King Alfred And The Danes.

With the three great earls, King Guthrum Went the rounds from fire to

With Harold, nephew King,

Sling, And Elf whose gold lute had a

And Ogier of

String That sighed like all desire The Earls of the Great Army That no man born could tire; Whose flames anear him or aloof

proof Fire over Glastonbury roof,

And out on Ely, fire! And bade the strange play; Not harshly, but as one on high On a marble pillar in the sky Who sees all folk that live and

Pigmy and far away! And Alfred, King of Wessek, Looked on his conqueror, And his hands hardened; but he played

And leaving all later hates un-

On the wild west march of yore! He sang of war in

wet shires of the motley Where England

states Deepens like a garden to the In the purple walls of Wales

He sang of the heads And the seas and seas

Boiling all over Offa's Dyke, What time a Wessex club could strike

Then Harold laughed and snatched the harp,

The kinsman of the King,-A big youth, beardless as a child, Whom the new wine of war sent wild-

> Smote, and began to sing. G. K. Chesterton.

St Sophia

(The Abbot of Farnborough. The London Tablet.)

The Church of St. Sophia at Constantinople is well known, at least by name, to all, and it is hardly likely that any among them will fall into the error of a certain well-known French orator who exhorted his congregation to imitate the virtues of Saint Sophia-"that holy woman to whom the great basilica of Constantinople was dedicated!" The name Agia Sophia, as everybody knows, means "Holy Wisdom," that is, the Second Person of the Blessed Trinity, the Divine Word, in whose honour the church is consecrated. Readers will also be aware that from the year 537 to 1453, this basilica was the glory of Byzantine Christianity, and that its history is one of the most remarkable in the annals of the Church.

In the beauty of its architecture in the historical events of which it is the witness, St. Sophia rivals even the most celebrated churches of the West, such as St. John Lateran, St. Peter's, St. Paul-outside-the Walls, Westminster, or Rheims, Recent events and the taking of Constantinople by the Allies have made it again a centre of interest, and on all sides we hear expressed the hope that this Christian church, torn from its legitimate owners by the violence of doors of the church quickly fell the Turks, may be restored once under the blows of their batter-

having been destroyed by fire in dashed against the columns a riot, was rebuilt in 532 by women violated. The altar, s Justinian, the greatest of the marvel of gold and precious Byzantine Emperors. This Em stones, was overthrown and the peror, who possessed wonderful sacred vessels profaned. While powers of organization, and who the soldiers disputed among was thoroughly persuaded of the themselves over the bootygreatness and importance of his treasure that was the accumuempire, determined to spare no mulation of centuries of Chrisexpense in building and adorning a church that should hold the sered the church on horseback first rank among the churches of Christendom. It is said that he dovoted a sum of £90,000.

000 to the work. In the article quoted above, I A few years ago flying machines were hardly Justinian, thanks to his wide resources and to the genius of his undertaking, surpassing even his wildest hopes. Here it will suffice to say that St. Sophi

All Stuffed Up from catarrh, especially in the morning. Great difficulty is experienced in clear-ing the head and throat.

No wonder catarrh sauses hee impairs the taste, smell and hearing, pollutes the breath, deranges the stomach and affects the appetite. To cure catarrh, treatment must constitutional—alterative and tonic.

"I was ill for four months with catarris in the head and throat. Had a bad cough and raised blood. I had become discouraged when my husband bought a bottle of Hood's Sarsaparilla and persuaded me to try it. I advise all to take it. It has cured and built me up." Mrs. Hugh Rudolff, West Liscomb, N. S. Hood's Sarsaparilla Cures catarrh—it soothes and strengthens the mucous membrane and build ens the mucous memi

is, in the eyes of all connoisseurs, Took hold of towers or walls of the very chef d'oeuvre of Byzantine art and architecture, and is regarded as without rival, as the model and type par excellence. The striking fact is that this ehef d'oeuvre was produced the very outset, and not, as in the case, for example, of Gothic architecture, after a long period of evolution, of many efforts and much experience.

All who visit St Sophia-even in the sad state of degradation to which its Moslem captors have reduced it—are unanimous in their opinion as to its beauty and the majesty of its propor-He sang of some old British raid

But the chief glory of St. Sophia is perhaps the extraordinary place that it held in the history of the East for nearly s Where rain nor fruitage fails. thousand years. Justinian's ambition was to make this great church, as it were, the symbol or expression of that vast Empire of the East which was to endure through so many vicissitudes up to the evil day of the capture of Constantinople by the Turkish

> This ambition was realized. St. Sophia became the centre, the very heart of the Bysantine Empire. Not a great historical It was in St. Sophia that the Im-Origeon were condemned, and the VIII, also which decreed the deposition of Photius, and many provincial councils besides. was in St. Sophia, too, that the Byzantine liturgy developed in all its splendour.

St. Sophia was the Cathedral Church of the Patriarch of Constantinople, who at one time, ruled over 600 dioceses, and it was served by a body of clergy consisting of 60 priests, 100 deacons, 90 sub-deacons, 110 lectors, and 25 cantors-without mentioning the numberless inferior officials, porters, guardians or relics, vestments, etc. There were carried out the magnificent ceremonies of the Emperor's coronation and the liturgical offices that were the admiration of visitors from the West.

It was there again, that or May 29, 1453, after nine glorious centuries took place the terrible tragedy through which the Byzantine Empire was brought to an end. Historians have recounted for us the fearful details of the taking of Constantirople by the Turks and the seizing of St. Sophia. Crowds of unarmed citizens, princes and slaves, old men and children, matrons and young virgins, flying before the advancing enemy, had sought refuge in the basilica in the hope that the ferocity of the Moslem soldiery would at least respect the sacred edifice. Vain hope!

Soon were heard the blare of trumpets and the wild cries of the soldiers. They broke into the atrium, and the great brazen more to those for whom it was ing rams, and the lawless hordes poured into the sacred precincts The Church of St. Sophia, Men were massacred, children tian piety-Mohammed II. en-

tt's Emulsion

and rode up to the very sanctu-Rising in his stirrups, and resting his blood-stained hand against a pillar whereon the trace, it is said, is still to be seen, he cried out the Moslem war-cry, "There is no God but Allah fand Mohammed is

This is how St. Sophia fell in the hands of the Turks.

Could such an act of brigandage be considered by anyone to constitute a right-a legal claim? Violence and injustice can never have the force of pre-

The Turks, it is said, have had

St. Sophia in their possession for 450 years. This is true-but the church was built by Christians and was in the posse of Christians for 916 yearsthat is, for more than double the time that it has been in the hands of the Turks. It is said again that St. Sophia, as a mos que, is for Islam what St. Peter's basilica is for the Cathelic Church. This can hardly be regarded as a serious objection The turks made St. Sophia the centre of their empire as a sign

exist. It would be very difficult to prove that Saint Sophia holds Oblate's activities. any such place in the Mussulman

that the Mohammedans in India. Turnisia, Algeria, Morocco, or Central Africa would be in any of St Sophia to its rightful own-

Apart from the question of ustice there is another reason why the Turks should be de prived of this ill-gotten good. I the fact that they have no even been able to appreciate and to care for the treasure of art thus fallen into their hands. They have covered its gorgeous osaics with common whiteits greatest treasures. Christian art --- art in general-must pro test against these unfaithful guardians of a sanctuary pro

faned, of a work of art degraded and misunderstood. St. Sophia built as a temple for Christian worship, cries out for her true masters, who alone can restore her to her ancient dignity, and give to the symbolism of her architecture its true signification Tradition has it that in the nidst of the scene of pillage and

murder that we have described one of the priests of the church took the pyx containing the Sacred Host and disappeared through a door miraculously pened in one of the pillars. On the day that the Moslem is driven from the basilica, this priest wil return from his mysterious re eat. May that day be not far

Let the Allies but listen to the oice of history, of art, of tradihistorian, the artist, the archaeologist, the Hellenist—to all those who have any respect for antiquity. Or, better still, let them appeal to all those who have a care for justice and equity. They can scarcely fail to hear, rising from the blood-stained pavemen of the desecrated church, the voice of those old men, women and children massacred by the brutal invaders, and whose ashes will rest in peace only when their basilica has returned once more into the hands of their Christian

Let the Turkish masters of St. history and of philosophy that i

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Father Gnanaprakasar, O. M. I., the Tamil missionary of Ceyon, has already won a two-fold record. As the learned author of Philosophical Salvaism, he has shown that he knows more about of their victory over the Chris- the Hindu beliefs than his own tians in 1463. But since the pagan countrymen, and his De-Turkish Empire has now been scriptive List of Ceylon's Catholic overthrown, it is but justice that Vernacular Literature, lately pubthey should pay the price of lished in the Jaffna Catholiic their defeat by surrendering it Guardian, proves that he is fully again into the hands of their equipped to deal with the Cath olic side of Tamil culture. As a matter of fact, however, student and metaphysician of the the supposed analogy between acutest, Father Gnanaprakasar the Turkish mosque of St. Sophia might have well embraced a life and the Vatican basilica does not of scholarly aloofness, but there is another side to the Ceylon

For not all the fascinations oworld, as a whole, as St. Peter's his studies in comparative religin the Catholic world. Except ion or contemporary literature for the Turks themselves, who by could make Father Gnanaptheir attitude in the late war, to rakasar forget that in the Jaffna say nothing of Armenian mass- peninsula dwell 300,000 wretched event but had there its echo. acres and other numberless atro- "low-caste" Hindus, whose miserperial victories over the Persians the matter. St. Sophia is noth-practical serfs of their "high-caste" were announced to the public; ing but a great mosque like the masters, are only equalled by the there was held the V. Ecumenical Mosque of Omar at Jerusalem or spiritual destitution in which Council in which the errors of any other. It is most unlikely they drag out their pitiful exist-

So he devotes himself to teaching little children and poor natway disturbed by the restoration ives, confident that these humble converts will one day be able to live under happier conditions, thanks to their adherence to the Catholic religion.

Minard's Liniment Co., Limited. badly hurt, the pain was very severe and a large swelling came They have profaned and degrad- above the knee. I expected it it systematically, not only would be serious---I rubbed it from the artistic point of view. with MINARD'S LINIMENT. which stopped the pain and reduced the swelling very quickly wash and deprived it of some of I cannot speak too highly of MINARD'S LINIMENT.

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CHARLOTTETOWN Ganadian National Railways ..

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If cities, towns, villages and other municipal bodies do not change their local time to correspond with the new trains continue to leave Railway Stations on present schepresent local time. Therefore any municipality where public time posters.

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April 2, 1919

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March 12, 1919-3i

Announcement

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We again thank our patrons for their past gener-ous patronage, and respectfully solicit a renewal of their esteemed custom.

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March 19, 1919