

# The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, NOVEMBER 12, 1913

Vol. XLII, No. 48

## CANADIAN GOVERNMENT RAILWAYS

### P. E. I. Railway

Commencing on October 6, 1913, trains of this Railway will run as follows:

Trains outward		Trains inward	
Read down		Read up	
Daily except Sunday			
P.M. A.M. A.M.		A.M. A.M. P.M. P.M.	
3 45 11 45 7 45	Lv Charlottetown	Ar 9 55 11 40	9 50
4 52 12 59 8 38	Lv Hunter River	Ar 8 38 10 38	8 55
5 30 1 43 9 07	Lv Emerald Jo	Ar 7 45 10 04	5 25 8 26
6 00 2 21 9 30	Lv Kensington	Ar 9 30 4 47	8 02
6 55 2 55 9 55	Lv Summerside	Ar 9 00 4 15	7 40
2 M Noon			
A.M. P.M.			
7 50 12 00	Lv Summerside	Ar 8 45 4 55	
8 48 1 23	Lv Port Hill	Ar 7 48 3 26	
9 37 2 40	Lv O'Leary	Ar 6 57 2 10	
10 53 4 40	Lv Tignish	Ar 5 45 12 10	
8 30	Lv Emerald Junction	Ar 7 40	
9 20	Lv Cape Traverse	Lv 6 50	
P.M. A.M.			
3 00 7 00	Lv Charlottetown	Ar 9 30 5 40	
4 10 8 30	Lv Mount Stewart	Ar 8 23 4 00	
4 36 9 07	Lv Morrell	Ar 7 56 3 20	
4 57 9 35	Lv St. Peter's	Ar 7 35 2 51	
6 00 11 05	Lv Souris	Lv 6 35 1 25	
7 10	Lv Elmira	Lv 5 30	
Dly Sat			
ex only			
Sat			
and Sun			
P.M. P.M.		A.M. A.M.	
3 10 3 10	Lv Charlottetown	Ar 10 00 9 45	
4 57 4 25	Lv Vernon River	Ar 8 23 8 31	
7 00 5 55	Lv Marray Harbor	Lv 6 30 7 00	
P.M. P.M.		A.M. A.M.	

Trains are run by Atlantic Standard Time.

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

## English Goods Now Opened

We are just in receipt of 7 cases "New Goods" from the Old Country, consisting of Navy and Black Dress and Coating Serges, Tweeds, Blankets, Hosiery, etc.

### Fall and Winter Coats

These Garments are greatly admired and quite a number have already been sold. The prices are within the reach of everyone, ranging from 6 to 25 dollars.

### FURS

"Don't forget"—We offer some rare bargains in Fur Coats, Sample Neck Furs, Mufts, etc.

### Shawls & Carriage Rugs

A new lot of large Woolen Shawls are here. The real old Scotch kind imported from Glasgow. Also some nice Carriage Wraps.

### Childrens' Coatings

We have a few pieces of Blanket Cloths, good quality, in Navy, White, Cardinal, Black. Don't you need a warm Coat for the little one.

### Childrens' Coats

Exceptional Values in Childrens' Coats and Dress. This is your opportunity, as these Sample Coats are offering at 25 p. a. discount.

### Millinery

Our success in this Department, Season after Season made it unnecessary to go into detail. This year our output in Hats, trimmed and untrimmed has been wonderful. Try us for your Fall Hat this year.

## L. J. REDDIN

"The Store That Saves You Money"

October 8th, 1913.

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Charlottetown, P. E. Island  
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Brown's Block, Charlottetown, P. E.

MONEY TO LOAN.

1308 16, 1910-11

## 1913-1914

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### Carter's Bookstore

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### Educational Books

Including the Newly Authorized Text Books for School and College, all School and College Books sold by us at Publishers' Prices.

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An Immense Stock of Scribblers, Note Books, Exercise Books, Muscular Movement Pads, Pens, Inks, Blotting Paper, Rules, Erasers, Examination Pads and Paper, Foolscap, Note Paper, Envelopes, Penholders, Lead Pencils, Account Paper, Fountain Pens, Fountain Pen Ink, Maps, School Slates, Slate Pencils, Pencil Boxes, Compasses, Protectors Eye Shades, Mucilage, Rubber Bands, Pen and Pencil Clips, Paper Knives, School Bags, etc., etc.

Carter's "Easy Writer" Fountain Pen for \$1.25 is the Biggest Value on the Market (ask to see them).

## CARTER & CO., Ltd.

CHARLOTTETOWN.

Sept. 3rd, 1913



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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.

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July 26, 1911-12

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MONEY TO LOAN

Offices—Bank of Nova Scotia Chambers.

## Historic Scene in Oxford

(From Our Special Correspondent, Cecil Underwood)

London, Oct. 20, 1913.

At the opening of the scholastic year in Oxford, the Bishop of Sodor and Man, sometimes styled "the Bishop of the Isles," preached the University sermon before the students assembled from all the colleges. The select preachers of the University appear in the Church of St. Mary the Virgin on Sunday evening at 8 p. m. When Cardinal Newman and Pusey were the selected preachers, the sermon was delivered at four p. m., but the hour has been changed.

The Church of the Virgin.

A word ought to be said about the Church of the Virgin before dealing with the select preacher. "St. Mary's" as the edifice is called familiarly by Oxfordians is full of historic interest. It serves the purpose of a parish church, although it was not intended for the beginning. In fact it is singularly ill adapted for parish service. The spacious chapel is separated from the rest of the church, and almost hidden from view by a heavy stone screen, surmounted by an organ.

The nave is fitted up, not for the common worship of an ordinary congregation, but as a meeting place of the University, where that body attends in its corporate capacity, at it has attended for centuries in order to hear select preachers. Academic Oxford appears every Sunday evening in a dignified procession. The bodies of the four faculties of Art, Medicine, Law and Divinity, lead the way, carrying their gilt or silver staves. Then in the proper costume of his degree follows the official head of the University, the Vice-Chancellor, accompanied by the select preacher who is conducted to the pulpit. The doctors of the several faculties walk next in order, attired in their richly colored tabbies; the Masters of Arts (and now by courtesy the Bachelors of Arts) take proper precedence and occupy the spacious pews and galleries. For six hundred and fifty years the University has thus assembled to listen to the select preacher. A world of historic interest attaches to St. Mary's here. Friar Lawrence came in 1264 and demanded recognition from the University; here Archbishop Arundel denounced and crushed out the heresy of Wyclif; here Cromer and Ridley and Latimer were tried, condemned and led to the stake. Here Keble preached the famous sermon on "National Apostasy" which Newman acknowledged to be the beginning of the Oxford movement. Home as well as abroad occupies a large place in the history of St. Mary's for it was here that the royal victims of Richard III took sanctuary during the bloody wars of the Roses. Underneath the chancel stones lies the body of Amy Robsart, cruelly and secretly murdered by Queen Elizabeth in order that Earl Dudley might be free to become the life-long paramour of the "Virgin" Queen. When Queen Elizabeth visited Oxford in 1592 she had the courage to sit near the Chancel and Earl Dudley was scarcely an arm's length from the coffin of his murdered wife. Amid all the pomp and glamour of that eventful occasion, we may wonder if his thought slipped away from his royal mistress to the beautiful young Amy cut off in the flower of her youth, the charming wife sacrificed to the jealousy of the haughty Tudor.

The Select Preacher.

But we are forgetting the Bishop of Sodor and Man. He has been preaching a quarter of an hour while we were taking our historical ramble. The Bishop stands in the old historic pulpit immortalized by Newman and Liddon and Keble, and faces twenty-five hundred students. He is a little man with a very bald head, a small fringe of grey stone surviving to bear witness to the devastating flight of years. Like all little men, whether they be Bishops or not, the Select Preacher strove to "rise to the occasion." His manner was earnest in the extreme; his text taken from the sixth chapter of St. John. "I am the bread of life which came down from heaven; if any man eat of this bread he shall possess life forever"—offered a splendid opportunity for oratorical effort and display. And whatever else may be said in criticism of the Bishop, it must be conceded that he did rise to the occasion—he did exhibit all the traits of a born orator. His gestures were frequent and effective and he spoke without manuscript or notes ("without book" as it is styled at Oxford). If the Church of England passed a law prohibiting notes and manuscripts from the pulpit, she would increase the efficiency of her preaching an hundred fold.

## A Sermon, Not an Essay.

What I liked particularly about the discourse was the fact that the Bishop preached a sermon not an essay. So many modern preachers try to preach essays. You may ask what is the difference? There are many points of difference, the most important of which is what Aristotle calls the talent for repetition—ability to repeat and drive a single idea home by that method without offending the ear by a repetition of words. This talent implies a supreme command of language. "More life fuller—that I want." The fuller life drawn from the Living Bread which came down from heaven, was the single idea of the sermon. Yet it was so deftly clothed, so deftly presented from the various angles of intellectual vision that the hour slipped away under the intense spell of voice and language, and left you marvelling at the finger of the clock! As a Maxxman, the Bishop possesses Keltic fire and strength; as an Oxford prize graduate in English, he has added to his oratorical gift all the graces of literary art.

A Tribute to Canon Sheehan.

English Catholic literature experienced a great loss in the recent death of Canon Sheehan. In some respects his position was unique, for few novelists of his age or of any other, understood clerical life as well or depicted it so faithfully. Usually we have been treated to caricature instead of genuine portrayal. It required insight and sympathy, and above all a thorough knowledge of the subject from actual contact and experience to perform the task as it should be done. All these qualities were possessed by Canon Sheehan in an eminent degree. Whoever reads his New Curate or subsequent novels in which the clergy are introduced, cannot fail to see that the true living picture was before the mind of the artist. How beautifully he described not only the Irish character but the Irish landscape. There are pen-pictures of the latter in his novels, which remind one of the skill and charm of John Mitchell and Oliver Goldsmith. America has produced one painter of landscape—James Lane Allen—whose perfect vignettes of Kentucky wood and meadow, hill and dale and croft and grange, reveal a gift and workmanship similar in merit to that shown by Canon Sheehan. The place he will ultimately hold in English letters cannot be determined now, since time deals sternly with all we are wont to treasure. For the present it is sufficient praise to say that he pleased and instructed the generation to which he belonged, and won golden opinions from all who had the good fortune to read his works. The world is richer and better for his having lived.—Catholic Bulletin.

Nails of the True Cross.

The connection between old furniture and Catholic controversy is not on the face of it a close one; but a chance remark on the former subject, printed in a recent issue of the London "Daily Chronicle," seems to call for attention from the latter point of view. A gentleman engaged in the old furniture trade offers the opinion that "there are more so-called 'genuine' Jacobean sideboards in existence to-day than there were nails of the True Cross in the Middle Ages."

In one sense the statement is perfectly true, and in that case the Jacobean sideboards might still be very far from being common objects of the countryside. But the obvious intention was to suggest that there was a plentiful supply of alleged nails of the True Cross in medieval times, possibly, though the gentleman does not say so, comparable in quantity to a autumn leaves in "Yalombroa," but, all the same, that the nails have since lost their record to the sideboards.

It is clear that in saying what he did the furniture man had no thought of deliberate libel against the Catholic Church. It was just one of those light and airy Protestant remarks so easily and so heedlessly made, and so pregnant of further misunderstanding, which we come across in books and newspapers almost every month in the year, like the observation in regard to the wood of the Cross itself, that Catholics honor enough of it to build a ship.

In all likelihood, when our friend was making his mental and verbal comparison between the nails and sideboards, he knew nothing whatever as to the number of alleged nails of the True Cross venerated by the Catholic Church, either in the Middle Ages or at any other period. Four Nails.

How many nails were there, and so honored? The story of the finding of the Cross and other relics of the passion by St. Helena, Constantine's mother, includes, according to St. Gregory of Tours, four nails in the inventory. It was a question with some writers whether the Crucifixion was effected with three or four nails; the latter view received wide acceptance, although the popular representations of the crucifix show but three nails.

Of the four nails discovered by St. Helena, it is said that one was put into Constantine's crown or diadem, and that this is the crown that came to be known as the "iron crown of Lombardy," preserved at Monza. A second nail is stated to have been fastened to the bridle of the Emperor's horse; the third went into the Adriatic as a protection for vessels during storms; the fourth nail was given to the church of Santa Croce in Gerusalemme in Rome where it may be seen to this day.

Many Alleged Nails.

We need not blink the fact that other alleged nails of the True Cross existed and were from time to time the objects of local devotion. In number they may have amounted to a score or so, and the explanation of their origin is probably that they were facsimiles which had been touched, or contained filings of one of the original nails, and that in the course of time a sort of loose tradition began to confuse the original with the copy, and a local cult grew up this way.

The Church by her legislation, especially in Sax. XXV, of the Council of Trent, has laid down safeguards and uttered warnings with a view to securing authentication of sacred relics, just as the faithful in the Middle Ages were told plainly to beware of impostors who prayed upon the natural desire of the people to secure relics for themselves. The descendants of those impostors are today working worm-holes into "antique" furniture, or smothering the bodies of cats with newspapers and sawdust as a preliminary to finding feline mummies in Egypt for the benefit of tourists. Nobody dreams about saddling the blame of this imposture upon the English or Egyptian Governments.—Universe.

## The Cry of The Souls.

November is the month set apart for the suffering souls in Purgatory. The doctrine of a middle state where souls suffer for a greater or lesser period for their sins is such a common sense doctrine that it seems incredible there can be any difference of opinion on such a state. Its existence is implied in several parts of Holy Writ. Our Lord assures us that, at the day of judgment we shall have to give an account of every idle word. We must later that while these souls will be punished they cannot merit hell fire. Again, our Lord tells us that "He that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world or in the world to come." From these words St. Augustine and St. Gregory infer that some sins are forgiven in the next world. Again, St. Paul tells us that some Christians shall be saved, yet so as by fire. Even in the Jewish Church it was the practice to pray for the dead, as may be read in the Second Book of Maccabees. Had this practice been strenuous Jesus Christ would have condemned it, but instead it has been countenanced from the period of the early Christian Church.

Prayer for the dead implies a place where such petitions can be made available for the saints in heaven do not require prayer, and the condemned souls in hell cannot be benefited thereby. Reason, therefore, teaches us that there must be a Purgatory if God is to fulfil His promise of rendering to every one according to his works. If some die pure and go straight to heaven, others die in mortal sin, and are assigned to hell, while a third portion of the human race, though free from grievous sin, are yet too imperfect to be admitted to the sight of God, and these, though unable to enter heaven, cannot be eternally condemned, because their guilt is but small. Others again who have committed mortal sins but have been forgiven in Penance, have still to expiate the punishment due to their sin, and for these a Purgatory is the logical state. During this coming month of November the Church appeals to us to remember these poor suffering souls. By our prayers and alms, but greatest of all by having the Holy Sacrifice of the Mass offered up, we can do much to shorten their period of suffering, and what we do to assist the souls in Purgatory will be repaid to us one hundredfold by them when we come to face the dread Judge, Countless Masses will be offered up for the holy souls during November let us join with the church in assisting our suffering brethren. It is a beautiful devotion to offer all our actions for this object. From the fierce cleansing flames holy souls cry out to us: "Have pity on me, at least you, my friends, have pity on me."—B. O. Western Catholic.

Minard's Liniment cures Neuralgia.

Why is a man who bets as bad as a gambler? Because he is no better. What is the difference between the death of a braver and a scold? One curls up and dyes and the other makes faces and keeps. How do you know fish from smelling? Cut it with a nose. What is that a is bought by the yard and worn by the foot? A carpet. What is better in an accident than presence of mind? Absence of body.

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.

Musio Salesman—Maybe your wife would like 'Songs Without Words,' sir.

Customer—Guess not. My wife doesn't like anything without words.

Minard's Liniment cures Neuralgia.

Marks—What is the difference between lunch and luncheon?

Parks—Well, my idea is that 'lunch' is masculine and 'luncheon' is feminine.

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

Bx—How in the world can Jones keep up such an imposing establishment?

Dix—By imposing on everyone who gives him credit—that's how.

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 25 cts.

Ribel—Papa has asked the Count I became engaged to last summer to come across.

Dick—the ocean or with the dough

Wife—you won't allow me to go anything. If this keeps on I shall go back to my mother.

Husband (s-limly)—I'll allow that.

Minard's Liniment cures neuralgia.

He—What did your father say when he heard of our engagement?

She—Not much, I broke it to him when the minister called and was in the next room.

Watch Your Liver.

If It Is Lazy, Slow or Torpid Stir It Up By the Use of Milburn's Laxa-Liver Pills.

A lazy, slow or torpid liver is a terrible affliction, as it holds back the bile, which is required to move the bowels, and lets it into the blood instead, thus causing Constipation, Catarrh of the Stomach, Sick Headache, Langour, Pain under the Right Shoulder, etc.

Mrs. Wesley Estabrooks, Midway Station, N. B., writes—"For several years I had been troubled with pain in the liver. I have had medicine from several doctors, but was only relieved for a time by them. I then tried Milburn's Laxa-Liver Pills, and I have had no trouble with my liver since. I can honestly recommend them to every person who has liver trouble."

Milburn's Laxa-Liver Pills are 25c a vial, or 50 cts for \$1.00, at all dealers, or mailed direct on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.

Minard's Liniment cures Neuralgia.