

# The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN PRINCE EDWARD ISLAND, WEDNESDAY, APRIL 26, 1916

VOL. XLV., No. 17

## Fire Insurance

Possibly from an oversight or want of thought you have put off insuring, or placing additional insurance to adequately protect yourself against loss by fire.

ACT NOW: CALL UP

DeLoe Bros.

Charlottetown, Water Street, Phone 521. June 30, 1915-3m

## Mortgage Sale

There will be sold by public Auction in front of the Court House in Georgetown, in King's County, on Monday the 1st day of May, A. D. 1916, at the hour of Twelve o'clock noon, All that tract, piece and parcel of land situate lying and being in the Royalty of Georgetown, in King's County, in Prince Edward Island, bounded and described as follows, that is to say: On the Northwest by the Lot Number Two Hundred and Ninety-one, conveyed by Charles O'Leary to Benjamin Delorsy, on the Northeast by the Lot Number One Hundred and Eighty-nine and One Hundred and Eighty-five and One Hundred and Sixty-two, on the Southeast by the Lot Number One Hundred and Eighty-one, and on the Southwest by the Broadfield River, containing fourteen acres of land a little more or less, and being and comprising Lot Numbers Two Hundred and Ninety and One Hundred and Eighty-one, also all that other tract of land situate in the Royalty of Georgetown aforesaid, bounded and described as follows: On the North-west by Lot Number One Hundred and Eighty-nine, on the Northeast by a certain road, on the Southeast by Lot Number One Hundred and Eighty-one, on the Southwest by Lot Number One Hundred and Eighty-six and One Hundred and Ninety above described, containing eight acres of land a little more or less, and being and comprising Lot Number One Hundred and Eighty-five in the Royalty of Georgetown aforesaid.

The above sale is made pursuant to and by virtue of a power of sale contained in a certain indenture of Mortgage bearing date the 1st day of September, A. D. 1911, and made between Paul Murdoch Marchand, of Brandon, in King's County aforesaid, Lessor, and Marion Marchand of the same place, wife of the said Paul Murdoch Marchand, of the first part, and the undersigned of the second part, default having been made in payment of the principal moneys and interest secured thereby.

For further particulars apply at the office of Matheson, MacDonald and Stewart, Solicitors, Georgetown. DANIEL J. STEWART, March 29, 1916 -41 Mortgage.

## Synopsis of Canadian North-West Land Regulations

Any person who is the sole head of a family, or any male over 18 years old, may homestead a quarter section of available Dominion land in Manitoba, Saskatchewan or Alberta. The applicant must appear in person at the Dominion Lands Agency or Sub-agency for the district. Entry by proxy may be made at any agency, on certain conditions by father, mother, son, daughter, brother or sister of the homesteader.

Duties—Six months residence upon and cultivation of the land in each of the first three years. A homesteader may live within five miles of his homestead on a farm of at least 80 acres, or on a farm of at least 40 acres, or by his father, mother, son, daughter, brother or sister.

In certain districts a homesteader in good standing may pre-empt a quarter section alongside his homestead. Price \$5.00 per acre.

Duties—Must reside upon the homestead or pre-emption six months in each of six years from date of purchase (including the time required a homestead patent) and cultivate fifty acres extra.

A homesteader who has exhausted his homestead right and cannot obtain a pre-emption may, after for a purchase of a homestead in certain districts. Price \$5.00 per acre. Duties—Must reside six months in each of three years, cultivate fifty acres and erect a house worth \$500.00.

## CANADIAN GOVERNMENT RAILWAYS PRINCE EDWARD ISLAND

TIME TABLE IN EFFECT DECEMBER 27th, 1915.

Trains Outward, Read Down.				Trains Inward, Read Up.			
Tues & Daily	Daily	Friday	Sat. ex. Sun.	ex. Sun.	Mon. Wed. Tues. & Thurs.	Fri. & Sat.	Tues. & Thurs.
P. M.	P. M.	A. M.	A. M.	P. M.	A. M.	P. M.	P. M.
2.50	1.45	7.00	Dep. Charlottetown	Ar. 5.25	11.30	12.10	10.10
4.15	2.39	8.13	" Hunter River	" 4.15	10.31	11.03	9.50
4.55	3.08	9.00	" Emerald Det.	" 3.32	10.03	10.19	8.00
	3.32	9.45	" Kensington	" 2.51	9.38	9.45	
	3.55	10.20	Ar. Summerside	Dep. 2.20	9.15	9.15	
Tues. Thurs. and Sat.				Daily Mon. Wed. ex. Sun. and Fri.			
4.15	11.30	Dep. Summerside	Ar. 3.55	12.15			
5.14	1.14	" Port Hill	" 7.54	10.43			
6.07	2.44	" O'Leary	" 7.01	9.25			
6.51	3.57	" Alberton	" 6.21	8.22			
7.80	5.00	Ar. Tignish	Dep. 5.45	7.30			
Mon. Wed. Thurs. & Sat.				A. M.			
5.00	3.33	Dep. Emerald Jct.	Ar. 8.50	7.50			
5.50	4.25	Ar. Cape Traverse	Dep. 8.40	7.00			
Daily ex. Sat. & Sun.				Daily ex. Sat. & Sun.			
3.00	3.00	Dep. Charlottetown	Ar. 10.30	11.05			
4.55	4.15	" Mt. Stewart	" 9.15	9.35			
5.39	4.54	" Morell	" 8.40	8.56			
6.12	5.19	" St. Peter's	" 8.17	8.25			
7.45	6.30	Ar. Souris	Dep. 7.00	7.00			
8.55	7.35	Ar. Elmira	Dep. 5.40	5.40			
4.40	4.15	Dep. Mt. Stewart	Ar. 9.20	9.40			
5.52	5.27	" Cardigan	" 8.04	8.15			
6.20	5.56	" Montague	" 7.33	7.40			
7.05	6.40	Ar. Georgetown	Dep. 6.50	6.50			
Daily ex. Sat. & Sun. only				Daily ex. Sat. & Sun. only			
3.10	3.10	Dep. Charlottetown	Ar. 9.45	10.00			
4.57	4.25	" Vernon River	" 8.31	8.23			
7.00	5.55	Ar. Murray Harbor	Dep. 7.00	6.50			

## Canadian Government Railways

### Change of Time January 9th

Maritime Express Daily  
Ocean Limited Daily except Sunday.

On Sunday, January 9th, the Maritime Express will run daily between Halifax and Montreal leaving Halifax at 3 p. m. Connection will be made at Moncton and from St. John daily. The Ocean Limited will not leave Halifax Sunday, January 9th, but will leave on the present schedule time 8.00 a. m. daily except Sunday thereafter. Its continuance during the winter months will be pleasing news to thousands of travellers to whom the "Ocean" appeals as an express train of excellence in service and comfort in travel.

From Montreal the Maritime Express will leave on its present schedule 8.15 a. m. daily and the Ocean Limited 7.25 p. m. daily except Saturday.

Jan. 12, 1916—

## JOB WORK!

- Executed with Neatness and Dispatch at the HERALD Office
- Charlottetown P. E. Island
- Check Books
- Dodgers
- Note Books of Hand
- Letter Heads
- Receipt Books
- Posters
- Tickets

W. J. P. McMillan, M.D. PHYSICIAN & SURGEON. OFFICE AND RESIDENCE 205 KENT STREET. CHARLOTTETOWN.

## CONSTIPATION

is Procreative Of More Ill Health Than Anything Else.

If the truth was only known you would find that over one half of the ills of life are caused by allowing the bowels to get into a constipated condition, and the sole cause of constipation is an inactive liver, and unless the liver is kept active you may rest assured that headache, dizziness, jaundice, heartburn, piles, floating specks before the eyes, a feeling as if you were going to faint, or a smart in the stomach will follow the wrong action of this one of the most important organs of the body.

Keep the liver active and working properly by the use of Milburn's Laxative Pills.

Miss Rose Babineau, Amherst, N.S., writes: "Having been troubled for years with constipation, and trying various so-called remedies, which did me no good whatever, I was persuaded to try Milburn's Laxative Pills. I have found them most beneficial, for they are indeed a splendid pill. I can heartily recommend them to all who suffer from constipation."

Milburn's Laxative Pills are 50¢ a box, 3 for \$1.50. Sold in all drug stores or mailed direct on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.

## MINARD'S LINIMENT CURES DIPHTHERIA.

Into a smart "gentleman's outfit," strolled a Scotsman.

"I want a necktie," he informed the suave assistant.

The latter at once produced a box of eye twisters, which he introduced with the remark.

"Here are some ties that are very much worn, sir."

"Och, away, man," restarted the son of Scotia, offended, "I'dna want yin that's vera much worn-in! I ha'e plenty o' them at home!"

## A SENSIBLE MERCHANT

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.

The Lady—"Come back, boy, but ice isn't safe."  
Boy on Bank—"That ain't air, missis. I bet him a nickel he'd fall in."

## 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 25c.

The parish priest, he preached a fine sermon on married life and its beauties. Two old Irish-women were heard coming out of church commenting on the address.

"'Tis a fine sermon his reverence gave us," said one to the other.

"'Tis, indeed," was the quick reply, "and I wish I knew as little about the matter as you do."

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

"Hey," called the carpenter to his apprentice, "didn't I tell you to notice when the glue boiled over?"

"Yes," answered the boy, "it was just a quarter past ten!"—Calumet News.

## MINARD'S LINIMENT CURES DISTEMPER.

## DOAN'S KIDNEY PILLS

Relieve The Kidneys and Bladder Like Ordinary Medicines Do The Bowels.

When the kidneys get out of order the back is sure to become affected, and dull pains, sharp pains, quick twinges all point to the fact that the kidneys need attention.

Plasters and liniments will not cure the kidneys, for they cannot get to the seat of the trouble, but Doan's Kidney Pills do, and cure the kidneys quickly and permanently.

Mrs. Lizzie McManis, Plympton, N.S., writes: "I am sending this testimonial telling you what a wonderful cure Doan's Kidney Pills made for me. For years I had suffered so with my kidneys I could hardly do my household work. I used several kinds of pills, but none of them seemed to be doing me any good. At last I was advised to try a box of Doan's Kidney Pills. When I had taken the first box I found relief. I have used five boxes, and today I feel like a new woman. I cannot recommend them too highly." Doan's Kidney Pills are 50¢ per box, 3 boxes for \$1.50, at all dealers or mailed direct on receipt of price by The T. Milburn Co., Limited, Toronto, Ont. When ordering direct specify "Doan's."

## The Holy Ghost

We read in the Acts of the Apostles that St. Paul, on his arrival at Ephesus, asked his disciples there whether they had received the Holy Ghost since their conversion. Surprised and confused at such a question, they had to acknowledge that they had not even heard whether there was a Holy Ghost. It is difficult to conceive Catholics at the present day wholly ignorant of the existence of this Divine Spirit, but their knowledge is often confused and sometimes inaccurate. Let us therefore see first, what the Holy Ghost is in Himself, and secondly what the Holy Ghost is in respect to our souls.

The Catechism tells us that the Holy Ghost is God, the Third Person of the Blessed Trinity, consubstantial with the Father and the Son. These three Divine Persons constitute one God, and all acts of Omnipotence are the acts of that one God. Nevertheless, in our imperfect way of thinking about God and His attributes we usually assign distinct offices to each of the three Divine Persons. Thus we generally consider God the Father as Creator, God the Son as Redeemer, and God the Holy Ghost as the Sanctifier of our souls.

For us the Holy Ghost is a Spirit of Truth, because He teaches us all truth by replenishing our souls with His Divine light; a Spirit of Holiness, because He destroys all that is impure and carnal in our hearts; and a Spirit of Fortitude, because He fills our souls with grace and courage.

Firstly, then, the Holy Ghost is a Spirit of Truth, for there are some things which flesh and blood reveal not, things from which our nature recoils, humiliating, mortifying, inconvenient truths. The spirit of the world considers it folly to deny ourselves and carry our cross to mortify our passions, to love our enemies and pardon injuries; it scoffs at religious poverty and love of persecutions. Yet all these are things the true knowledge of which comes only from the Spirit of God. Take, for instance, the case of the Apostles. For three years they were in close-contact with our Saviour and heard His heavenly doctrine from His own Divine lips. Yet in spite of all this they were filled with the spirit of the world; they were disgusted at Christ's humility and scandalized at His cross. On one occasion when our Lord addressed a discourse to them on the necessity of sufferings, the advantage of poverty, the happiness of persecutions, etc., the Scripture tells us, "they understood nothing of these things, and this saying was hidden from them." But when they received the gift of Pentecost their eyes were opened, and then they understood what before appeared so contradictory and incredible. The riches of this earth were no longer accounted a good, whereas they considered it a beatitude to be poor in all things like their Divine Master. They no longer considered persecutions an evil, but were rather filled with joy to have been deemed worthy of suffering something for Christ's sake.

As well as being a Spirit of Truth, the Holy Ghost is also a Spirit of Holiness. Before the descent of the Holy Ghost on the Apostles, they were still weak men—ambitious, jealous, selfish; but no sooner had they received the Divine Spirit than they became immediately disengaged from everything worldly. Not only did they become holy, but they were transformed into men of the highest sanctity, men wholly absorbed in God and regardless of themselves.

The Church teaches us that by the Sacraments of the New Law we can all receive the grace of the Holy Ghost. By virtue of the promises of our Saviour, the same Holy Spirit that descended visibly on the Apostles still descends on us with the same effects of conversion and sanctification when He finds our souls duly prepared. Unfortunately we

place obstacles in the way and thus deprive our souls of this precious gift. To say nothing of habitual mortal sin, many habitually commit deliberate venial sins and thereby partially close the doors of their heart to all holy inspirations. The spirit of the world and the love of sensuality most of all prevents this Spirit of Holiness from coming into souls. So long as men live carnal lives, they have within them the greatest hindrance to receiving the grace of the Holy Ghost.

Lastly, the Holy Ghost is a Spirit of Fortitude, because He fills our souls with courage and strength to surmount all difficulties and temptations. Scarcely the Apostles filled with the Holy Ghost than they began to preach Christ and Christ crucified, with a fearlessness that astonished the world. Persecutions, crosses, death itself were to them trifles when compared with preaching the doctrine of the cross. Poor fishermen as they were, destitute of education, they proposed to reform mankind with no arms except the Spirit of Truth, of Holiness, and of Fortitude, which they received at Pentecost. And yet they conquered the world. The most barbarous, the most refined, kings and subjects, rich and poor, submitted to them and were themselves infused with this Holy Spirit. In us this Spirit of Fortitude should manifest itself by love, fervor and courage. At times we may have to confess Christ publicly and suffer a little for His sake. Like true disciples we should not be ashamed of the Gospel; we should not give way to human respect when the cause of God is in question; rather we should be glad, or at least willing, to suffer something for our Saviour. But for all this we require the grace of the Spirit of God to fortify us, and this grace will assuredly be granted if only we pray earnestly for it. "Ask and you shall receive."

Satisfaction For Sin.

Penance not only includes contrition and confession, but also satisfaction. Besides being our own accusers, we also have to execute judgment on ourselves by making satisfaction for sin. The catechism says that satisfaction is "the doing of the penance given us by the priest." It means the payment of what is due in reparation to God for sin. Penitents not having the desire to make satisfaction for sin could not receive absolution. Satisfaction has always been required by the justice of God. "I feared, knowing that Thou didst not suffer the offender." (Job ix, 28.) We are told that the prodigal was willing to serve in his father's house as one of the servants, and the debtor said: "I will pay thee all."

According to the present dispensation of the Church, the penance given is generally some prayer or act imposed, rather as a sign of the willingness to accept the penance, than as the penance itself. Religion is linked to the idea of responsibility—responsibility to God for our deeds. "He that cometh to God must believe that He is, and is a rewarder to them that seek him." (Heb. xi, 6.)

In the very beginning, man received a warning concerning the necessity of satisfaction. This is evident from the words God addressed to Cain when he was tempted to commit his crime: "Why art thou angry, and why hast thy countenance fallen? If thou do well, shalt thou not receive, but if ill, shall not sin forthwith be present at the door?" (Gen. iv, 6.)

"Present at the door?" Think of the consequence of our sins as waiting for us, following our footsteps, not to be dodged, or put off, unless they are in some way fully satisfied.

We know that God is a judge—a just judge—and will render to all according to their works, and we are told by St. Paul, who wrote to the Galatians, vi, 7: "Be not deceived; God is not mocked. For what things a man

shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he that soweth in the spirit, of the spirit shall reap life everlasting." And again: "The wages of sin is death."

We should frequently dwell on these solemn warnings, that we may not lose sight of our responsibilities. We are naturally inclined to put our sins out of our sight as soon as possible, and to deceive ourselves in thinking that as we have forgotten them, we shall no longer be held accountable for them. But they are present at the door! We can no more escape them than we can our shadow. Our Lord constantly compares sin to debt which we owe to God. "One was bought to him who owed him 10,000 talents." (St. Matt. xvii, 22.) And then again: "A certain creditor had two debtors, one owed him 500 pence, and the other 50." (St. Luke vii, 41.) In the Lord's prayer we are taught constantly to repeat, "Forgive us our debts—our trespasses—as we forgive those who trespass against us."

In the world, men and society pursue debtors, and in various ways make them mindful of their obligations. Since this is expected, why should we not realize that the God of eternal justice will seek satisfaction from those indebted to Him. Even friends are required to pay their debts. When Moses and David sinned, though they both were high in God's favor, they had to pay the penalty of their transgressions and make satisfaction for their sins. God is not a respecter of persons. If we do not render satisfaction here to God for sins committed, we must remember that there is a prison in the next world, out of which no man can go, until he has paid the last farthing.

## Saint Sabas the Goth.

Sabas was of Gothic birth and a Christian from his youth. He was poor in the world's goods, but rich in virtue, and he proved his fidelity there several times, under the persecution of Athanasius, a prince of the Goths. On the first of these occasions he induced many Christians to confess the faith openly, instead of pretending to eat things offered to idols, and thus outwitting the persecutors. On another, when the inhabitants of a village where he was sworn they had no Christian among them, he said, "Let no man swear for me; I am a Christian!" The persecutors spared his life, but the third time God Himself invited him to martyrdom.

In 372 when he was thirty-eight years of age, he was going to celebrate the Easter feast at a distance when an apparition on the way bade him return and keep the festival at home. He obeyed, and one night, a little after Easter, he was taken by the officers of the heathen prince. He was dragged naked over thorns, and after many other torments sentenced to die by drowning in a tributary of the Danube. He stood on the river-bank with the guards, and they were inclined to let him go; but God did not withhold the crown to which He had called him. "Make haste," said the Saint; "I see what you cannot see—a band waiting for me on the other shore ready to receive me into glory."

The blood of the martyrs was the seed of the Church, because in the early ages the Christians studied the lives of the martyrs, celebrated themselves by their example to a like fidelity. The great Saint Basil besought a friend of his to send him relics of the Gothic martyrs. His wish was gratified. He received the relics of Saint Sabas for his own church in Cappadocia, and at the same time the Catholics there received a letter from their brethren among the Goths, inviting them to rejoice in the new glory of the Church, and celebrate Mass on the feast of Saint Sabas. Saint Basil received the relics with unexpressed joy, thanking God Who waters the Church with the blood of martyrs, and encourages those who remain by the example of those who have gone before.