

The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN PRINCE EDWARD ISLAND, WEDNESDAY, JANUARY 31, 1917.

VOL. XLVI, No. 5



CANADIAN GOVERNMENT RAILWAYS Prince Edward Island Railway.

TIME TABLE IN EFFECT JANUARY 3rd, 1917.

Trains Outward, Read Down.				Trains Inward, Read Up.			
Tues. & Frid.	Daily Ex.	Daily Sun.	ATLANTIC STANDARD TIME.	Tues. & Frid.	Mon. & Wed. Sat.	Tues. & Frid.	Mon. & Wed. Sat.
P.M. 2:50	P.M. 3:10	A.M. 6:50	Dep. Charlottetown Ar.	A.M. 9:38	A.M. 9:45	P.M. 12:10	P.M. 12:15
4:15	3:04	8:13	Dep. Hunter River Ar.	8:50	11:31	11:03	11:03
4:55	3:52	9:00	Dep. Emerald Jet Ar.	9:00	11:05	10:49	10:49
	3:56	9:45	Dep. Kensington Ar.		11:05	10:49	10:49
	4:20	10:20	Dep. Summerside Ar.		9:15	9:15	9:15
			Dep. Summerside Ar.		12:15	8:55	8:55
			Dep. Port Hill Ar.		10:42	7:54	7:54
			Dep. O'Leary Ar.		9:25	7:01	7:01
			Dep. Alberton Ar.		8:22	6:21	6:21
			Dep. Tignish Ar.		7:30	5:4	5:4
			Dep. Summerside Ar.		7:50	8:55	8:55
			Dep. Cape Traverse Ar.		7:00	8:01	8:01
			Dep. Emerald Jet Ar.		9:25	9:31	9:31
			Dep. Mt. Stewart Ar.		8:09	8:46	8:46
			Dep. Cardigan Ar.		7:35	8:15	8:15
			Dep. Montague Ar.		6:50	7:20	7:20
			Dep. Georgetown Ar.		6:45	7:00	7:00
			Dep. Mt. Stewart Ar.		9:25	9:31	9:31
			Dep. Cardigan Ar.		8:09	8:46	8:46
			Dep. Montague Ar.		7:35	8:15	8:15
			Dep. Georgetown Ar.		6:50	7:20	7:20
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Synopsis of Canadian North-West Land Regulations

Any person who is the sole head of a family, or any male over 18 years of age, 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 age, on certain conditions by father, mother, wife, daughter, brother or sister of intended homesteader.

Duties—Six months residence upon and cultivation of the land in each of three years. A homesteader may live within one mile of his homestead on land 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 \$3.00 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 purchase homestead in certain districts. Price \$3.00 per acre. Duties—Must reside six months in each of three years, cultivate fifty acres and erect a house worth \$300.00.

W. W. COBY,
Deputy Minister of the Interior.

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 Hand
- Head Letters
- Receipt Books
- Posters
- Tickets
- Bill Heads

LIME!

We have on hand a quantity of

St. John

LIME

In Barrels and Casks.

PHONE 111
C LYONS & CO

April 26, 1916 -1f.

FARMERS AND STOCK MEN!

We have a large supply of
FEEDS
On hand which we are selling at lowest possible prices.

- Bran, Middlings, Oil Cake, Cracked Corn, Cornmeal, Linseed Meal, Calf Meal, Cotton Seed Meal, Molassine Meal, Shorts, Feed, Flour, Cracked Mixed Grain, Wheat for Feed, Hay, Oats, etc.

Poultry Supplies

Wholesale and Retail

CARTER and COMPANY, Ltd

P.O. Drawer 38. Phone 70

Sick Headache and Biliousness

CURED BY
MILBURN'S LAXA-LIVER PILLS.

Mr. Willard Tower, Hillsboro, N.B. writes: "I have suffered something awful with sick headache. At times I would become bilious, and would have severe pains in my stomach after eating, and have a bad taste in my mouth every morning. I told some of my friends about it and I was advised to use Milburn's Laxa-Liver Pills. This I did and they cured me."

When the liver becomes sluggish and the tongue becomes coated, the stomach full and sick and bilious headaches occur. Milburn's Laxa-Liver Pills clear the liver, coat the tongue, and stomach and banish the disagreeable headaches.

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

MINARD'S LINIMENT CURES DYPHTHERIA.

A Negro preacher paid the following remarkable tribute to a white preacher who had consented to occupy the black brother's pulpit one Sunday. He said: "Dis noted divine is one of de greatest men of de age. He knows de unknowable; he kin do de undobable, an' he kin unscrew do onscrutable!"

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.

Mr. Griffin had spent an anxious afternoon at the office, and hurried home at an unusual hour. "How do you feel, dear? What did the doctor say?" he questioned his wife, as she lay on a couch, her eyes half closed.

"Oh, he asked me to put out my tongue," she murmured.

"Yes?"

"And after looking at it he said: 'Overworked.'"

Mr. Griffin heaved an audible sigh of relief. "I have perfect faith in that doctor, Mabel," said he firmly. "You will have to give it a rest."

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

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 25c and 50c.

The agent marched up the front steps and rang the door bell briskly.

"Good morning," he said, bowing politely to the maid who answered the ring. "Is the lady of the house engaged?"

"Not now," responded the new maid brightly. "She used to be, but she got married more than a year ago."

MINARD'S LINIMENT CURES DISTEMPER.

Many Women Suffer From Pains in the Back.

When the back begins to ache it is a sure sign that there is something radically wrong with the kidneys.

What you want is a kidney medicine. Doan's Kidney Pills are just a cure-all, but a medicine for the kidneys only.

Mrs. J. Melanson, Plympton, N.S., writes: "I am writing you this note to tell you that a wonderful cure Doan's Kidney Pills made for me. For years I had suffered so with my kidneys I could hardly do my housework. 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 to-day I feel like a new woman. I cannot recommend them too highly."

Doan's Kidney Pills bear the trade mark of a Maple Leaf and are put up in an oblong grey box. See that you get "Doan's" when you ask for them.

Price 50c a box, 3 for \$1.35, at all dealers, or mailed direct on receipt of price by The T. M. Mearns Co., Limited, Toronto, Ont.

When ordering direct specify "Doan's."

When The Guilds Provided Public Amusement

We studied the activities of the Medieval Guilds in regard to education and social problems. Therein was shown to you the activities of the guild in its members for the work of life, affording advantages for the fulfillment of the sterner duties, ennobling labor, solving vexing social problems in a word, making men of useful and life-long habits.

The purpose of this paper will be to portray the activities of the Guild in the lighter relations of life.

Having provided men with an education, having brought about conditions under which men could live contentedly, they also furnished them the means of enjoying the hours that must be spent in relaxation from daily toil and occupation. The people of the Middle Ages realized the truth of the adage, "All work and no play makes Jack a dull boy." Unlike the men of our essentially industrious and swiftly moving age, who take little account of leisure and its employment, they saw the importance of the day of rest, recreation and enjoyment. Simple they were, but sound in their philosophy of life.

The guilds, then, actuated by this view of life, threw themselves into the work of providing amusement for the people with the same ardor and enthusiasm which they had shown in educating them, and in improving their social conditions. The guilds were a fruitful source of amusement and recreation, and this, not for their members alone, but for the people in general. The Middle Ages knew of no organized popular entertainment.

At least once a year the members of each guild dined together for the purpose of brotherly love and good fellowship. It is interesting to note that at these banquets, as at their other entertainments, the presence of the women-folk was expected and encouraged. Doubtless, such friendly gatherings and the family-like relations which they created among the people had an agreeable and beneficial influence on community life.

Under the medieval guild system, with its eight hours of work, its eight hours of rest and refreshment, its thirty or forty holy days of obligation, its half-holiday on Saturday, and on the vigils of the more important Feasts of the Church's calendar, ample time was given for respite from labor, of which the Guilds were not slow to avail themselves.

After the obligation of attending Mass had been fulfilled, it was expected that the remainder of the day would be given to healthy and wholesome enjoyment, and the guilds saw to it that the people were provided with suitable and profitable diversion.

Miracle and Mystery Plays.

The most interesting features of popular entertainments, thus organized by the guilds, were the parades, the Miracle and Mystery plays which formed such an important part of our early literature. These plays, distinctly municipal, were, like the community itself, of the people, for the people and taken part in by the people.

The first authors of the mystery and Miracle plays were the priests, who often called upon their young parishioners to help them in the work. The number of these plays gradually increased and finally every town possessed a cycle of plays of its own. These were given on certain feast days and, later, when the plays became part of the guild activity, each guild was responsible for the production of one or more of them.

The actors were chosen and trained under the supervision of the guild officers, and the costumes, scenery and other properties were paid for from the treasury of the guild producing

the play. The young townsfolk composed the cast of characters and all their relatives and friends, dressed in their best, turned out to see them perform.

Although the character of these plays was primarily religious, they had also a humorous side. In fact, they were, in every sense the popular amusement. The people carried home with them the jests and pleasantries they had heard and until the next holiday arrived, continued to sing the carols and songs that they had learned at the preceding production.

A well-known morality play called "Everyman," was recently revived in England and America, and made a deep impression on those who saw it. Its story of Death, Judgment, Heaven and Hell, and its lesson that, when the end approaches, the only real comfort is the recollection of an honest and religious life, arouses a respect for the drama of those medieval people, whom we are inclined to look upon as rather ignorant and illiterate.

The "Passion Play," given every ten years at Oberammergau, attracts from all over the world people who are edified and deeply affected by this Miracle play, preserved intact from the Middle Ages by the simple people of that little Bavarian town.

It was in this manner, then, that the medieval guilds provided for the proper occupation of the people's leisure. Existing for no other reason than the general welfare and happiness, having a thorough understanding of the people of whom they were a part, and possessing a practical knowledge of popular psychology, the guilds attained the highest efficiency in the management of the community whether at work or at play.

Waking Up.

We are just realizing the value of their example. Attention is being directed, at present, to the municipal organization of popular entertainment and amusement. Parades, pageants and celebrations are continually increasing in this country, the commemoration of historical events by their reproduction is growing. The dramatic representation of historical scenes and episodes in taking the form of the less extensive pageant, which borrowed from England, may be traced directly to the Miracle and Mystery plays.

In their effect and influence, however, these displays do not approach the ennobling and elevating character of the medieval amusements. So content and individual happiness were apparent everywhere; for the guilds had solved the problems which are now the causes of widespread dissatisfaction.

The laborer, under such a system, was free from the worries of uncertain business and the burdens of severe and oppressive working conditions. Prepared for his work, protected while engaged in it, provided with sufficient leisure and recreation, he could not have been other than happy and content.

This, then, was the work of the medieval guilds. Under the genial and prudent influence of the Church they stimulated progress, promoted prosperity and fostered a spirit of true democracy.

Jeremiah T. Toomey, in "The Chinese," Cathedral College, New York.

What is Conjuration?

Sir—What is "Conjuration"? When we say that a man is "tortured," it seems to mean that the Evil spirit has been influenced to possess him and is intended to work him harm. Can any person get the Devil to take possession of another? If so, how and why should a human being possess the extraordinary power of having a spirit being at his command? Is it possible for a man to obtain such power to the detriment of his own soul, and keep him under that power for any length of time? If so, what Examiner.

could God's motive be in permitting it? I have been informed that should a person become an enemy to a "conjurer," the latter would be able to have that person in his power, by means of "conjuration," and thereby deal with him as he pleased. I was given many instances on good authority, in some of them the results of "conjuration" have been proved to be fatal. When the animosity is bitter the "conjurer" keeps him in that state in which he keeps lingering and suffering till his body withers away and life is ended.

What I wish to know is this. Say, for instance, a court of law is trying a case in which the "conjurer" is the defendant and another man the important witness, whose evidence convicts the defendant. The latter seeks to revenge himself by "conjuring" the witness who eventually succumbs to the effects. Is it in the power of the "conjurer" to work such extreme effects? Similar instances are very common in India, especially in the Malabar district. Again take a case, in which the important witness is a man of great virtues and saintly dispositions. Is it possible for the conjurer to get such a man in his power by means of influencing the Devil? I like to know further if a man under the influence of "conjuration" must necessarily remain in quite an unconscious state? One more question. Would a person who is possessed or "conjured" be guilty of a wrong and sinful act if he approached a conjurer to have the evil one expelled from him?

Yours, etc.
(SIGNED)
Comment on the Foregoing Letter.

The evidence for the preternatural such as is here asked about is so strong and convergent in India that one cannot pool-pool it. Without passing any judgment of act, we can at least give some principles for thinking on the subject.

The Bible vouches for the possibility of the devil taking possession of men, as is seen by Christ's act of casting devils out. That ordinary man can possess the power of inducing the devil into other men is not so clearly shown in Scripture; but it is borne out by much evidence at various times and places. We may therefore assume it as a fact. How a man acquires such a power we cannot say, but it must be by some agreement of wills. Either the man must desire to have that power and the devil responds, or the devil makes the first advance which the man accepts. Obviously the man cannot exercise any control over the free spirit of Satan, unless Satan for evil ends of his own subtlety and submits himself to the conjurer, and enters or leaves the conjured subject accordingly. The evil purpose of the devil will be chiefly to impress on people a vivid belief in his existence and power, so that they may reverence and serve or propitiate him in some way.

All friendly or co-operative dealings with the devil are of course treason to God, and expressly forbidden by the Christian religion. Hence if any person should become possessed or obsessed, he must not resort to a conjurer who is in league with the devil. The only thing he can do is to come to the Catholic priest for exorcism, or use holy water or other sacramentals such as the sign of the cross, and the invocation of the Holy Name, and above all practise his religion devoutly by going to confession and communion. The Catholic priest does not, however, enjoy any absolute power to possess the extraordinary power of having a spirit being at his command? Is it possible for a man to obtain such power to the detriment of his own soul, and keep him under that power for any length of time? If so, what Examiner.

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