

and Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN PRINCE EDWARD ISLAND, WEDNESDAY, MAY 23, 1917

VOL. XLVI, No. 21

LIME!

We hand a quantity of

St. John

LIME

In Barrels and Casks.

PHONE 111

C LYONS & Co

April 26, 1916-tf.

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

DeBLOIS BROS.

Charlottetown

Water Street, Phone 521.

June 30, 1915-3m

JOB WORK

Executed with Neatness and Despatch at the HERALD Office.

Charlottetown P. E. Island

Check Books

Dodgers

Note Books of Hard

Head Letters

Tickets



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 intending homesteader.

Duties—Six months' residence upon an acquisition of the land in each of three years. A homesteader may live within nine miles of his homestead on a farm of at least 80 acres solely owned and occupied by him 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 homestead entry (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 enter for a purchased homestead in certain districts. Price \$2.00 per acre. Duties—Must reside six months in each of three years, cultivate fifty acres and erect a house worth \$500.00.

W. W. COBY,
Deputy Minister of the Interior

CANADIAN GOVERNMENT RAILWAYS Prince Edward Island Railway.

TIME TABLE IN EFFECT MAY 21st, 1917.

Trains Outward, Read Down.				Trains Inward, Read Up.			
ATLANTIC STANDARD TIME.							
Daily Ex. Sun.	Daily Ex. Sun.	Daily Ex. Sun.	Dep.	Arr.	Daily Ex. Sun.	Daily Ex. Sun.	Daily Ex. Sun.
4.00	12.15	6.40	Dep. Charlottetown	11.55	11.10		
5.20	1.45	7.40	" Hunter River	10.46	10.10		
6.05	2.50	8.13	" Emerald Jet	10.09	9.40	7.40	8.50
6.50	3.30	8.40	" Kensington	9.37	9.10	6.50	8.50
7.20	4.10	9.05	Arr. Summerside	9.10	8.45	6.10	
8.50	12.20	Dep. Summerside	Arr.	8.50	6.35		
9.45	2.10	" Port Hill	"	7.54	3.50		
10.37	3.57	" O'Leary	"	7.05	2.36		
11.18	5.07	" Alberton	"	6.19	1.17		
11.55	6.05	Arr. Tignish	Dep.	5.45	12.15		
Tues. and Sat. P. M.	Mon. and Thurs. P. M.	Tues. and Sat. P. M.	Dep.	Tues. and Sat. P. M.	Arr.	Tues. and Sat. P. M.	Arr.
7.50	9.45	9.45	Dep. Emerald Jet	9.35	7.35		
8.40	10.35	10.20	Arr. Cape Traverse	9.00	6.45		
Daily Ex. Sun. P. M.	Daily Ex. Sun. P. M.	Daily Ex. Sun. P. M.	Dep.	Daily Ex. Sun. P. M.	Arr.	Daily Ex. Sun. P. M.	Arr.
3.20	7.00	7.00	Dep. Charlottetown	10.00	6.10		
4.30	8.50	"	Mount Stewart	8.50	4.30		
4.57	9.27	"	Morell	8.22	3.35		
5.17	9.57	"	St. Peter's	8.00	3.00		
6.20	11.30	Arr. Souris	Dep.	7.00	1.35		
P. M.		Arr. Elmira	Dep.	A. M.	5.40		
7.35				A. M.			
P. M.	A. M.			A. M.	P. M.		
4.30	9.05	9.05	Dep. Mt. Stewart	8.50	4.10		
5.19	10.15	"	Cardigan	7.52	3.54		
5.40	10.55	"	Montague	7.28	2.25		
6.15	11.35	Arr. Georgetown	Dep.	6.50	1.40		
Sat. only P. M.	Daily Ex. Sun. P. M.	Sat. only P. M.	Dep.	Sat. only P. M.	Arr.	Sat. only P. M.	Arr.
3.10	3.10	3.10	Dep. Charlottetown	10.10	9.45		
4.35	4.55	"	Vernon River	8.27	8.31		
5.55	7.05	7.05	Arr. Murray Harbor	6.30	7.00		

All trains, unless otherwise marked, run daily, Sunday excepted.

Carter's Tested Seeds For 1917

Sold by nearly 200 Reliable Merchants in Prince Edward Island and at our Seed Store, Market Square and Seed and Grain Warehouse, Queen Street, Charlottetown.

Carter's Seeds are Tested

At the Dominion Seed Laboratory, Ottawa, as to growing qualities, purity, etc. We keep on file in our office, reports of the different tests each season, which can be seen when required.

Clover and Timothy Seed

Cannot be sold by merchants or farmers unless it grades either No. 1, No. 2 or 3, and must be marked so. We have obtained our stocks from the best seed-growing centres of Ontario of

Seed Wheat, Clover, Oats, Barley, Vetches, Buckwheat, etc.

Our stock of Timothy Seed this year is Island-grown and Imported. We have also a supply of choice Island-grown

Oats and Wheat

Which we offer at lowest prices. Our aim in the Seed Business

Quality and Value First

Price is a secondary condition.

Poor Seed is Dear Seed

At any price. "BEST BY TEST" is our MOTTO. Don't buy Seed because it is offered at a low price. It is poor Seed, low grade, and you are paying much more than it is worth. Our 37 years experience in the Seed Business enables us to know where and how to get the

Best Seeds Grown

CARTER & COMPANY, Ltd.

P. O. Drawer 38, Phone 70

How Cardinals Are Created.

For the creation of a Cardinal all that is required is the will of the Sovereign Pontiff sufficiently expressed. Neither a certain form nor any special ceremony is essential, because the whole substance of the Cardinalate consists in the power of jurisdiction, and its consequent prerogatives, which depends simply on the will of the superior. The Cardinalate is not, like the priesthood, a sacrament, imprinting a character and requiring sacramental matter and form divinely instituted; and hence the unanimous teaching is that the form of promoting a Cardinal depends entirely on the will and word of the Supreme Pontiff, writes Father Baart in his work on "The Roman Court."

The form and ceremonies for creating a Cardinal in the usual manner may thus be summarized: The Roman Pontiff calls a secret Consistory, and the other business having been transacted, he addresses the Cardinals who are present in these or similar words: "You have brethren."

Then he mentions the names of those whom he has determined to promote to the Cardinalate, and asks: "What do you think?" As a sign of assent the Cardinals uncover and reverently incline their heads. Then the decree concerning the promotion of the new Cardinals is drawn up and at once published out of Consistory. If the newly-appointed Cardinals are in Rome, they proceed in their usual dress and without any attendants, to the Apostolic Palace, where one of the old Cardinals presents them to the Holy Father, who gives them the red hat or biretum. And from that time to the public Consistory in which they receive the insignia they are not allowed to make or receive any public visits; neither may other Cardinals call on them without the previous permission of the Holy Father.

If a newly-appointed Cardinal is absent from Rome, one of the attendants of the Sovereign Pontiff is at once despatched to carry him the red biretum. A public Consistory is then called for the purpose of giving the insignia to the new Cardinals. All the Cardinals being assembled in the Apostolic Palace, the Sovereign Pontiff, wearing his precious mitre, orders the new Cardinals to come forward. They bowing profoundly, are placed with uncovered heads in the sight of the Pontiff below the last Cardinal-Priest. The Pontiff makes a short address on the office and greatness of the Cardinalate. Then the Cardinals approach, and kneeling kiss the feet and then the hand, and lastly the mouth of the Sovereign Pontiff. After this they go to receive from the other Cardinals the kiss of peace. This being done, the Pontiff confers on them the red hat and says: "For the praise of Almighty God and the ornament of the Holy See receive the red hat, an emblem of the singular dignity of the Cardinalate, by which is signified that even to death and the shedding of blood inclusively for the exaltation of our holy faith, for the peace and quiet of Christian people, for the increase and preservation of the Holy Roman Church, you are to show yourself intrepid; in the name of the Father and of the Son and of the Holy Ghost, Amen."

The privileges of Cardinals are many, but chief among them is the precedence all of them have over Bishops, Archbishops, Primate and Patriarchs. They also have the exclusive right to the title "Eminence," and are considered equal in rank to kings. In fact, some kings even have yielded precedence to Cardinals. Everywhere they rank with princes of the royal blood. Hence, too, as Princes of the whole Church they take personal precedence over apostolic delegates in church ceremonies and special gatherings. Moreover, the word of a Cardinal is to be believed, when he asserts that something was done in presence of the Holy Father; as

when he says that some mandate was given him verbally by the Pope, also when he states that he is a Legate, for then the ordinary power of a Legate is to be acknowledged in him even without his showing any letters of delegation.

God's Love the Answer.

In his "Meditation for Lafolk," the Rev. Bede Jarrett, O. P., says that "it has been made a taunt against the Catholic Church that she has made Christianity nothing else than the religion of the Crucifix," and in a sense, continues Father Jarrett, this is perfectly true. Our thoughts move more swiftly to the Passion, because, in a quite definite sense, the Passion is of more value in itself to us than the rest of the crowded moments of Our Saviour's life on earth. Why is this true? The learned Dominican answers in the following passages, the truths of which we should all bring home to ourselves.

"Because it is through the Passion that we have been redeemed. But surely, we make answer, He could have redeemed us without any of that agony? He had no need to die, since every single action of His life could have made atonement for the sins of all the world. Yes, truly, He had no need to suffer; we could, of course, have been saved by the simple decree of His divine will. There is but one answer to all this questioning as to why He died. There is but one word that can explain the tenderness of the Crucified: 'God so loved the world.' 'Christ also hath loved us,' 'having loved His own who were in the world, He loved them to the end; greater love than this no man hath that he lay down his own life for his friend,' Blessed Juliana of Norwich says in a passage of beautiful phrasing, 'Love is His token. Who told it to you?—Love, Wherefore told He it to you?—For love. Yes, love is His token, Love alone supplies the reason for His death, willingly suffered, since this is the highest expression of love. Truly, when He hung upon the Cross He cried out that all was consumed; for even love the Almighty could no further go. Like the penitent whose sins He forgave so freely, He broke the fair white alabaster box of His own dear body, and the whole world has been filled with the fragrance of it."

"Thus it is, then, that quite rightly the Passion and death of Our Blessed Lord do come most powerfully into our lives; since it was by His death that we were redeemed, and because His death represents to us the highest achievement that love only can offer. Love expresses itself in the broken phrase of sacrifice. 'It behooves me, therefore to keep ever fresh in mind the Passion of Our Lord. How is this to be done? By a tender devotion to the Five Wounds of Christ. . . . The devotion to the Five Wounds was so popular all over Christendom (witness its carved shield on the bosses of the roofs of our cathedrals, its appearance on the bench-head of our old parish churches, its colored glory in the ancient windows), is so full of love, yet not of sentiment or gush, is so bracing with its refining fierceness of suffering, that it must find many who would welcome its reappearance in this modern world. It is an old devotion, but it is coming back, just because it does keep alive the memory of Christ's death. No one can be unannoyed, made effeminate by the sight of a wound. The sight must steady me, give me the necessary sternness to meet life steadily, yet it adds to all this strength the tenderness of love. At Communion, or when I make my visit, and words and thoughts seem to fail, let me turn to these dumb mouths that open their ruby lips to beg the voice and utterance of my love."

The Spirits and Their World

When treating of the distinction among God's creatures, St. Thomas says that after the distinction of good and evil in creatures, the next distinction to be considered is that between corporeal and spiritual creatures. He then proceeds to treat (1) of the purely spiritual creature which in Holy Writ is called angel, (2) of the creature wholly corporeal, and (3) of the composite creature corporeal and spiritual, which is man. In the first article of the treatise on the angels, St. Thomas asks the question whether there is any entirely spiritual creature, altogether incorporeal. Are there creatures of such a nature that they do not depend at all, in any way whatsoever, upon corporeal matter, either as regards their substance or their activities?

In order to understand this question well, it is necessary to know the difference between what is simple and what is spiritual. Every spiritual being is a simple being, but the converse is not true. There are many things that are simple which are not "altogether incorporeal." The principle of activity must necessarily be simple, without parts, that is unextended. The living principle of a plant or of an animal must be simple, otherwise it is quite impossible to explain the unity of any one action. Now, although these principles are simple or incorporeal no one of them is spiritual or entirely incorporeal. The living principle of a plant, e. g., depends upon corporeal matter in order to put forth any activity at all, and it can be shown that if this very activity depends upon corporeal matter, so does the very substance which is the principle of that activity depend upon mat-

Time for Prayer.

Even in the midst of war it is possible for a people to observe a sensible calm. There is no need

or sense in getting excited. There is a phase in human expression that is characterized in America by the term "slopping over." It describes the condition of mind of those who are honestly overwrought by excess of their own feelings or are trying to work on the feelings of others. Some people can pull a "crisis" out of their pockets like the conjurer extracts the rabbit.

In times like the present there is virtue in keeping cool. The singular men who seek the bubble reputation at the cannon's breach, and not, like Shakespeare's man, at the mouth, must needs both say and spit the air with gusts, that conform or may not conform with their vociferous exclamations. Hotspur was an excellent soldier but rash, and fell a victim to the cooler sword of that warrior whose memorable words are: "In peace there's nothing so becomes a man as modest worth and sweet humility."

This suggests a solemn duty on those who form the public opinion of America. Factors which cannot be explained or traced create men and women who influence the opinions of their fellow men. The remaining boast of democracy is that if it cannot give equality of power it does guarantee equality of liberty. Public opinion is formed by those who think most forcefully, sometimes by those who express their views most assertively and most frequently. A very few do the world's thinking. The great numerical rest is guided by any one who has the dominating power to drive his opinion home. It is given to only a select few to recognize their own limitations. Never before in our history was there more solemn obligation laid on the molders of public opinion.

This is no time for playing on the feeling or prejudices of a people. We have a tremendous responsibility, and God will demand a reckoning from us as a nation. It is no time for brag or bluster, but an hour when the mind and heart of every true patriot will turn to God for light to see the way and for strength to follow the light. We may well recall the answer of Abraham Lincoln to the visitor who suggested during the civil war that we pray God be on our side. "Rather let us pray that we be on God's side."

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.

"That's a nice house you've built there, Subbubs; but it's rather thrown in the shade by that new mansion next door."

"Yes; that's the contractor's house, built out of the profits he made on mine."

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

Trust not in the world, for it never payeth what it promiseth

MINARD'S LINIMENT CURES DISTEMPER.

HAD INDIGESTION.

BURDOCK BLOOD BITTERS CURED.

That grand old remedy, Burdock Blood Bitters, has been on the market for over forty years and we claim, without any fear of contradiction, that there is not another medicine on the market that does what it does. It is the cure of all disturbances of the stomach.

FOR "LIVERISHNESS" USE MILBURN'S LAXA-LIVER PILLS THEY NEVER FAIL TO DO GOOD.

Mrs. J. Shellworth, Halifax, N.S., writes: "I take pleasure in writing you concerning the great value I have received by using your Milburn's Laxa-Liver Pills for a sluggish liver. When my liver got bad I would have severe headaches, but after taking a couple of vials of your pills I have not been bothered with the headaches any more."

Milburn's Laxa-Liver Pills clean away all waste and poisonous matter from the system, and prevent as well as cure all complaints arising from the liver which has become sluggish.

Milburn's Laxa-Liver Pills are 25c. a vial, or 5 vials for \$1.00, at all dealers, or mailed direct on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.

Is there, then, a creature which depends in no way, as regards either substance or activity, upon corporeal matter? If there is, it is called a spiritual substance, and is something higher in perfection of being than a mere simple substance.

That there exists such an order of beings is of faith; there are innumerable passages in Holy Scripture which speak of the angels. Viewing the question on the side of reason, it must be admitted that no demonstrative proof can be brought forward to prove the existence of purely spiritual beings; only probable reasons can be adduced. St. Thomas' argument, here in the "Summa," comes to this, that if there are no angels there is a great gap in the universe.

—Rev. A. Whitacre, O.P.

MINARD'S LINIMENT CURES DIPHTHERIA.

Johnny—What is an expert, pa?

Pa—A fellow who tells others how to do the things he can't do himself.

A SENSIBLE MERCHANT.

Milburn's Sterling Headache Powders give women prompt relief from monthly pains, and leave no bad after effects what ever. Be sure you get Milburn's Price 25 and 50 cts.

Client—So the jury gave me two hundred dollars. That is great, eh?

Lawyer—Yes, my dear sir. You don't know how badly I needed it.

BEWARE OF WORMS.

MINARD'S LINIMENT CURES DISTEMPER.

HAD INDIGESTION.

BURDOCK BLOOD BITTERS CURED.

That grand old remedy, Burdock Blood Bitters, has been on the market for over forty years and we claim, without any fear of contradiction, that there is not another medicine on the market that does what it does. It is the cure of all disturbances of the stomach.

Mrs. S. Turpin, Colborne, Ont., writes: "I am writing to say that I have used your Burdock Blood Bitters. For a long period I suffered with indigestion, and nothing I took ever gave me any relief, only local relief. I bought several bottles of B. B. B. from our druggist, Mr. O'Brien, and can honestly say I can eat or drink anything I want without experiencing any bad after-effects. I may say that it is the only medicine I ever got any relief from."