Hence these Sacraments by their very nature can only be the work and act of God made man, and Christ, by virtue of His Godhead, must be the sole institutor of the Sacraments.

The Modernist system teacher, on the contrary, that the Sacraments were not instituted by Christ personally, but were introduced or evolved in the course of time by His disciples. They would be thus a work, not of Divine, but of human or ecclesiastical institution. It is pleaded that, by a prin-

ciple of permanence, Christ lives and survives in the religious life of his disciples. But such a plea is obviously futile, if it be meant to save the Divine character of the Institution of the Sacraments. For Christ does not survive of live personally in His disciples, but only by His grace. Their acts are not God-acts, like those of the Person of Christ. To say that the disciples in instituting the Sacraments were animated by a religious sense, or the impulse of their religious life, and that their religious life is the life of Christ within them, and that therefore their work in instituting was in a sense His work, and that He therefore instituted them mediately through them, is more precisely and truthfully to state the principles of the Christian faith. The religious sense in any man is not the personal Divinity, and that which man does by any impulse, however religious, is not a personally Divine work. Otherwise every ordinance of the Church, and every practice of the saints would be works of Divine institution! What men do is the work of men, and it remains so no matter how good or religious the men may be, and it is only disguised Pantheism to think otherwise. The very meaning of Divine, as distinguished from ecclesiastical institution, is that in it God Himself is at work and is personally the Author and Founder. In denying this to the Eucharist and to the other Sacraments the Modernist strikes at the very meaning of the Sacrament, and at that necessary nexus between the outward sign and the inward grace by Divine ordinance which is the essence and soul of the whole Sacramental system.

The Pope rejects this theory of mediate or human institution, and of evolved man-made Sacraments, and in doing so he safeguards the Divine and actual institution of those Sacraments by Our Redeemer, as the Sole Author and Finisher of our salvation. Thirdly, as Catholics and Christians we believe that the Church of God was founded and constituted, not by men, but by Christ in person. All her authority derives from His actual commission. It was He who will, His own intention and purpose that the Church, armed with that authority, should continue His mission here upon earth. The Church is, therefore His own creation, and owes her being to His divine word and will.

The Modernist system holds that the Church came into being not by any act of Christ personally, but by the Christian community gradually organizing itself as the subsequent need arose, for the purposes of defence, expression and survival. Hence it is held to be, as the Encyclical notes, a mere vital emanation from the collective of Christian consciences, and consequently deriving all its authority therefrom, and, by the fact, remaining permanently responsible thereto.

The Pope rejects this people-made idea of the Church's origin, and institution. He maintains that the Church was instituted by Christ Himself, as its Divine author, that her authority to teach comes directly from Him to His Apostles and their successors, and not from the people whom she has to teach; and he re-echoes the solemn judgment of Pius VI, by which the derivation of ecclesiastical power from the community of the faithful is declared to be heretical. That is only to say that the Church does not hold her commission from men, and in the work of her mission, she will never be responsible to them. *

Fourthly, as Catholics and Christians, we believe in the great dogmas of the Christian religion—the Trinity, the Incarnation, the Atonement. We believe that these are absolutely and everlastingly true, founded as they are on the Word of God which can never pass away. The very depth and strength of the consolation of our Christian hope is the eternal solidity of these great

It would be mere confusion of thought to imagine that such a conception of the Church as that traced by the Modernist system is involved in the coming triumph of the principle of Democracy. The Church has no quarrel with Democracy within its own proper sphere. She has helped it not a little in the past, and she will help it probably still more in the future, but the competence of the Democracy is to manage, in glowing measure, the temporal things of this world. To preach and preserve God's message, to expound the nature and mysteries of God, and save souls for the next world, is not in the least the work of Democracy nor within its competence. Hence in awaiting the coming Democracy, her attitude can never be one of panic or abject servitude, but of friendly independence, confidence and fearlessness. (Continued on 4th page.)

CONSTIPATION.

Although generally described as a disease, can never exist unless some of the organs are deranged, which is generally found to be the liver. It consists of an inability to regularly evacuate the bowels, and as a regular action of the bowels is absolutely essential to general health, the least irregularity should never be neglected.

MILBURN'S LAXA-LIVER PILLS have no equal for relieving and curing Constipation, Biliousness, Water Brash, Heartburn, and all Liver Troubles. Mr. A. B. Bettea, Vancouver, B.C., writes:—For some years past I was troubled with chronic constipation and bilious headaches. I tried nearly everything, but only got temporary relief. A friend introduced me to Milburn's Pills, and they cured me completely. Price 25 cents per box, or 5 boxes for \$1.00, all dealers or mailed direct on receipt of price. T. T. MILBURN, CH. LIVERAD Toronto, Ont.

MISCELLANEOUS.

"You shouldn't have hit that man who called you a liar."
"Shouldn't, hey?"
"No; you should have demanded the proof, and if he could not produce it he would have been branded as the falsifier."
"That's all right ethically, but I knew he had the proof."

Mrs. Fred Laico, 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."

"Do you enjoy poetry?"
"Yes," answered Miss Cayenne.
"It is a great conversational convenience. It enables people to quote instead of being stupidly original,"—Washington Star.

Muscular Rheumatism.

Mr. H. Wilkinson, Stratford, Ont., says:—"It floods me much pleasure to say that I experienced great relief from Muscular Rheumatism by using two boxes of Milburn's Rheumatic Pills." Price 25c a box.

Little Willie—Say, pa, what is a fisherman?
Pa—A fisherman, my son, is a man who sits and sits all day—then he lies.—Chicago News.

Milburn's Sterling Headache Powders give prompt relief from monthly pains and leave no bad after effects whatever. Be sure you get Milburn's Price 25c and 25 cents, all dealers.

"Mah goodness," exclaimed little Rastus Johnning. "I wisht I was lak de 'il' boy in dis hyar story book!"
"Whuffer?" asked his mother.
"Kas it say he went to bed wif de chickens."—Philadelphia Press.

Minard's Liniment Cures Distemper.

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.

"You reckon you'd made de trip ter heaven ef der wif a elevator gwine dar?"
"No, sub I well know ef I wuz in dat elevator de devil would be sho' ter be pullin' de rope!"—Atlanta Constitution.

Minard's Liniment cures colds, etc.

DOES YOUR HEAD

Feel As Though It Was Being Hammered?
As Though It Would Crack Open?
As Though a Million Sparks Were Flying Out of Your Eyes?
Horrible Stickness of Your Stomach?
Then You Have Sick Headache!

BURDOCK BLOOD BITTERS

will afford relief from headaches no matter whether sick, nervous, spasmodic, periodical or bilious. It cures by removing the cause. Mr. Samuel J. Hibbard, Belleville, Ont., writes:—"Last spring I was very poorly, my appetite failed me, I felt weak and nervous, had sick headaches, was tired all the time and not able to work. I saw Burdock Blood Bitters recommended for just such a case as mine and I got two bottles of it, and found it to be an excellent blood medicine. You may see my name as I think that others should know of the wonderful merits of Burdock Blood Bitters."