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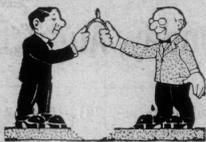
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VICTORIA ROW.

The Cross and Constantine's Monogram

(By Thos. B. Eaglefield, in 'Rome,')

Midst the ruins of the Palatine hill on one of the walls of the Pedagogium or school was discovered fifty-five years ago a graffiti now in the Kircheriana, a museum founded by the learned Father Kircher, S. J.

This rough sketch, drawn on the plaster of one of these walls, represents a cross with a human figure on it with the head of an ass. To the left another figure is pointing to it, and below is scratched in Greek letters "Alegandros adores God."

Professor Marucchi in his "Roman Forum and Palatine, 1906," page 324, says: "One can clearly see that this graffiti is a blasphemous caricature meant for some Christian, and was drawn by one of his comrades, probably at the beginning of the third century," and Tertullian tells us that during his time Christians were accused of adoring the head of an ass, and Minucius Felix mentions the same ridiculous slander,—"this same opinion was also expressed by the well known Commendatore de Rossi, Father Garracci, S. J., Visconti and Lancelotti."

This is the most ancient taunt extant addressed to the Christians in this great pagan center, where the Apostle of the Gentiles mentions that he had made some of his first Christian converts.

Our Lord underwent the death of a Roman slave on a cross, thus achieving the first triumph of the Cross over the powers of darkness and ennobling this emblem.

My Kingdom is not of this world, He often said to His followers, "but to love one another," and in less than three centuries this doctrine had wrought such a change in the world's centre that beneficial effects were experienced everywhere, until (Oct. 28th, 312 and 313) the Cross was acknowledged and publicly honored by the great Emperor Constantine.

The sixteenth century of this eventful date will be celebrated at the end of this year and during 1913; it will be one of the most glorious feasts for the followers of the Cross.

All creeds that admit the Cross and Him who died on it might well join hands on this occasion to honor and glorify their common Benefactor, as these festivities are solely meant to celebrate that great event when the Tree of Life was first publicly accepted by Constantine the Great (18th January, 313).

One day in the afternoon (some authors say, just before sunset) whilst Constantine, on leaving Gaul, was marching with his troops towards Italy, he and all his men saw in the heavens, right above the sun, a luminous Cross. Below this figure, or, according to some writers, within the body of the Cross, were the Greek letters, "En Toyo Nika" ("By This Conquerer.")

This stupendous prodigy, which astonished all beholders, placed beyond the reach of reasonable doubt by the concurring testimonies of several writers, amongst whom are Socrates the historian, Sozomen, Philostorgius, the learned Lactantius, the preceptor of Constantine's eldest son, and especially Eusebius, Bishop of Caesarea, who declares that he had learned it from Constantine, who confirmed it with his oath. (Euseb., "In vita Constant.", Lib. I, cap. 27-28.)

Constantine was still more impressed by a dream he had the following night (some say a short time after) when Our Lord appeared to the Emperor holding the same sign, that he and his army had seen in the heavens, and commanded him to make use of this sign by which he would overcome his enemies. (See "Cong. Gloss. Prud. in Simm.", Lib. 1, as well as Euseb., vita XI, c. 8.)

Next day the Emperor, after consulting his most intimate friends, had a "labarum" or ensign made.

This kind of standard consisted of the gold-plated shaft of an arrow-headed spear pointed at each end and set with precious stones, a finely wrought gold garland fixed below the spear head, encircled the monogram XP; below, from a horizontal cross piece, hung an exceedingly rich purple drapery set with gold thread and spangled with precious stones, and above this were the busts of the Emperor and his two sons with crowns or crests on their heads. Fifty of the best men in the army were chosen to bear the labarum in turns during every engagement. The Emperor also had the monogram fixed to his helmet, and his soldiers placed it on the front of their shields.

Being thus encouraged by the evident marks of Divine protection, Constantine confidently commenced his war against Maxentius, whose

army was almost four times as numerous as his own.

At the gates of Rome, on the banks of the Tiber, not far from where its yellow waters are spanned by the Mollie, or rather Milvian Bridge, a spot known as Saxa Rubra is considered the place where the infamous tyrant Maxentius was finally defeated by his old colleague, Constantine. Maxentius was drowned together with a great many of his soldiers whilst crossing a bridge of boats (supposed to have been where the springs of Acqua Acetosa now flow) which he expressly had constructed to give way, it taken by the enemy, and thus was the cause of his own death.

By the edict of Milan, promulgated a few months after these events, the followers of the Cross ceased to be officially persecuted in the greater part of the Empire. Several churches were erected in Rome that still retain the name of Constantinian Basilicas; Christians were allowed to occupy places of distinction and trust, and the Emperor made handsome donations to the Church.

Christian authors of those times have confirmed these events, and later on the brush and chisel of eminent artists have helped to perpetuate this Church tradition.

Neither in the heavenly appearance of the Cross nor in the subsequent dream did Constantine see the monogram XP, which represented the name of Christ by the two initial Greek letters—X, an abbreviation corresponding to our Cb, and P, equivalent to our R, the third letter of this Blessed Name (Christ).

This monogram, adopted by the Emperor and his soldiers, was known from that time as his own personal device under the name of Constantine's monogram; it was expressly chosen by him, as it was still a hidden and unknown emblem, so as not to offend or hurt the susceptibilities of many of his soldiers and of the greater part of his pagan subjects.

Constantine, the father of Constantine, acknowledged a supreme Divinity, and his strictly mother, Helena, must have instilled the essentials of Christianity into her son; yet it was only during the war with Maxentius that these essentials were brought out.

In the Catacombs, this so-called monogram of Constantine is still to be seen, dating before this Emperor's time, and its full meaning was well known to all the persecuted sect of the Christians.

Pagan Rome considered the Cross a most unlucky sign; it was only the instrument for slave torture and a most degrading emblem, so much so that no pagan historian of those times could even venture to allude to the above facts, now the undeniable tradition of the Church.

Constantine, surrounded by pagan subjects, showed a spirit of toleration which would be good to see even in this age of liberty, and gently insinuated by his words and actions the belief in Him who had saved and exalted him to be the head of a great and glorious Empire by means of the Cross.

A magnificent triumphal arch was erected four years after the defeat of Maxentius, as a memorial of Constantine's triumph, by the Senate and Roman people; it is still standing close to the Coliseum, just where the Via Sacra begins and the Appia ends; the sense of the dedicatory Latin inscription runs thus: "That by instinct of the Deity he (Constantine) delivered the commonwealth from the tyrant."

"The words that are underlined are an undeniable proof of what Constantine meant."

Of the 763 known coins cast during this Emperor's reign several show the labarum or concealed Cross, but there are only two of these coins where the Emperor is holding a ball or globe which is cut into four equal parts by the undisguised sign of the Cross.

But the most patent proof of this Emperor's religious tolerance is the solemn edict of Milan drawn up by the joint Emperors Constantine Augustus and Licinius Augustus two and a half months after the death of Maxentius. The sense of this memorable decree ran thus:

"For the public welfare, we ** order that full freedom be granted to all our subjects as regards the worship of the Divinity of their choice. We command you, governors, magistrates, etc. * * * of our Empire that henceforth Christians be not persecuted or molested, and that they be allowed to retain without trouble those places which they have used up till now for their own public gatherings * * *"

If Constantine did erect or enlarge the religious gathering places of the Christians in Rome and elsewhere, it was only during the second part of his reign, after establishing his new capital on the Bosphorus, that he

placed a Cross, like the one he had seen in the heavens, in the great square of Constantinople as well as in other public places.

As we have seen in the case of the graffiti on the Palatine hill, the followers of Christ are still looked down on with disdain and contempt, and are even insulted with fiendish hatred in many parts of the world. Those grants and donations that were begun by Constantine and continued during the ages of faith for the maintenance of Christ's Church, have ever been the cause of endless wrangling and strife; yet "My kingdom is not of this world," and now the Cross in all its simplicity shines still brighter than ever.

What a soothing impression one experiences when in the Constantinian Basilica of the Holy Sepulchre at Jerusalem, where all nations that venerate the Cross and even the followers of other religions come to adore their great Benefactor!

Just as Palestine and especially Jerusalem witnessed the life of Our Lord, His mission being to His chosen people, just too, as the distant Magi were the first called to adore the Lord, so the great centre of the pagan world, although not the first called, accepted and developed the grain of mustard seed thrown broadcast from the Tree of Life.

The Pope and Church Music.

The desire for pure and genuine sacred music during the functions of the Church is a long thought with Pius X, dating back many years, and constantly with him. Shortly after he published the "Motu Proprio" he gave audience to a Frenchman named M. Charles Bordes, who had, in his way, been also striving for that end. M. Bordes had told what had passed in the audience, and it has a particular interest at the present moment, when something tangible has been achieved towards the betterment of Church music.

The Pope meditated long on this reform while he was still Patriarch of Venice, for in 1893 Leo XIII had instituted an inquiry on this question of ecclesiastical singing, and Cardinal Sarto—as the present Pope then was—had addressed a letter to Leo XIII, in which he expressed his wish, and in this letter are to be found the ideas which he afterwards gave to the world in his "Motu Proprio."

"I know," said His Holiness in the audience referred to, "the difficulties that this reform must encounter. It is not the work of a day to drive from the Church dance music and opera music, to bring back Christian musicians to the study of Gregorian art and the polyphonic art of the sixteenth century, to restore its primitive purity to the liturgical chant. You must combat the bad traditions which are inveterate, and struggle against the routine of public taste. You are young and ardent, and would hope to see this great enterprise accomplished tomorrow."

The Pope having asked M. Bordes what he thought of the Gregorian Mass celebrated in St. Peter's on the occasion of the commemoration of St. Gregory, he replied: "It seemed to me, Holy Father, that there was one single stain."

"The trumpets," said the Pope. "Ah! yes, the trumpets! That same evening I notified them, benevolently they will play other motives."

"I love all kinds of music," continued His Holiness, "I like Bach, the great symphonies and even the masterpieces of opera, but I wish that the opera should remain at their place. They will know how to banish them. I remember that, saying my Mass one day, at the moment of the Consecration, I heard a voice which sang, 'Mira, O Norma!'"

Then the Holy Father rose, and searching among some papers on his table he took up a newspaper clipping from a Canadian journal. It was the list of the musical pieces executed in the different churches of Montreal on Easter Day. There were seen orchestra pieces, Masses in all tones, with tenor solos.

Putting his finger at each of these programs, Pius X smiled ironically and added: "Do they execute such music as this at Paris?"

And M. Bordes replied: "Alas! Holy Father, alas!"

"Continue your work, then," said the Pope. "I promise that your school will soon receive a public testimony of the interest which we have in its efforts. You will see that, little by little, the world will come to you."—P. L. Connellan in the Dublin Freeman's Journal.

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Mr. W. Moore, 183 Leger St., Toronto, Ont., writes:—"After having been troubled with indigestion, sour stomach, and severe headaches for over a year, I was induced to try Milburn's Lax-Liver Pills. One vial greatly benefited my case, and three vials completely cured me. I can heartily recommend them to any one suffering from stomach or liver trouble."

Milburn's Lax-Liver Pills stimulate the sluggish liver, clean the coated tongue, and remove all waste and poisonous matter from the system. Price, 25 cents per vial, or 5 vials for \$1.00, at all dealers, or mailed direct on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.

The customer had waited fifteen minutes for the fish he had ordered. He was very quiet as he sat there, but internally there was a seething.

At the end of the sixteenth minute the waiter, who had been in a total eclipse for fifteen and a half minutes, bustled up.

"That fish will be here, sir, in five minutes."

Five minutes elapsed three times. Then the waiter bustled up again.

"The fish will be here, sir, in a minute."

The customer turned to him.

"Tell me," he said quietly, but with a certain emphasis, "what bait are you using?"

Minard's Liniment cures Dandruff.

Patient—I wish to consult you with regard to my utter loss of memory.

Doctor—Ah, yes. Why—in cases of this nature I always require my fee in advance.

A Sensible Merchant.

Milburn's Sterling Headache Powder gives you prompt relief from monthly pains, and leave no bad after effects whatever. Be sure you get Milburn's. Price 25 and 50 cts.

Mr. Pompos (to butler)—I'm expecting a deputation at twelve o'clock to ask me to stand for the borough.

Butler—Yes, sir.

Mr. Pompos—Perhaps it would be as well to remove all the best umbrellas from the hat stand.

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

Minard's Liniment cures Neuralgia.

The teacher was giving a lesson in mathematics and English combined.

"A fathom," she said, "is a nautical word used in defining distance. It means six feet. Now I want some little girl to give me a sentence using the word fathom."

Instantly a hand shot up in the rear of the room.

"Well, Mary, you may give your sentence."

Mary stood up proudly.

"The reason flies can walk on the ceiling, is because the obedient child, is because they have a fathom."

Minard's Liniment cures neuralgia.

The Woman—My husband is forty today. You'd never believe that there is actually ten years difference in our ages.

The Man—Why no, indeed. I'm sure you look every bit as young as he does.

HAD DYSPEPSIA FOR TEN YEARS

COULD NOT KEEP ANYTHING ON
HER STOMACH

Dyspepsia is caused by poor digestion, and to get rid of this terrible affliction, it is necessary to place the stomach in a good condition. For this purpose Burdock Blood Bitters has no equal.

Mrs. Norman A. MacLeod, Port Bevil, N.S., writes—"For the last ten years I suffered dreadfully with dyspepsia, and I could not keep anything on my stomach. I tried several kinds of medicines, but none of them seemed to do me any good. At last a friend advised me to try Burdock Blood Bitters, which I did, and after using five bottles I was completely cured. I would advise any one troubled with stomach trouble to use B.B.B. I cannot recommend it too highly."

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