# NEW WONDERLAND

The People's Theatre shows this evening for the last time the superb dramatic picture "The Drunkard's Reformation." Something every one should see! Something all can learn a lesson from. The grandest temperance lesson ever taught!

Also, Mr. Sayce sings a new song with fine illustrations. His engagement ends on Saturday evening, so his many admirers have but few opportunities of hearing him left.

The remainder of the program follows last night's order, and will not be shown again. Complete change tomorrow evening. Admission five cents only.

# VALEDICTORY D.LIVERED AT ST. DUNSTAN'S

Continued from page 3.

per but what they were sure would be eagerly read.

In times not so far distant the field of literature was occupied by men of fine literary taste—men of wide erudition——, but according to the followers of the new school such qualifications are no longer necessary. To become proficient in other professions a man must spend long years in study and in practice. The modern literateur however, is supposed to come forth full-fledged and ready for his task, a very Minerva, springing from the brain of Jupiter. The writer of today, when life hangs heavily upon him, takes up his pen and gives us a vision of the world of wealth, or a sensational picture of high society adorned here and there with the customary flings as social order. The book is read with relish, and another popular author takes his place among the gods. No one questions the exactness of his views of life; whether his date be true or false; or whether his philosophy means anything more than the promptings of his own disordered passions. He pleases, because to read him no mental exertion is required, and because he panders to an element to whom reason is a bore and virtue a sin. The taste for the Solid in literature is gradually dying out. It is too heavy for intellects that have become weak through feeding on literary trash; too correct in tone for wills that bend before every wind of temptation; too sober for minds that have longed revelled in the emotional and sensational.

But in addition to the cheap and superficial writers there is another class, mighty in speech and invention, their lips touched with Promethean fire, having the power, if it were rightly directed, to enlighten and beautify, but who seem to have "stolen the livery of the court of heaven. To serve the devil in," who seem to have adopted the cry of the fiend in Paradise Lost "Evil, be thou my Good." "There are whom heaven has blest with store of wit, yet want as much again to govern it." We cannot deplore the absence of thought from this class of writing, but we must deplore the fact that much of it is immoral and unchristian in tone. How often do we meet with books which openly teach, or covertly insinuate, that the soul is not immortal and that there cannot be a God. The evil influence of this latter class of writing is incredible, for the style captivates our minds and serves as a delicious seasoning to the poison which we are unconsciously absorbing.

Nor is the field of philosophy without errors to be combated. Many systems of modern philosophy limit our knowledge to what they style "Phenomena," which is the Greek for our common word "Appearances" These phenomena, affecting only our external senses, are objects and facts which, because of their purely material nature, are wholly within the range of sense activity. All else in creation, modern philosophy says, is beyond our grasp; and we must be humbly content to profess ignorance of what we cannot see with our eyes, hear with our ears, touch with our hands, or distinguish by smell on taste. The world of spirit is forbidden territory. God is no object of human knowledge, and the followers of Scholastic philosophy are romancers, dreamers, meddlers, with problems beyond their ken. This system of philosophy can result in nothing but agnosticism which though a step removed from atheism in name and appearance, is not a whit less objectionable. If we cannot know anything about God, what difference does it make whether he exists or not. It is folly to fear, reverence and love a being who enjoys only a mythical, uncertain, and visionary existence. Ghosts are more substantial and more worthy of being dreaded.

The ancient system of philosophy, however, of which Aristotle was founder and St. Thomas the greatest exponent, makes God the sternest of realities. In this system it is easier to escape knowledge of the sun than knowledge of its maker, and we are as sure of God's existence as we are of our own. Neither does this system neglect phenomena in its processes of reasoning. It assigns to them their own important place as the very basis of mental activity. "Nihil in intellectu quod non fuit prius in sensu,"—there is nothing in the intellect that was not first in the senses—is one of its best-known dicta. It scorns, however, to limit our knowledge to visible facts and measurable bodies. It teaches us that a world higher than the sensible world around us is open to our inspection. We are not mere brutes: we are intellectual beings and our minds are capable of scaling heights and sounding depths far beyond the reach of our senses. We begin with the senses, but we end not there. All our knowledge has its origin in the senses, its complexion in the mind. Even our knowledge of God is based on the work of the senses. We look upon his effects and, where the eye leaves off, the mind begins. With the eye of the body we see the primrose; with the eye of the mind we push on past its beauty to feast on the wisdom of the artificer.

But while we claim that Reason is able to guide us to a knowledge of what we cannot know by the senses—even to the knowledge of God himself—and that reason following the day-star of truth safely conducts the mind to the happy valley of wisdom—we do not pretend that by its help alone we can ever arrive at a complete knowledge of God, or even of spiritual creatures; we do not claim that what cannot be known by reason cannot be known at all. Extremes are to be avoided—"Virtus in medio stat"—and in fleeing from the error of Agnosticism we must take care that we do not fall into the equally fatal error of Rationalism, which makes reason supreme in the realm of knowledge and denies the possibility of obtaining our knowledge in any other way. In avoiding Charyodis we must not drift into Scylla. We can reason ourselves into the possession of a vast store of knowledge, but we must not imagine that nothing else knowable remains still beyond our reach. As Hamlet says "There are more things in heaven and earth than are dreamt of in your philosophy." Reason is an excellent guide within certain limits; but when this guide itself become bewildered and begins to lose its way, then we must have recourse to him who created it, and who, knowing its limitations, provided for such contingencies by giving us his Revealed Word. It has been the never-ceasing task of our Alma Mater to impress upon us these principles held so sacred by all true Christians. She has placed before us the true light, and has pointed out to us those inextinguishable guiding stars that shine brightly forth from the bosom of eternity.

We hope that our hearers will pardon this almost unpardonable digression. It is long, but in view of present tendencies not, we think, limited. It may be useful as showing some of the pitfalls which the graduate will have to avoid, and the mission of the true scholar of the age whose province it is to stem those waves which threaten to engulf society.

Our work at our Alma Mater is completed. For the present the world of books is closed to us and we are cast forth into the more active and busy world. With what principles for our guiding chart, and lighted on our way by the two great luminaries of science and faith, we have pushed on to the end of our college course and now receive from our Alma Mater the laurel wreath of victory. Our life's work however, is not complete; strictly speaking it is only beginning. It is not sufficient for us to make a brilliant course at college and then relapse into lethargy If we aim at becoming men of learning we must prosecute our studies further and further. DeQuincey regretted in later life his excessive use of opium which had rendered him incapable of industriously pursuing any profitable occupation; and Dr Johnson in his "Meditations" regrets the loss of time which he might have given to literature in these striking words which he borrows from Grotius, Heu! vitam perdidi, operose nihil agendo" "Alas! I have wasted my life in studiously doing nothing." There is for us also the temptation to yield to the alluring calls of ease and idleness. Weak flesh is still a drag and a damper on willing spirit, and we are inclined to allow ourselves to float idly along on Life's smooth current. But we should not be content to be carried along by the tide: we ourselves should provide some of the motive power. It will not suffice to loll along Life's stream like those lotus-eaters so elegantly described by Tennyson: to be successful in life it is necessary that we continue the studies which a college course can only begin. Our Alma Mater presumes only to lay a foundation for future work, and more than this she cannot accomplish. If we yield to the circean spells to which we shall undoubtedly be exposed upon leaving college, not only shall our future advance in knowledge be checked, but the foundation already laid, be it ever so strong and solid, will crumble away owing to the absence of a superstructure. "Non progredi est regredi."

A retrospect of the years spent at St. Dunstans arouses in us a feeling which is delightfully pleasant. It

(Continued on page seven.)


SUNLIGHT SOAP

The finest fabric is not too delicate to be safely washed with Sunlight Soap. When other soaps have injured your linens and faded the coloured things, remember the word Sunlight.

Boys' Wash Suits

We have received a large shipment of boys' wash suits, made to give the little chaps that manish appearance which appeals so strongly to parents. Made from linen and duck, also a large assortment of different makes of cotton suits. The values are the best ever offered by us. A lady the other day who had sent away to a large Mail Order House for a blouse suit brought it to our store to have it exchanged. We had the identical same suit which we were selling at 50c less. It only goes to prove our contentions that we sell dry goods on as close a margin for cash and in many cases lower than any House in Canada.

Suits 90c, 1.10, 1.25, 1.40, 1.75, 2.00.

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We have received by express a large assortment of Ladies' Wash Suits made in the newest styles with long coats and skirts cut in the very latest styles. We have them in a large variety of colors and at prices so low that any one can be suited. We ask you to drop in to-day and have a look at a few of the lines, as we think we can please you.

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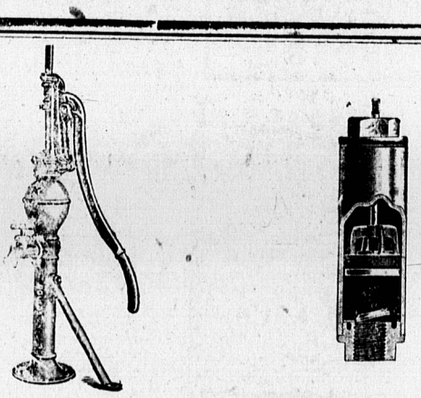

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