

# The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN PRINCE EDWARD ISLAND, WEDNESDAY, MARCH 17, 1915

VOL. XLIV., NO. 11

## Canadian Government Railways.

### PRINCE EDWARD ISLAND RAILWAY.

TIME TABLE IN EFFECT DECEMBER 21ST, 1914.

Trains Outward, Read Down.				Trains Inward, Read Up.				
P.M.	P.M.	A.M.		P.M.	A.M.	P.M.	A.M.	
Mon.	Dly.	Dly.		Dly.	Tues.	Moh.	Mon.	
Wed.	Ex.	Ex.		Ex.	Thurs.	Wed.	Wed.	
2.45	7.00	7.00	Dep. Charlottetown	Ar.	5.15	11.30	12.10	8.50
4.07	2.54	8.13	" Hunter River	"	4.07	10.31	11.03	8.50
4.50	3.23	9.00	" Emerald Jct.	"	3.23	10.03	10.19	8.00
3.47	9.45	"	Dep. Kensington	Ar.	2.46	9.38	9.45	"
4.10	10.30	Ar.	Summerside	Dep.	2.15	9.15	9.15	"
Tues. Sat.				Dly. Ex. Sun.				
4.25	11.30	Dep. Summerside	Ar.	8.55	12.15	"	"	
5.23	1.14	" Port Hill	"	7.54	10.42	"	"	
6.16	2.44	" O'Leary	"	7.01	9.25	"	"	
7.35	5.00	Ar. Tignish	Dep.	5.45	7.30	"	"	
P.M.				A.M.				
4.55	3.25	Dep. Emerald Jct.	Ar.	8.50	7.50	"	"	
5.45	4.15	Ar. Cape Traverse	Dep.	8.00	7.00	"	"	
Mon. Tues.				Tues. Mon.				
3.00	3.00	Dep. Charlottetown	Ar.	10.30	11.05	"	"	
4.55	4.20	" Mt. Stewart	"	9.15	9.35	"	"	
5.39	4.54	" Morell	"	8.40	8.56	"	"	
6.12	5.19	" St. Peter's	"	8.17	8.25	"	"	
7.45	6.30	Ar. Sonris	Dep.	7.00	7.00	"	"	
8.55	7.35	Ar. Elmira	Dep.	5.40	5.40	"	"	
4.40	4.15	Dep. Mt. Stewart	Ar.	9.20	9.40	"	"	
5.52	5.27	" Cardigan	"	8.04	8.15	"	"	
6.20	5.56	" Montague	"	7.33	7.40	"	"	
7.05	6.40	Ar. Georgetown	Dep.	6.50	6.50	"	"	
Dly. Ex. Sat.				Dly. Ex. Sat.				
3.10	3.10	Dep. Charlottetown	Ar.	10.00	9.45	"	"	
4.57	4.25	" Vernon River	"	8.23	8.31	"	"	
7.00	5.55	Ar. Murray Harbor	Dep.	6.30	7.00	"	"	
P.M. P.M.				A.M. A.M.				

## 1915 FOR 1915

Every BUSINESS and PROFESSIONAL MAN will need some new

## Office Supplies FOR 1915

Now, we are splendidly able to supply a full range of

## Blank Books

of all kinds, Ledgers, Day Books, Bill Books, Letter Books, Memo Books, Journals, Cash Books, &c. &c. We have in stock

## One Million Envelopes

all sizes, all prices. Files and Binding Cases, Inks, Note Paper, Pens, Pencils, School Books and School Supplies. Our prices are right, our stocks are large.

## Wholesale and Retail

## CARTER & CO. LTD.

Charlottetown.

## JOB WORK!

Executed with Neatness and Despatch at the HERALD Office.

Charlottetown P. E. Island

Tickets

Posters

Book Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

Receipt Books

## The Mystery of Eternal Punishment

(From the Bombay Examiner.)

Sir,—To the well-instructed Catholic, and indeed to all Christians who accept the Bible as the inspired word of God, there can be no question about the eternity of hell's torments. A Catholic friend of mine, strange to say, has adopted the oft-repeated argument, prevalent among a section of Anglicans, that it is unreasonable to suppose that a God of infinite love and goodness and benevolence should consign a soul to eternal perdition and pain simply because it has committed a few mortal sins in the course of a few years of its earthly existence. Is it not contrary, he argues, to all sense of justice and equity that for one mortal sin a poor soul should be consigned to never-ending hell-fire? Therefore, he concludes, the idea of eternal punishment is repugnant to reason. Will you please comment on this and state clearly the dogmatic teaching of the Catholic Church?

Secondly, my friend believes that the final judgment which settles irrevocably the eternal destiny of souls will take place not at the time of death of each individual being, but on the day of the last or General Judgment, thus ignoring the doctrine of particular judgment. This latter doctrine is clearly enunciated by St. Paul: "It is appointed unto men once to die and after this the judgment" (Heb. IX, 27).

Yours etc.

(Signed.)

Rev. Father Hull's Comment on the Foregoing Letter.

This ever-recurring question has been so often treated in The Examiner that, out of consideration for systematic readers, we must avoid repetition, and send on a few back-numbers to our correspondent instead. Here we will, however, add one thought not hitherto brought out at its full length, and which seems to be needed in the case above described.

The difficulty does not lie in the existence of hell as a place of extremely severe punishment; but precisely in the eternity of it. And, as far as I can see, no merely reasoned explanation we can give is sufficient to remove this difficulty altogether. We can argue that a mortal sin has a certain infinity of evil in it, because it is directed against a person infinitely worthy of being served, and who by mortal sin is infinitely offended. But even so, it is always objected that the human will is finite, and that on the part of the man the act of malice is therefore finite. Nor can we prove that there is anything in the essence of eternal justice which makes it absolutely necessary that God should punish a mortal sin with an endless punishment. Even if eternal justice can claim eternal punishment, still we have no demonstrative proof of reason showing that it must claim it. Besides we know that the divine justice can be, and is, tempered with mercy, at least with regard to facility of forgiveness; and if you ask me point-blank to prove that God's mercy could not possibly be extended so as to limit the punishment of hell to a certain period, I am bound to confess my inability to formulate such a proof;—on purely reasoned grounds, I mean, and without the aid of revelation.

After conceding this much, in the most frank and open manner possible, it does not follow therefore that we are justified in doubting about the eternity of hell's punishment. This is unquestionably a piece of revealed dogma, vouched for not only by the text of the Bible but also by that authority of the Church; so that to give up the eternity of hell would be equivalent, in principle, to giving up the authority of the Church altogether. This being the case, what follows from the foregoing

concession is that the eternity of hell is a mystery; that is, a truth which we can assent to by faith, but which we cannot prove by unaided reason. The most we can do is to help our intellect by certain analogies or other lines of argument which give a reasoned plausibility to the belief, but which do not demonstrate it as a fact ascertainable by the unaided human mind.

One aid to mental repose in this matter is the consideration that there are several other truths of revelation which we accept without demur, but which are equally mysterious and beyond our rational comprehension and demonstration. Let us enumerate a few of these:

(1) The fact that God, in creating Adam, did not leave the effects of his conduct to rest upon his own shoulders, but saddled the whole human race therewith, so that by his fall the whole of his progeny was involved in ruin. That God's scheme of inclusion was reasonable, just and right in itself, we believe on the general principle that God cannot do anything which is not reasonable, just and right. But it certainly remains a puzzle to our minds to see why God, being free to make a totally different arrangement, should have made this particular one involving the innocent with the guilty. This puzzle we can solve plausibly by saying that the inclusion of the whole of the race in Adam's fall was not left without its remedy. Thus it still remained possible for Adam and his progeny to secure a personal reconciliation with God, and a restoration (to the individual) of the sanctifying grace thus lost by the first man. Secondly, the tragedy of the fall, followed by the greater tragedy of redemption gave us in the end far greater benefits than those which were in the first instance lost—including the dwelling amongst us of the Word-made-Flesh, and the world-long stimulus to virtue and love which has derived therefrom. Still these considerations, while giving us a glimmering insight into the greatness of God's design, do not remove the scheme of the fall of man from the domain of mystery, which we can realize only by faith.

(2) The Incarnation itself is a mystery of an altogether insoluble kind. How an infinite being can possibly become finite, in any sense of the word, by entering into real union and combination with a finite creature like the humanity of Christ, is a problem which all possible metaphysics can only fumble over, and no possible metaphysics can explain. We cannot think it; but we can believe it because it is revealed.

(3) The Doctrine of the Trinity, the reality of which was manifested by the incarnation and its consequences; is a mystery so profound that the human mind cannot even decide by any reasoning process that such a thing is possible only because it is revealed as a fact.

(4) The Real Presence of Christ in the Holy Eucharist suggests impossibility; and yet the impossibility is swept away by the simple fact of revelation accepted by faith.

(5) The Doctrine of Grace, as a kind of "participation" in the divine nature, is itself once more a mystery, acceptable only by faith.

(6) The Resurrection of the Body and its persistence in the eternity of heaven is something for which nature provides no explanation; and is, again, a thing which can only be grasped by faith.

(7) Lastly comes the Eternity of Hell's Punishment. It is perhaps less of a profound mystery than any of the foregoing. But, still it is a mystery because, however far we try to push our arguments, we always come short of demonstrating it as a fact, still less as an absolutely necessary fact; and we can even fail, in any positive way, to recognize how it can be compatible with the divine mercy and loving-kindness. Nevertheless, we need no discussion of Scripture evidence.—The Bombay

accept it among the other mysteries, and calm our restless intellect by the consolation that "a thousand difficulties do no (or need not) make a doubt."

The reason why people (Catholics especially) can accept the other mysteries without difficulty and yet find their minds revolting against this one is easy to explain. The other mysteries have more of a theoretical and abstract character while this one is eminently concrete and practical. It touches the life and destiny of each individual in the most vivid way, and so gives play for the imagination to work. Thus the popular picture drawn by some writers of "God Almighty holding up a puny creature in existence with one hand, while ruthlessly torturing him with the other, and never relenting for ever and ever impresses us as so revolting as to create a distaste for the whole question, and even for God Himself. We simply fail to imagine how He can go on doing it. This only shows that our imagination is wrong. The facts embodied in the picture are correct indeed; but the psychological impression caused is a false one. We know for certain that God cannot be cruel or "revenged" in any sense which in human life means a crime. We know that God is essentially just, merciful and kind. And yet hell is eternal! What is the conclusion? The conclusion is that an endless hell must be essentially right and proper, no matter how our imagination may picture it. In short, the eternity of hell and its harmonization with the divine goodness is a mystery; and our faith must be strong enough to bear the burden of that mystery also our faith is not faith at all. It seems to us far better to face this issue boldly and accept its consequences like men; rather than pretend to make the question as simple as A B C when in truth it is nothing of the kind.

Never forget the great fundamental truth that life is a probation as a whole and in all its parts; a probation not only for body and soul, character and conduct, but also for the intellect—a thing which is always liable to go wrong, and always calling on our good-will to "keep it right. Even faith itself is a probation always requiring of us to believe more than we can understand or prove—nay, things which we feel as if we could disprove. The mysteries of faith are the greatest test whether our faith is really faith, or whether it is a thinly disguised rationalism; whether we believe in the Church merely because it agrees with our own way of thinking, or because we know it to be an absolutely reliable authority for whatever it teaches; one whose word is enough to outweigh everything we can think or imagine to the contrary. No one denies that the mysteries of faith provide a severe test, especially in these days when all mystery, and even faith itself, is denied and ignored. But there the test stands; and by the whole point of the probation is, whether we have the sterling qualities required to face it.

(2) The question whether the judgment of each soul occurs immediately at death, or is postponed to the day of judgment, is a comparatively secondary matter. But this again is a question of revelation; and the Church teaches the former alternative, and practically vouches for it by recognizing the existence of the blessed in heaven at all times. In the New Testament the stronger emphasis is laid on the "last judgment," but not to the exclusion of the other. The story of Dives and Lazarus, though a parable, embodies the Catholic theology of an immediate or private judgment; and the words quoted from St. Paul seem naturally to imply, even if they do not demonstrate it fully. But with the Church as our authority we need no discussion of Scripture evidence.—The Bombay

## The Cause of Dyspepsia.

The Symptoms and The Cure.

THE CAUSE.

Too rapid eating, eating too much, and too often, improperly chewing the food, eating too much stimulating food, and indulging in improper diet generally.

THE SYMPTOMS.

Variable appetite, rising and souring of food, heartburn, wind in the stomach, a feeling of weight in the stomach, in fact a feeling that your stomach has gone all wrong and that the food you eat does not seem to agree with you.

THE CURE.

**SURDOCK BLOOD PURIFIER.**

Mrs. E. Williamson, Wheeler, Ont., writes: "I have been a sufferer for years from dyspepsia, and could not eat anything. I tried various blood purifiers, and I can only say that I have not been troubled since I took it and that is two years ago. I can now eat anything I wish."

B.B.B. is manufactured only by The T. Milburn Co., Limited, Toronto, Ont.

A Eucharistic Congress for all Canada will be held in Montreal, July 13th to 15th, according to the announcement of the Association of Priests-Adorers of Canada. The 3,500 members of the association have arranged his in the nature of a national congress of their order, following the example of the Priests-Adorers of Italy.

BEWARE OF WORMS.

Don't let worms gnaw at the vitals of your children. Give them Dr. Low's Pleasant Worm Syrup and they'll soon be rid of these parasites. Price 25c.

Recently a woman paid her first visit to the ocean and as she stood on the beach gazing at the great expanse of water a friend happened along.

"They tell me, Mrs. Jones," said the friend, "that you never saw the ocean before. Is that true?"

"Yes," answered Mrs. Jones, "most of my life has been spent in the Middle West, you know."

"Think of the wonderful treat you had!" eagerly exclaimed the other.

"How did it impress you?"

"Well," thoughtfully answered Mrs. Jones, "when I looked at the amount of water they have down around here it struck me that fish might be a little bit cheaper."

There is nothing harsh about Laxa-Liver Pills. They cure Constipation, Dyspepsia, Sick Headache, and Bilious Spells without griping, purging or sickness. Price 25c.

You won't object if I go on with this embroidery while we talk, will you, Mr. Borcham? I always think that one should keep one's mind occupied."

A SENSIBLE MERCHANT.

Milburn's Sterling Headache Powders give women prompt relief from monthly pains, and leave no bad after effects what ever. Be sure you get Milburn's price 25 and 50 cts.

James—The rain falls alike on the just and unjust.

Jones—True, but the unjust man is generally provided with the just man's umbrella.

MINARD'S LINIMENT CURES DIPHTHERIA.

When a man borrows trouble, imagination is the loan agent.

Don't Allow Your Bowels To Become Constipated.

If the truth was only known you would find that over one half of the ills of life are caused by allowing the bowels to get into a constipated condition.

When the bowels become constipated the stomach gets out of order, the liver does not work properly, and then follow the violent sick headaches, the sourness of the stomach, belching of wind, heartburn, water brash, biliousness, and a general feeling that you do not care to do anything.

Keep your bowels regular by using Milburn's Laxa-Liver Pills. They will clear away all the extra matter which collects in the system and make you think that "life is worth living."

Mrs. Hans Melnick, Waterford, Ont., writes: "For several years I was troubled with sour stomach and biliousness and did not get relief until I used Milburn's Laxa-Liver Pills. I had only taken them two weeks when my troubles were quite gone, and I will recommend them to all suffering as I did."

Milburn's Laxa-Liver Pills are 25c per vial, 50c for 3 vials, at all drug stores or dealers, or will be mailed on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.