

The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, DECEMBER 24, 1913

Vol. XLII, No. 54

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	Read down	Read up
Daily except Sunday			
P.M. A.M. A.M.	A.M. A.M. P.M. P.M.	A.M. A.M. P.M. P.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 7 30 9 47	8 02
6 30 2 55 9 55	Ar Summerside	Lv 9 00 4 15	7 40
P.M. Noon			
7 50 12 00	Lv Summerside	Ar 8 45 4 55	
8 48 1 23	Lv Point Hill	Ar 7 43 3 26	
9 37 2 40	Lv O'Leary	Ar 6 57 2 10	
10 50 4 40	Ar Tignish	Lv 5 45 12 10	
P.M. A.M.			
8 30	Lv Emerald Juno	Ar 7 40	
9 20	Ar 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 Morell	Ar 7 56 3 20	
4 57 9 35	Lv St Peter's	Ar 7 35 2 51	
6 00 11 05	Ar Sonris	Lv 6 35 1 25	
P.M. A.M.			
7 10	Ar Elmira	Lv 5 30	
P.M. A.M.			
4 15 8 30	Lv Mount Stewart	Ar 8 15 3 50	
5 04 9 40	Ar Cardigan	Lv 7 26 2 43	
5 25 10 09	Ar Montague	Lv 7 04 2 15	
6 00 10 50	Ar Georgetown	Lv 6 30 1 25	
P.M. A.M.			
Dly Sat	Dly Sat	Dly Sat	Dly Sat
ex only	ex only	ex only	ex only
Sat	Sat	Sat	Sat
Sat and Sun	Sat and Sun	Sat and Sun	Sat and Sun
P. M. P. M.			
8 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	Ar Murray Harbor	Lv 6 30 7 00	
P. M. P. 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, Muffs, 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 Dresses. This is your opportunity, as these Sample Coats are offering at 25 p. c. discount.

Millinery

Our success in this Department, Season after Season has 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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Barristers & Attorneys

Brown's Block, Charlottetown, P.E.

MONEY TO LOAN.

de 15, 1910—14

McLean & McKinnon

Barristers, Attorneys-at-Law

Charlottetown, P. E. Island

de 15, 1910—14

1913-1914

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As usual has a full line of

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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.)

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CHARLOTTETOWN.

Sept. 3rd, 1913



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will be made by discriminating smokers after a trial of our

RIVAL AND MASTER MARINE

Smoking Tobacco. 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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Barristers, Solicitors, etc.

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MONEY TO LOAN.

W. S. STEWART, K. C. | A. A. CAMPBELL

July 9, 1911—14.

J. A. Mathieson, K. C., E. A. MacDonald

Jas. Stewart.

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Newson's Block, Charlottetown.

Barristers, Solicitors, etc.

McDonald Bros. Building,

Georgetown

July 28, 1911—14

JOB WORK!

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Despatch at the HERALD

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Tickets

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"The Pagan a Kempis".

Certain authors who have rejected Christianity are accustomed to make a great deal of the imperial Stoic Marcus Aurelius Antoninus. His times, his writings and his career have been praised with enthusiasm by men like Gibbon, Arnold, Renan and Mill, and their present day disciples echo and prolong the eulogy. The accepted pose is to look back with longing on the age of the Antonines, to regret the passing of that "period in the history of the world during which the condition of the human race was most happy and prosperous," before the triumph of Christianity had bio ked the wheels of liberty and progress, put an end to freedom of thought and cast a pall of gloom over the joys of life.

They delight, too, in setting up such men as Socrates and Marcus Aurelius against the Church's saints. For this purpose "the last of the Romans" is perhaps the greater favorite. Socrates, for all his wisdom, looked indulgently upon the vile impurities of the Greeks, but the character of Marcus appears to be so upright and his morals so correct that Matthew Arnold calls him the "purest of men," on whose "truth sincere" "no shadow ever came." "Perhaps the most beautiful figure of history" and a man "morally and intellectually" never our times. St. Louis or Alfred the Great. Men who have no faith in the supernatural point proudly to this great pagan and "St. Christians" who are "in love with a moral code which brings with it no sanctions, a generation sick into death with skepticism, seek pleasure in an undogmatic philosophy of life like that taught in the "Meditations" of Marcus Aurelius, a book of reflections composed by the emperor for his guidance, it is believed, of his worthless son Commodus, Father Joy

"The Emperor Marcus Aurelius. A Study in Ideals," by John O. Joy, S. J. St. Louis: B. Herder. Has done well, therefore, in choosing for a little "Study in Ideals" the writings and career of this great Stoic. The book is not out of place in the "Lona Series," for without depriving the emperor of merited renown, the writer shows that the man who stood so high above the pagans of his time was yet for true greatness of soul the inferior of the humblest Christian martyr that suffered death in his reign. Marcus Aurelius was a very remarkable man; there can be no question of that. "Even in a palace" he led a virtuous life. As emperor of Rome he had this command the means of gratifying every unworthy ambition and evil desire the human heart can conceive. He was faithful, however, to his high moral ideals. Even the early Christians found the example of his goodness an incentive to sanctity. "If degenerate nature could do so much," they reasoned, "how ought not the regenerate blash for their tepidity?" When Cardinal Barberini had translated the "Meditations," he dedicated the work to his own soul in order to make it redder than his purple at the sight of the virtues of this gentle. "Many a passage can be found among the imperial Stoic's words" "o himself" that might well be made the food of a Christian's prayer and reflection. For example: "Does some hybule of fame torment you? Then fix your gaze on swift oblivion, on the gulf of infinity this way and that, on the empty reality of glands and the indiscriminating fickleness of professed applique, on the narrow range within which you are circumscribed. The whole earth is but a point, your habitation but a tiny nook thereof; and on the earth how many are there who will praise you?" In another place: "When you wish to delight yourself, think of the virtues of those who live with you; for instance, the civility of one, the modesty of another, and the liberality of a third." "Do only things necessary, things which in a social being reason dictates and as it dictates. For this brings the cheer that comes of doing a few things and doing them well. Most of the things we say or do are not necessary; get rid of them, and you will gain time and tranquillity." Even if men persecute and insult you, "What has that to do," he asks, "with your understanding remaining pure, lucid, temperate, just?" It is as though a man stood beside some steady transparent fountain, shoving it, and it ceased not to well forth draughts of pure water, nay, though he cast in mud and filth, it will speedily disperse them and wash them forth and take no stain. How then can you create a living fountain within? Imbue yourself in freedom every hour, with charity, simplicity and self respect."

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and the moralist, in which the latter of course, does not suffer. Though the two authors have many maxims in common, the similarity, as Father Joy observes, is merely verbal. "The same words do not express the same spiritual attitude in the two writers." The outlook of the one is wholly natural while the thoughts of the other are transfused by his glowing Catholic faith. The Stoic bids his soul retire into proud solitude; the Christian leads his into humble communion with God. Aurelius has much of the self sufficiency and arrogance of his school. Like all the pagans, he has no conception of humility. He cannot say with a Kempis: "We are all frail; but do thou think on one more frail than thyself," but finds strength, rather, in considering the private vices of those who offend him and in reflecting on his own virtues. Such a grim reality as suffering he tries to brush away by cold reason. He would comfort a sorrowing heart with a syllogism. But our poor human nature, as a Kempis knows full well, needs something higher than itself to cling to, and requires strength from a source that is divine. So he offers both as a model and a comforter. Our Blessed Lord Himself, whereas the duty of blindly obeying changeable laws is the highest and most consoling motive Aurelius can suggest for living an upright life. "A sentiment of sorrow and a deep, disheartenment," says Dr. Dollinger, "cast as it were a black veil of mourning over the whole of his system of contemplation, and almost every one of his reflections," and even Arnold admits that no one can rise from the reading of the "Meditations" without a sense of constraint and melancholy, without feeling that the burden laid upon man is well nigh greater than he can bear." Moreover, it is not Marcus Aurelius Antoninus to himself, an overrated book? Because an interesting emperor wrote it, and he the solitary "saint," as many think, of paganism, modern unbelievers have never ceased to praise the beauty and profundity of his thoughts. But are they deeper and fairer than those of his master, Epictetus, and not to mention the "Imitation of Christ," with his book bear comparison with St. Augustine's "Confessions," or even with Sir Thomas Browne's "Religio Medici"?

Though Marcus Aurelius recommends "retiring from life," if virtue becomes too hard to practice, he himself bravely waited for "the retreat to sound," doing his duty to the very last. He was a polytheist and a pantheist, but not an atheist; a slave to the popular superstitions of his time, but his morals were better than his religion. A persecutor of the Christians, he gave the Church such martyrs as Polycarp, Justin Felicity, Socrates and Bandina, but it was a mistaken patriotism, apparently, that made him commensurate such cruelties. "War was to him," says Dr. Rindahl, "a heful hunting of Sarmatians," yet "duy made him a great captain," and he stayed the barbarian till Western civilization was Christian, and safe." But Marcus Aurelius, he is remembered, was by no means a typical Roman of the second century, for Stoic philosophers as soon as he were very rare. Moreover Rome still carried "its own moral corruption into all lands and its avarice poured back their own into a vast reservoir." We must go to Dollinger rather than to Gibbon for a true picture of the period. Slavery, the avoidance of marriage, the exposition of new born infants, the practice, even by such "good emperors" as Trajan Antoninus Pius, of barbarous Greek vices; the prevalence of public immoralities which imperial decrees tried in vain to put down; the horrors of the amphitheatre; the abominations of the temples—all these were quite or nearly as characteristic of Roman life in the time of Marcus Aurelius as in preceding reigns. The ideals and practices of the imperial Stoics were far higher, we may be sure, than those of the men he governed. To-day "the humblest Christian," says Father Joy, "has as his birthright truths which were the fruit of years of training and much struggle in the noble pagan soul; and he has much more," while to realize how far a Christian saint transcends in beauty of character a "saint" of paganism we have but to compare with the life and writings of Marcus Aurelius Antoninus those of St. Francis of Sales.—Walter Dwight, S. J. in America.

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