

The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, APRIL 2, 1913

Vol. XLII, No. 14

Prince Edward Island Railway.

Commencing on December 23, 1912, trains on this Railway will run as follows:

Read Down				Read Up			
Mon	Tues	Dly	Dly	Dly	Dly	Mon	Tues
Wed	Thur	ex	ex	ex	ex	Wed	Thur
Fri	Sat	Sun	Sun	Sun	Sun	Fri	Sat
P.M.	P.M.	P.M.	A.M.	A.M.	P.M.	P.M.	A.M.
2 45	2 00	7 15	lv Ch'town ar	5 15	12 20	11 30	10 10
4 07	2 54	8 25	Hunter R	4 07	11 14	10 35	8 57
4 50	3 23	9 07	Emerald	3 23	10 29	10 07	8 10
	3 47	9 55	Kensington	2 49	9 55	9 43	
	4 10	10 25	St. John's	2 20	9 20	9 20	
1 00	4 25		lv Sum'side ar	9 00	P.M.	A.M.	
2 29	4 38		Fort Bur	8 01			
3 48	4 12		O'Leary	7 12			
6 35	7 25		ar Tignish lv	6 00			
	P.M.			A.M.			
	4 55	3 25	lv Emer'd Jan ar	8 05			
	5 45	4 15	ar O. Traverso lv	7 15			
	P.M.	P.M.		A.M.	P.M.		
	3 00	3 00	lv Ch'town ar	11 05	10 29		
	4 25	4 25	lv Mt Stewart ar	9 40	9 15		
	6 05	3 00	Yerron R	8 24	8 10		
	6 50	4 05	Cardigan	7 55	7 49		
		4 50	6 50	6 15	ar Gos'town lv	7 10	7 10
	P.M.	P.M.		A.M.	A.M.		
	4 25	4 05	lv Mt Stewart ar	9 35	9 10		
	5 31	4 54	S. Peter's	8 32	8 20		
	6 50	6 09	ar Elmina lv	7 55	7 49		
	8 05	7 10		6 00	6 00		
				Daily Sat			
				except only			
				Sat & Sun			
	Daily						
	except						
	O ly						
	Sat & Sun						
	P.M.	P.M.		A.M.	A.M.		
	3 10	3 10	lv Ch'town ar	10 15	9 45		
	4 25	4 57	Yerron R	8 38	8 31		
	6 55	7 00	ar Murray H lv	6 40	7 00		

H. McEWEN, Supt. P. E. I. Railway.

Are You Interested

IN A LINE OF
Sample Sweaters

PUCHASED AT A SNAP OF 25 P.C.

Yours at a Bargain

These are all new and perfectly clean. Men's, Women's, Misses, Youths' and Children's.

About 100 In All
Some in Yagor—some in fine Wool. The latest things—advance samples for next fall.
Yours for Snaps.

L. J. REDDIN, "My Store."

February 12, 1913.



A GOOD REPORT!

will be made by discriminating smokers after a trial of our

RIVAL AND MASTER MARINE

Smoking Tobaccos. Cool, sweet and fragrant. Burns cleanly and freely but NOT THE TONGUE. Try our Combination Twist Chewing Tobacco also. It's worth the money every time.

HICKEY & NICHOLSON Tobacco Co.

W. J. P. McMILLAN, M.D.
PHYSICIAN & SURGEON
OFFICE AND RESIDENCE,
148 PRINCE STREET,
CHARLOTTETOWN,
June 15, 1910—14

Morson & Duffy
Barristers & Attorneys
Brown's Block, Charlottetown, P. E. I.
MONEY TO LOAN.
Collector for Royal Bank of Canada

Winter Overcoats Made-to-Order

\$18.00 TO \$30.00

Our stock of Overcoats for Winter wear is large and includes everything that is popular and serviceable. We will guarantee every cloth we show you to be honest value, and we know it will give you satisfaction.

Meltons and Beavers

In Black, Blue and Plain Greys in light and dark shades.

In TWEEDS, we have all newest patterns and colors, Dark Greys, Browns, in plain and in patterns, also nice Grey and Brown mixtures.

We will make you a nice Overcoat at any price from \$18.00 to \$30.00. We will make it in any style you wish, and we will guarantee to give you a perfect fit with lots of style, and first class workmanship.

Have your Overcoat made to your order here and you will have double the satisfaction, wear and good looks, that you can get in a "Ready-made," and you will be saving money in the end as well.

COME IN TODAY.

MacLellan Bros.

TAILORS and FURNISHERS

Hard Coal

Daily expected per schooner "R. Bowers" and "Freedom," one thousand tons bet quality Hard Coal in Egg, Stove and Chestnut sizes.

C. Lyons & Co.

Charlottetown, P. E. I.
Nov. 30 1910.

Interest in Foreign Missions Re-acts strongly on our work for the Church at home.

American Catholics are beginning to read as this principle of Christian life. Get in touch with the Acts of present day Apostles among heathen peoples.

Read: The Field Afar,
OF THE NEW
Catholic Foreign Missionary Seminary.

Subscription: Fifty Cents a Year
Send in stamps if preferred.

Associate Subscription: 1 Dollar
Enclose a One Dollar Bill.

THE FIELD AFAR
HAWTHORNE . . . N. Y.
July 9, 1912—31

KING EDWARD HOTEL

Mrs. Larter, Proprietress

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.

June 12 1907.

St. Thomas Aquinas.

Sermon Preached by Rev. Paul Perigord at St. Paul Seminary on the Patronal Feast of the College of St. Thomas, Celebrated on March 13th.

(Catholic Bulletin St. Paul Mine.)

After the long and heroic struggle of the Church against Paganism, heresy and Mohammedanism, and under the impulse of latent constructive force, too long restrained, an intense process of organization and unification quickly began in the Christian world. A great power was about to coordinate and weave into a vast fabric the rich materials laboriously wrought by the preceding generations. It was the time when all civilized nations were groping themselves about the throne of Peter in order to form, under Innocent the Third, that marvel of social organization, a true Christian republic. It was the time when, under the just rule of St. Louis, civil and political institutions were developing, as the natural flowering of the Christian law. It was the time when, under the inspiration of St. Francis and St. Dominic, devotion to higher things, detachment and renunciation were eagerly pursued as life ideals. The thirteenth century, which witnessed the rise and growth of social, political and moral movements of such significance and magnitude, was to be also the century of great synthesis in the fields of art and of thought. Cathedrals, Universities, Sums of Theology, that sublime trilogy of the Christian Ideas, were about to exhibit, in a masterful conception, all the wealth of sentiment and of thought gleaned from bygone ages. While, on the one hand, religion found brilliant and eloquent expression in these poems of stone, the grandeur and daring of which amazes us even in this age of wonders, on the other, science and faith were harmoniously brought into an effective alliance in the Christian schools. It is the glory of St. Thomas to have perfected this latter synthesis and to have shown forth the sublime accord which exists between the human and the divine, the natural and the supernatural, finite knowledge and infinite wisdom.

Pagan Philosophy.

If, in our search for evidences of genius, we retrace the course of ages long prior to the dawn of Christianity, we find two men who stand peerless in the world of thought as the representatives of human reason left to its own resources. These two master minds, Aristotle and Plato, were destined to be and to remain living embodiments of the highest in intellectual effort of antiquity. Plato clearly stated and firmly established the fundamental data of our consciousness against the ever-recurring attacks of sophistry and brought back to their eternal and invariable source the ideas of the true, the beautiful and the good, without which neither science, nor art, nor morality are possible. Aristotle codified, for all time to come, the laws of thought, applying to the study of the faculties and operations of the soul that rare power of analysis with which he was endowed. Apart from the sacred and inspired writings, nothing in the history of humanity compares in importance with the providential mission of these two men whose works may be justly called the human prelude to the divine gospels. Nevertheless, owing to the limitation of their powers unaided by supernatural revelation, they not infrequently strayed from the truth. It will ever remain the glory of St. Thomas to have refuted the gold of pagan thought by freeing it from the dross with which it was alloyed, to have winnowed the chaff from the wheat with incomparable discernment and to have blended together in harmonious unity the mutual contributions of the two greatest philosophers. Starting from the principle that Christianity is the lawful heir of all that the world has produced of the good and the true, and realizing at a glance that Christianity must be in unison with the truths reflected in nature and taught by reason, he freely borrowed from the masters of pagan learning. With Plato he regards human reason as a kind of participation in the divine light, but this participation he reduces to one of remembrance, this light of reason he considers but the reflection of the divine light itself. Thus he closed the door to pantheism. With Aristotle he acknowledges two distinct elements in our nature, the spiritual and the corporeal, and admits the sense basis and the experimental origin of human knowledge; but this sense element is only the occasion, the means afforded the intellect of rising to the highest abstract conceptions and to the most general truths. He thus precludes materialism. In the teachings of Plato, he discards what might imperil the real existence of the relative and the contingent; he eliminates from the teachings of Aristotle whatever would

tend to confound the relative and the contingent with the absolute. Thus, he places philosophy upon a sound basis, equally remote from the two dangerous extremes of Sensicism and Idealism and with it builds as it were, so imposing a propylaeum to theology, whose beauty steadily bespeaks the magnificence of the temple beyond.

Christian Realism.

We have said that the efforts of unaided human reason had culminated in Plato and Aristotle, as the fairest blossoms of the human mind; that one of the claims of St. Thomas to glory was the successful coordination of the natural and the supernatural in a new system. Great indeed were these achievements, they were but as the glimmering of truth, vainly endeavoring to dispel the darkness of paganism, when compared with the moon-side light of supernatural revelation from Adam to Noah, from Noah to Abraham, from Abraham to Moses, from Moses to Christ. It is in the progressive unfolding of these divine communications that truth in its integrity is to be found. 'God, who, at sundry times and in divers manners, spoke in times past to the Fathers by the Prophets, last of all hath spoken to us by His Son,' (Heb. 1, 1). Thus the Apostle traces the course of that sun of justice and truth across our moral and spiritual horizon. Divine education of the first man, patriarchal traditions, tales of Sinai, visions of the prophets, books of Israel—all these are so many stages in the gradual unveiling of the moral and spiritual world which foretell and prepare for the revelation of Christ. With the coming of the Word made Flesh, the revelations of God to men were completed. There remains, however, an immense task to be done, namely, the task of human reason applying itself to the analysis and systematization of revealed doctrine, files quaerens intellectum. This doctrine the Apostles received from the lips of Christ with the injunction to teach it to all nations; the Fathers of the Church developed it and commented upon it; popes and councils defined it in infallible formulae; doctors and theologians summoned to its defence all the resources of genius and erudition. This marvelous work of apologetic exposition and of dogmatic development will continue henceforth through the ages under direction of the Holy Spirit, without interruption, until the human mind has completed its task, until the light of science and of faith, blending at last, are absorbed in the eternal splendors of the Beatific Vision.

The Summa Theologiae.

Is it any wonder, then, that the Summa should have been compared to the magnificent cathedrals of the same age, the highest and purest expressions of Gothic art? Unable to give adequate praise I will gladly exclaim with Leondaire: 'Shall I attempt to describe this man and his work? At well might attempt to give a perfect idea of the pyramids by telling their height and breadth. If you wish to know the pyramids, do not be content with listening to a description, cross the seas, go to the land where so many conquerors have left their footprints, go into the sandy deserts and behold standing before you something solemn, something grand, something calm, immutable and profoundly simple, the pyramids. Yes, the Summa of St. Thomas, in its majestic simplicity, in its adamant resistance to the corrosive forces of false philosophies, in its height and breadth and depth may well be compared to the most wondrous among those undying witnesses of a mighty foreman. It is true the great work of St. Thomas was not final in all particulars. Final, it could not be, based as it was upon the philosophical, scientific and theological development of his age. Rapid strides along many lines of thought have since been made which necessitate a new synthesis. Will the twentieth century be as far advanced as the thirteenth? God alone knows. As yet, however, the genius fitted to bring another enterprise of such magnitude to a successful issue has not appeared, nor do the times seem ripe for the inception of a similar task. But in the meantime, it behooves us to draw conclusions from the achievements of the past and not grow faint hearted under the fresh assaults of scepticism and unbelief.

epitomize in an immense work the fruits of eight centuries of intellectual labor—St. Thomas of Aquinas.

St. Thomas Aquinas.

Endowed with a keen intellect, armed with irresistible logic, heir to the precious treasures of pagan learning, rich with the fruits of centuries of Christian speculation, possessed of all the science of his day, well equipped as he for the task. From Aristotle he had learned that love of order and accuracy which are the most conspicuous features of his Summa; from Plato he caught spiritual elevation, grandeur and majestic dignity. He reveals himself as sublime as the great Arabian and more reliable than the Stagirite. As a theologian the characteristic method of the Angelic Doctor was to discover the reason of fitness in every dogma and in every divine institution; to detect the analogies of the spiritual world with the visible and the harmony existing between the laws of nature and the economy of grace; not to rest satisfied with the fact, but ever to inquire into the how and why of things. His writing might be compared to a reservoir wherein the majestic stream of tradition has halted for a moment before resuming its course through the ages. Holy Scripture, Apostolic teaching, Christian Apologetics, the Fathers of the Church, Councils, theologians—St. Thomas sums up all, and what is summing up!

The Summa Theologiae.

Is it any wonder, then, that the Summa should have been compared to the magnificent cathedrals of the same age, the highest and purest expressions of Gothic art? Unable to give adequate praise I will gladly exclaim with Leondaire: 'Shall I attempt to describe this man and his work? At well might attempt to give a perfect idea of the pyramids by telling their height and breadth. If you wish to know the pyramids, do not be content with listening to a description, cross the seas, go to the land where so many conquerors have left their footprints, go into the sandy deserts and behold standing before you something solemn, something grand, something calm, immutable and profoundly simple, the pyramids. Yes, the Summa of St. Thomas, in its majestic simplicity, in its adamant resistance to the corrosive forces of false philosophies, in its height and breadth and depth may well be compared to the most wondrous among those undying witnesses of a mighty foreman. It is true the great work of St. Thomas was not final in all particulars. Final, it could not be, based as it was upon the philosophical, scientific and theological development of his age. Rapid strides along many lines of thought have since been made which necessitate a new synthesis. Will the twentieth century be as far advanced as the thirteenth? God alone knows. As yet, however, the genius fitted to bring another enterprise of such magnitude to a successful issue has not appeared, nor do the times seem ripe for the inception of a similar task. But in the meantime, it behooves us to draw conclusions from the achievements of the past and not grow faint hearted under the fresh assaults of scepticism and unbelief.

Dangers of Faith.

When thinking of the relentless war which is being waged against the Church and her teachings, we are not so deeply concerned about those of you, and may there be many, who will enter the ranks of Christ's priesthood. The truths of faith which your mothers first taught you to revere, which the Catholic college now endeavors to inculcate—these it will be your privilege to examine thoroughly. During six years of close companionship with the greatest philosophers and theologians of all ages, your mind fortified by such a discipline, you will learn to quickly detect and to decisively relate modern forms of sophistry by putting to the test of keenest logic the premises and conclusions of the Church's adversaries. But many of you will pursue secular vocations. During your stage of preparation in non-Catholic institutions and later in the exercise of your profession your faith will be exposed to many dangers. Today, more than ever, the spirit of irreligion runs rampant through the reviews, popular periodicals, attractive novels and newspapers. Hundreds, incapable of grasping a philosophical argument, will blindly admit its conclusions. The sceptical temper spreads through high and low, till the social atmosphere has become so charged with doubt that only a robust faith can breathe it with impunity. The poison, however, proves far more insidious and fatal when, in the lecture room of a university, this spirit becomes organized into a system of agnosticism,

THOUSANDS OF PEOPLE SUFFER UNTOLD AGONY FROM **Dyspepsia.**

It is one of the most prevalent troubles of civilized life, and the poor dyspeptic cannot even enjoy a meal without distressing after effects, for nearly everything that enters a weak dyspeptic stomach acts as an irritant. Burdock Blood Bitters will regulate the stomach, stimulate secretion of the saliva, and gastric juice to facilitate digestion, remove acidity, and tone up the entire system.

Mrs. Dennis Hebert, St. Boniface, Man. writes: "I have used Burdock Blood Bitters, with great success, for dyspepsia, indigestion and your stomach. I was suffering with my stomach for months, and spent a lot of money without getting any relief, until I happened to see about a woman using it, and her trouble seemed the same as mine. I tried one bottle, and was so much relieved, I bought five more, and have taken them, and I now can eat anything I wish."

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

Into a philosophy of negation. Hence, the ardent desire of all those who are deeply interested in your spiritual welfare is to inspire you with a love for the Gurov which cannot be weakened, and a confidence in her wisdom which cannot be shaken.

(Concluded on third page.)

A Sensible Merchant.

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

The Visitor—You have a very fine view here, my friend.

The Guide—Aye; can sometimes see a long way.

The Visitor (facetiously)—Ah, I suppose you can see America when it's clear?

The Guide (equally facetiously)—Further than that.

The Visitor—Ah, is that so?

The Guide—Yes; if you wait a while you'll see the moon.

Wesley Husband—How long are these people going to stay here?

Wife—I don't know; I can't tell them to go.

Wesley Husband—Of course not; but you might play the piano.

Minard's Liniment cures neuralgia.

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.

The other day Tommy's uncle asked him the name of May's young man.

I call him April Showers, replied Tommy.

April Showers! cried his uncle in amazement. Whatever makes you call him such a foolish name as that?

Because he brings May flowers.

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

A man may have great conversational abilities and still have very few conversational opportunities. I know; I'm married myself.

Minard's Liniment cures Dandruff.

Editor—Have you submitted this poem anywhere else?

Jokemite—No, sir.

Editor—Then where did you get that black eye?

Suffered With A Lame Back

COULD NOT STRAIGHTEN UP.

Many people fail to understand the significance of a lame, weak, sore or aching back.

When the back aches or becomes weak it is a warning that the kidneys are affected in some way.

Heed the warning, cure the back and dispose of any chances of serious kidney trouble following.

Mr. C. Green, Hamilton, Ont., writes: "I was suffering with a lame back, and for two weeks was not able to straighten up to walk, and hardly able to sit down for the pains in my back, hips, and legs. I had used different kinds of pills, plasters, liniments and medicines, without any relief. One day I read about Doan's Kidney Pills and decided to try them. Before I had half a box used I felt a great deal better, and by the time I had used two boxes, I was cured. I have no hesitation in recommending Doan's Kidney Pills."

Price, 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.

When ordering specify "Doan's."