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We are headquarters for Tea Party and Picnic Supplies. We carry a large stock of all requirements for the catering business, such as Confectionery, Cigars, Nuts, Fruits, etc.

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We also manufacture a full line of Sodas, such as Ginger Ale, Cream Soda, Raspberry, Iron Brew, Hop Tonic, etc.

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The Pure Juice of Choice Nova Scotia Apples.

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A READY SELLER.

In Casks, Pints and Split Bottles. Write us for prices.

## EUREKA TEA

If you have never tried our Eureka Tea it will pay you to do so. It is blended especially for our trade, and our sales on it show a continued increase. Price 25 cents per lb.

### R. F. Maddigan & Co.

Eureka Grocery, QUEEN STREET, CHARLOTTETOWN.

## Buddhism.

I. (America.)

Buddhism is one of the three religions or doctrinal systems which prevail throughout China. The others are: Confucianism and Taoism, each irreconcilable with the other two, but all inextricably intermingled so that practically multitudes of Chinese, even among the educated and literate, are at the same time, and without the least appreciation of the contradiction, rigid Confucianists, zealous Taoists and fervent Buddhists. This facility of being simultaneously an atheist, a polytheist and a pantheist, prompts an American writer, A. H. Smith, in his work on "Chinese Characteristics," to say that the Chinese "know nothing about logical contradictions, and care even less. They have carried intellectual hospitality to the point of logical suicide, and are absolutely indifferent to the profoundest spiritual truths. That," he adds, "is the most noticeably characteristic of the Chinese mind."

We are asked which of the three elements is the predominant one, and we answer Buddhism. Confucianism has produced only agnostic and narrow-minded politicians; the Taoists, taken as a body, are a bad and extremely superstitious set, whereas Buddhism has been, for centuries, a kind of refuge for many souls who, not knowing the true Messiah and His Religion, have been led to accept the doctrine, practices and precepts of Buddhism as a better and more rational religion.

The objective superiority of this religious system over the others; its wide diffusion and authority in China, Tibet, Mongolia, India and Japan (it is said to exist in those countries about 450 millions of followers); and also the false or incomplete and fallacious notions and ideas spread in Europe and America about this system, are sufficient reasons to compel Catholic scholars and apologists to study separately this somewhat intricate but highly interesting question of Buddhism.

Eminent Indianologists and Sinologists, have published excellent works on this subject; among others the Rev. Leo Wiegner, S. J., of the Chihil S. E. Mission, whose name is the best recommendation for accuracy, soundness and completeness. His information is at first hand, his former works on Chinese philology, had already won for him an universally acknowledged authority among Sinologists, and have prepared him in an altogether exceptional way, for the elaborate studies he has made on Chinese Buddhism. The first volume of his work was printed at the Catholic Mission, Sien-Hoie, Ho-Kien-Lo, and appeared under the title "Buddhismus in China. Tome I. Monachismus et Disciplin."

It begins with a general Introduction of 110 pages which itself alone is worth a whole treatise. Whatever is necessary to know about the origins and the doctrinal evolution of Buddhism is to be found in the book. The best sources referred to at the head of every chapter have been exploited and are supported by quotations from the original Pali and Sanskrit. The distinguished author kindly allows us to avail ourselves of his long and arduous labors and to make under his guidance this intellectual journey amidst the multifarious systems which gave birth to Buddhism, or which sprung from it. These systems, vague and extravagant theories of which we can give only the mere outlines may be chronologically enumerated, described, analyzed, and compared as follows:

(1) Materialism, which was founded by the famous Zoroaster (1000 B. C.). It was the cult of Thrasymachus, the author of life, the cause of evil and good, its symbol and medium in the sacred fire. This cult was adopted by inhabitants of the Trans-Himalayas, the birth-place of the Indo-European races.

(2) Vedism and Brahmanism, which was the religion of the nomad tribes who settled on the shores of the Ganges. It was famous for its four Vedas, or sacred poems, which were composed between 3000 to 1000 B. C., and transmitted by oral tradition. After 1000 B. C., the Brahmanas, were published. It was the work of the Brahmanas, and was written in prose. They were only the codification and expansion of the Vedas; they were not original, but they gave rise to India's theology, philosophy and law.

(3) In the eighth to the seventh century and often were published "Upanishads" or secret teachings. They are philosophical essays on the Vedas and Brahmanas; but these words were used in the main points of these systems, and were not original. They were not original, but they gave rise to India's theology, philosophy and law.

(4) The religious doctrine of the "Upanishads" was a realistic pantheism. In the seventh to the sixth century B. C. appeared the Vedantists. Their aim was to amend some of the ideas of the "Upanishads," whose realism was changed into idealistic pantheism.

Brahman being immaterial, eternal, immutable, cannot be identified with material, contingent, mutable beings; therefore all change is to be denied in being. The world, bodies, perception of senses, intellectual notions are but illusions, dreams. There are only souls which exist. They are terminations of Brahman, caught in an unreal sheath. The sheath falling and the Karma, or moral cocoon, which individualizes souls and causes their emanation, being no more, the soul withdraws and loses itself in Brahman, the eternal and soul reality; giving us thus absolute monism.

This herman was the capital point in the philosophy of Vedantism and was kept in the subsequent systems, each of them suggesting their own ways to reduce and destroy it.

This idealism of the Vedantists bears a striking resemblance to the system of the Hellenic philosophers: Xenophanes, Parmenides and Zeno. The theories of Spinoza, Kant and Fichte are also kindred to it: all are of the same nature.

(5) This idealistic and absolute monism led, by way of reaction, to the Sankhya, or positivism, whose author was Kapila (sixth century). For him there is no Brahman, or supreme being. There are but individual souls, with neither God nor master. These souls are spiritual, real, eternal. Matter also exists from eternity. There is no good, nor bad, nor any sanction. The Karma or cocoon is a material substance. The concrete action forms in it a kind of physical law which forces the whirling of the wheel of fate and causes new existences. The conclusion is: "suppress every form of activity; try to make yourself an artificial idiot and this will lead you to perfect unconsciousness, to the eternal calm which is called nirvana." With this system may be compared, in some respects, the Ethics of the Stoics, the presented souls of the Origenists, and the theories of our modern Pantheists who, full of superb disdain for the teachings of faith and plain reason, speak to us, like William James (in his "Pluralistic Universe"), of many "isms," of "a faith god," of a great All-never realized, always possible" and such vain fancies; or who glorify like Lucretius de Liba, the idiotic beauty of Nirvana:

## Had Severe Pains In Back. Felt As If It Must Break.

Mr. Alfred E. Davis, Garris, Ont., writes:—"For some years I suffered from severe pains in my back, and could hardly work at all, and when I stooped down to pick up anything left as if my back must break. I was advised to try Doan's Kidney Pills and after taking two boxes was entirely cured, and I feel that I cannot speak too highly in their favor."

"This was nearly four years ago and I still remain cured." For Backache, Lame Back, Weak Back, there is no remedy equal to Doan's Kidney Pills for taking out the stones, uric acid and urates, liberating up the stiff back and giving perfect comfort.

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Minard's Liniment cures Dandruff. He cut such a ridiculous figure. I don't see how he could. Why? He is so dull.

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

Why are you such a knocker? Why? Yes. I like to hear the clatter.

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There is nothing harsh about Lee-Liver Pills. They cure Constipation, Diarrhoea, Sick Headache, and Bilious Spasms without griping, purging or sickness. Price 50c.

Minard's Liniment cures Dandruff. He is good—but everything has. The boys that spend their evenings in the sacred precinct of home with good books for their companions are the future hope of this Republic; they will fill our legislative and congressional halls, and sit in judgment upon men and measure, while the boys who run the streets will fill out penitentiaries, almshouses and insane asylums. Parents who are responsible for these broken laws of decency will have broken hearts and hunched-down heads in the weakening years that will inevitably follow.

Your uncle is very rich, I hear. Yes. I sometimes wish he wasn't. What a wish? Well, I never can laugh when he falls on the ice.

I always take things as they come. I would do that, too, if I could. If you could? Yes.

Why can't you? The things I want never come.

This remedy has been on the market for over thirty-five years and when you use it you are not experimenting with some new and untried remedy.

Miss Stella Eichel, Maitland Park, N.S., writes:—"I have been bothered with Salt Rheum on my hands for three years and it itched so I didn't know what to do. I tried everything but nothing seemed to be any good. I heard of Burdock Blood Bitters and bought two bottles of it, and now I am perfectly cured and have no Salt Rheum on my hands any more. I cannot speak too highly of Burdock Blood Bitters."

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