

(Continued from first page.)

raise tear-dimmed eyes to Heaven. We have already noted the habit of dissembling persons instead of ideas and things, or discussing evil and shortcomings rather than strength and goodness; and of imagining and imputing evil and weakness instead of virtue and uprightness where we are guessing in absence of full knowledge. I do not pretend to know how far these statements are true statistically. There are many in the world, thank God, of whom they are not true at all. I would not myself wish to be guilty of the faults that I condemn in this talk. I ask, therefore, to make such corrections as your experience and outlook in life may suggest. I hope only to set up the point of view for your consideration.

In view of this practice, however we may differ in our estimate of its extent—in which evil is dissembled, without high moral purpose and is imagined without any justification at all—it is interesting to call to mind the peculiar list of those whom we may term the "Outlaws of Conversation."

Those Whom We Outlaw.

We outlaw the egotist, and with him the good and devoted parent who constantly praises his own child. We outlaw the chatterbox, though we never hear her speak evil, and with her the bore who can talk of nothing but his hobby. We outlaw the smug sentimentalist, though he never assassinates character; and likewise the reformer, the expert who loves to talk about his own superiority, the serious man with no sense of humor. By common consent we avoid these and other types though none of these are conspicuous as searchers of evil or proclaimers of it, and we chum readily with many who have no hesitation in belittling others, in calling attention constantly to the evil in life, in imagining and expecting evil where it does not exist. Any attempt to discover the deeper meaning of these facts would carry us beyond our present purpose.

Ideal Conversation Not Acquired in a Day.

I now ask what may be the relation of education to all of this.

The social and spiritual finish that marks ideal conversation is not to be acquired in a day. It presents to us an ideal and law to which we owe at all times willing respect and zealous obedience. Unless education develop in us a taste for human goodness—a genuine and, I may say, instinctive liking for it, it misses its chief aim. It was said with much force not long since that the great social value of the college-bred men and women in the world, is their ability to recognize and respect goodness. If the purposes of God toward the establishment of goodness or rightness, among men, then they will best understand the whole law of life, who are trained in recognition of goodness, in respect for it, and in joy over its triumph. And thus, parents, teachers and leaders; elder friends and associates ought to be inspired in dealing with children to save to them the moral and spiritual capital, the enthusiasm for ideal and goodness with which they begin life. We should be in gentle conspiracy—because we are educated and educators—to keep in every child its instinct for goodness undisturbed, its joy in goodness confirmed, its observation of goodness rewarded, its praise of goodness sanctioned. In our own circles, as educated and educators, we should be allied with the cause of human goodness and virtuous strength and allied against the cause of human badness and moral weakness. We have been in relation with the ideal. Light has touched our eyes and shown the way; we have but to follow.

Education Should Hinder Us From Using Its Blessed Power to Conjure Up Evils.

Education should enable us to control imagination. It should forever hinder us from using its blessed power to conjure up evils, sins, abominable and base motives where they do not exist. It should show us the wisdom, mercy and truthfulness on the whole, of making all of our first presumptions concerning others, noble and good. It should lead us to welcome, with deep reluctance and genuine sorrow, knowledge of evils which we must see and at times proclaim and denounce. It should lead us to bow low to seek weakness, evil motives and base actions, quick to see noble ones. Education should show us to, with convincing clearness the inevitableness of human error, the strangely deceptive nature of all appearances and circumstances, and as a consequence, the absolute human necessity of toleration, of fairness, of suspended judgment in presence of unexplained facts, and of permitting others to explain their own motives. Education should hinder us from too exacting standards by which to judge others and too lax standards in self-examination. It should show the wisdom of Lord L's on's words, "We are nearer to true virtue and true happiness when we demand too little from men than when we exact too much."

The Art of all Times, the Dream of all Times, and their Literatures. Education should then capture the imagination and establish it in the

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.

Hood's Sarsaparilla

Strengthens and tones the stomach and the whole digestive system.

service of our social and spiritual ideals. I should do more. It should place the mind in sympathetic relation with the great beautiful traditions of the race; with the culture, the thought, the interests of the race; the great heroes and teachers; the art of all time, the dreams of all times, and their literatures. Here are mental, moral and spiritual goods with which to store minds—on which to base sympathies and awaken interest. Here are ideas, deeds, objects worthy of attention—generally valuable to life as its inspiration. Education should thus emancipate men from the narrow, the local, the personal, and win them to the larger ideas, interests, enthusiasms, glories of the race. How pitiful then; how sad a commentary on education, to find an educated man or woman who is personal, narrow, suspicious, evil-finding and evil-proclaiming by habit! And how comforting, how inspiring when we meet one who is rightly formed; one who seems always to discover goodness whenever it comes near him; one who has always good things to tell, hopeful things to praise; one who seems to reinforce the struggling idealist near him; one whose very instincts seem to drive him in sure search for what is hopeful and good in life.

Lifts Us From Interest in Persons to the Ideal Interests in Life.

Education then should lift us from interest in persons to the ideal interests in life in the light of which we ought to deal with persons. It ought to develop in us the instinct for what is good and brave. It ought to discipline and control imagination into the general service of mercy, goodness, sympathy and hope.

Were We Less Generous in Imagining Evil

Evil Which Does Not Exist We Might With Better Heart Fight Against the Evil That Is Real.

Of course, I do not speak to favor a mandarin and indiscriminate indifference to evil, nor an amiable willingness to see a hero in a murderer or a mere mistake in the aims of a pickpocket. The right attitude toward goodness involves a right attitude toward evil. Were we less generous in imagining evil which does not exist, we might with better heart fight against the evil that is real. The heroine in a recent successful work of fiction remarks: "Something silly inside me invariably finds excuses for people for whatever they are or do." That extreme can not for a moment be defended.

Let Us Carry Our Suspicions, Our Evil Guesses to His Presence and Ask Guidance and They Will Shrink and Fall From Our Hands.

The supreme law back of education must be found in the will and spirit and person of Jesus Christ. His laws aim to form rightly the heart, rightly to discipline its feelings, rightly to govern relations in thought and in word to fellow-men. Stand at the side of Christ, look into His eyes, feel in all reverence near to His great heart, and all will be revealed. All goodness is His goodness; all badness is His defeat. Let us carry our suspicions, our insinuations, our evil guesses to His presence and ask guidance and they will shrink and fall from our hands. Let us read what the inspired Scriptures tell us concerning the dangers and evils of the tongue. "Is all and through all let our hearts seek Christ, and plead for the indwelling of His spirit. The heart thus formed will be right, and out of a right heart will come right conversation. From the abundance of the heart, the mouth speaketh.

We who are today assembled in this act of worship, are here because of our direct or indirect interest in this educational institution. We are of the educated classes. We may with profit possibly dwell on these things for the better fulfilling of our duty.

However, I turn to you; Graduates of 1910, with particular appeal.

This is one of the periods in your young lives, when your emotional in-

tensity brings vision. Mean and narrow aims shrink back to the vanishing point in your minds' perspective. Great and beautiful thoughts, intentions and realizations throng forward in that perspective and fill you with happy anticipations, brave intentions and deep joy in your own goodness and in the goodness about you. I ask you to place among your resolutions today one which will consecrate to the service of goodness, your imagination, your observations, your conversation.

I ask you now to look backward through your lives whose memories are lighted today—to look back and recall the joy, the delight, the comfort that have come to you from your goodness, to recall the comfort and hope that goodness in you has brought to others and the goodness in others has brought to you. Inspired by those memories, be with renewed strength lovers of goodness, seekers after goodness, proclaimers of goodness. Let your conversation follow that instinct at all times. Be not among those who seek evil and proclaim it; who imagine evil and declare it. Live in goodness, know it, encourage it, proclaim it, bless it.

I ask this in the name of your happiness, in the name of your education, in the name of your college, in the name of your fellow-men, in the name of Christ whose gentle and winning spirit consecrated goodness forever. I ask it in the name of God our Father in Whom and through Whom we as brothers humbly seek admission to His Kingdom. Only the good and lovers of goodness may hope to enter there.—N. Y. Freeman's Journal.

Of a priest who is gone to his reward, Father McEldane, of St. Louis, a contemporary says, "that the poor and outcasts of the streets bowed their heads in sorrow; that his influence over hardened sinners amounted almost to fascination; mixing familiarly with the depraved, he never lost a tittle of their reverence; and prisoners who asked to see him through curiosity, called for him again and took religious instruction from him. He made all know he was a brother, and had the heart and hand of a brother for all. He had few friends among the rich or fashionable, but the lowly loved him. His arguments were to his hearers good and better nature, and they seldom failed. He was not well known among the clergy. He was never heard in the pulpit, but the confessional was his home. He preached a gospel that the scoffers cannot answer, and the profigate can not resist." We quote so much from this beautiful tribute, because it so well describes, not only the man of whom it is written, but many another humble, unassuming laborer in the ranks of the Catholic priesthood. And this man was a Jesuit. Some ardent critics would admit all his good works, and ascribe them to ambition for the power and greatness of his Order. Some would admit those works and set him down as a fanatic—Parkman, for instance. But the outcasts of the streets of the great city in which he lived and died, and the inmates of its jails and its dismal tenements, would not agree with such conclusions.—Casket.

A valued exchange remarks upon the waste of money on showy funerals, and relates a case where the body of a poor workingman, who had never, in life, worn a dress suit, was arrayed in one, and placed in a coffin fit for a king. Our contemporary states that, in this case, the funeral took \$800 of the one thousand dollars insurance held by the deceased. This is, perhaps, an extreme case; but we know of many cases in which a large amount of unnecessary expense was incurred by people who could ill afford it. They feared that people might say that they were stingy about the burial expenses of their dead. But, to keep within one's means can never be stinginess; and the outward show of a funeral is of no real importance. It matters nothing to the poor soul whether the body goes into the grave in an oak coffin, with silver fittings, or in one of pine boards of the plainest kind. Men of good sense, who have money, frequently make it one of their last requests that their funerals be plain and simple.—Casket.

Minard's Liniment cures Diphtheria.

It was down in the market district. "What this country needs is plenty of bone and sinew," said the tall one. "Yes, and plenty of grit and sand," echoed the short one. "By the way, what business are you in?" "Oh, I'm a butcher. And you?" "Why—I distribute strawberries when they arrive from the Southern markets."

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 a box 50c.

A Sensible Merchant.

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."

"Yes, sir," says the enthusiastic man, "down my way we raise strawberries so big that three of them will fill a quart box."

"That may be," replied the other man, "but where I live they have quart boxes so small they will barely hold three berries."

Minard's Liniment cures Diphtheria.

DR. WOOD'S NORWAY PINE SYRUP.

Is Specially Calculated To Cure All Diseases of the Throat and Lungs.

Coughs, Colds, Bronchitis, Sore Throat, Hoarseness, Croup, Pain or Tightness in the Chest; and All Bronchial Troubles yield quickly to the curative powers of this principle of pectoral remedies. It contains all the virtues of the world famous Norway pine tree, combined with Wild Cherry Bark, and the soothing, healing and expectorant properties of other excellent herbs and barks.

Mrs. John Polch, Windsor, Ontario, writes:—"I was troubled with a nasty hacking cough. Cured."

The price of Dr. Wood's Norway Pine Syrup is 25 cents per bottle. It is put up in a yellow wrapper, three pine trees the trade mark, so be sure and accept none of the many substitutes of the original "Norway Pine Syrup."

Manufactured by The T. Milburn Co., Limited, Toronto, Ont.

Was All Run Down.

Weighted 185 Lbs. Now Weighs 185.

Mrs. M. McGann, Debec Junction, N.B., writes:—"I wish to tell you what Milburn's Heart and Nerve Pills have done for me. Three years ago I was so run down I could not do my own work. I went to a doctor, and he told me I had heart trouble and that my nerves were all unstrung. I took his medicine, as he ordered me to do, but it did me no good. I then started to take Milburn's Heart and Nerve Pills, and had only taken one box before I started to feel better, so I continued their use until I had taken several boxes, and I am now strong and well, and able to do my own work. When I commenced taking your pills I weighed 125 pounds, and now weigh 185 and have given birth to a lovely young daughter, which was a happy thing in the family. When I commenced taking Milburn's Heart and Nerve Pills, I could not go upstairs without resting before I got to the top. I can now go up without any trouble."

The price of Milburn's Heart and Nerve Pills is 50 cents per box, or 3 boxes for \$1.25 at all dealers or mailed direct on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.

MINARD'S LINIMENT is the only Liniment asked for at my store and the only one we keep for sale.

All the people use it. HARLIN FULTON, Pleasant Bay, C. B.

Mother—"Do you think that young man has matrimonial intentions, my dear?" Daughter—"I certainly do, mama. He tried to convince me last night that I looked prettier in that ten dollar hat than in the fifteen dollar one."

Minard's Liniment cures Diphtheria.

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Manufactured by The T. Milburn Co., Limited, Toronto, Ont.

Sturgeon Tea

Wednesday, July 13, 1910

The parishioners of St. Paul's Church, Sturgeon, intend holding a Grand Tea on the beautiful grounds adjoining the church, on Wednesday, July 13th, 1910. This will be the best tea of the season, and all are invited to attend.

By ORDER OF COMMITTEE. Sturgeon, June 15, 1910—41

W. J. P. McMILLAN, M.D., PHYSICIAN & SURGEON.

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Seedsman to the people of P. E. Island, Queen Street, Charlottetown.

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Nov. 10, 1908—2m.

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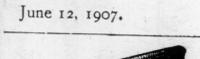
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Will now be conducted on KENT STREET

Near Corner of Queen.

Look out for the old sign, King Edward Hotel, known everywhere for first class accommodation at reasonable prices.

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Amherst Boots

Are the Farmer's friends.

Made from Solid Leather throughout, counters, insoles and heels. They stand up and stand the strain of hard wear through all kinds of mud, slush and wet.

Men's Amherst Boots, \$1.60 to \$2.75

Women's " " 1.25 to 1.75

Boys' " " 1.50 to 2.00

Girls' " " 1.10 to 1.35

Children's " " 1.00

Alley & Co.

Farm for Sale.

The subscriber offers for sale, at a moderate price, his Farm of 75 acres, located on Peake's Road, Lot 52. This is known as the "Wallace" Farm, and fronts on Peake's Road. Fifteen acres of excellent land are cleared, and about twenty acres very easily cleared. The remainder is covered with hard and softwood. There is on the farm a house 20 feet by 16 in good condition. For terms and full particulars apply to

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