

The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN PRINCE EDWARD ISLAND, WEDNESDAY, DECEMBER 13, 1916

VOL. XLV., No. 50

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



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 agency, on certain conditions by father, mother, son, daughter, brother or sister of intending homesteader.

Duties—Six months residence upon and cultivation of the land in each of three years. A homesteader may live within six 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 purchase 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.

W. W. COBY,

Deputy Minister of the Interior



Mail Contract

SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until Noon, on Friday, the 5th January, 1917, for the conveyance of His Majesty's Mails, on a proposed Contract for four years as required times per week on the route

Port Hill and Railway Station from the 1st April next.

Printed notices containing further information as to conditions of proposed contract may be seen and blank forms of Tender may be obtained at the Post Office of Port Hill and Truro Valley and at the office of the Post Office Inspector.

JOHN F. WHEAR,

Post Office Inspector's Office.

Charlottetown, Nov. 22nd 1916-31

JOB WORK

Executed with Neatness and Despatch at the HERALD Office

Charlottetown P. E. Island

Check Books

Dodgers

Note Books of Hand

Letter Heads

Receipt Books

Posters

Tickets

Bill Heads

CANADIAN GOVERNMENT RAILWAYS Prince Edward Island Railway.

TIME TABLE IN EFFECT DECEMBER 4th, 1916.

Trains Outward, Read Down.				Trains Inward, Read Up.			
P. M.	A. M.	A. M.	A. M.	A. M.	P. M.	P. M.	A. M.
8:45	11:50	7:35	Dep. Charlottetown Ar.	11:40	10:15	10:30	Ar. Charlottetown
5:00	11:15	8:30	Dep. Hunter River Ar.	10:30	9:20	9:08	Ar. Hunter River
5:45	2:06	9:02	Dep. Emerald Jct. Ar.	9:59	8:48	6:15	Ar. Emerald Jct.
4:22	2:49	9:27	Dep. Kennington Ar.	8:27	8:23	5:30	Ar. Kennington
7:00	2:30	9:30	Dep. Summerside Ar.	8:06	8:06	4:50	Ar. Summerside
8:10	12:15	12:15	Dep. Summerside Ar.	8:45	5:05		
9:08	1:57		Dep. Port Hill Ar.	7:48	3:31		
9:57	3:32		Dep. O'Leary Ar.	7:03	2:07		
10:38	4:40		Dep. Alberton Ar.	6:19	12:55		
11:15	5:40		Dep. Tignish Ar.	5:45	12:00		
			Dep. Emerald Jct. Ar.				
			Dep. Cape Traverse Ar.				
			Dep. Charlottetown Ar.	9:45	5:50		
			Dep. Mt. Stewart Ar.	8:35	4:10		
			Dep. Morell Ar.	8:07	3:24		
			Dep. St. Peter's Ar.	7:44	2:50		
			Dep. Souris Ar.	6:40	1:25		
			Dep. Elmira Ar.	5:30			
			Dep. Mt. Stewart Ar.	8:35	3:50		
			Dep. Carleton Place Ar.	7:40	2:39		
			Dep. Montague Ar.	7:16	2:10		
			Dep. Georgetown Ar.	6:40	1:30		
			Dep. Charlottetown Ar.				
			Dep. Vernon River Ar.	10:10			
			Dep. Murray Harbor Ar.	8:27			
			Dep. Murray Harbor Ar.	6:39			

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

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

FOR "LIVERNESS" USE

MILBURN'S LAXA-LIVER PILLS

THEY NEVER FAIL TO DO GOOD.

Mrs. J. Shelleworth, 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 using a couple of vials of your pills I have not been bothered with the headaches any more."

Milburn's Laxa-Liver Pills are 25c a vial, or \$1.00 at all dealers, mailed direct on receipt of price by THE T. MILBURN CO., LIMITED, Toronto, Ont.

MINARD'S LINIMENT CURES DYPHTHERIA.

Let us be of good cheer, remembering that the misfortunes hardest to bear are those which never happen. Lowell.

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.

"You are not discounting that prescription as I would," remarked the stranger who had dropped in, "Dump in a little of this and a pinch of that."

"What do you mean? Are you a druggist?"

"Nope."

"Then what do you mean by telling me how to run by business?"

"Oh, I'm the manager of the local ball team. I noticed you in the bleachers occasionally handing me unsolicited advice."

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.

A youngster went into a merchant's busy office. Not getting immediate attention he approached the boss and said: "Excuse me, sir, but I want a job and I'm in a hurry."

"You do, eh?" said the merchant. "And why are you in such a hurry?"

"Get to hurry," replied the youngster. "Left school yesterday and haven't struck anything yet. I can't waste time, and if you've got nothing I'll be moving on. The only place I can stop is where they can pay me for it."

"When can you come?" asked the surprised boss.

"Don't have to come," was the quick reply. "I'm here now, and would have been at work before this if you'd said so."

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

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 least contradiction, that there is not another medicine on the market to-day that can compare with it for 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 for a short time. I bought several bottles of B. B. B. from our druggist, Mr. Griffin, 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."

Burdock Blood Bitters is manufactured only by THE T. MILBURN CO., LIMITED, Toronto, Ont.

The Index And Its Principle.

"No one," said the Apostle Delegate, "criticizes a nation at war for establishing a censorship. The Church is constantly at war with the world, the flesh and the devil. Why should she not establish a censorship?"

His Excellency John Binzano, Titular Archbishop of Militene and Apostolic Delegate to the United States, was on a brief visit to New York and had received me at the Cardinal's residence. We had been talking about literature's debt to the Church and about literary life in modern Rome, and the Index Expurgatorius had been mentioned. The Apostolic Delegate explained its reason for existence in the words I have quoted.

"People exclaim against the Index," said His Excellency, "and yet since August, 1914, all the nations of the world have been applying the principle of the Index. Their censorship extends not only to printed books, but even to letters. I cannot be the first one to read a letter from my old mother in Italy; it must be opened and scanned by government officials. The various governments fear that books, magazines and letters may contain something that will harm their interests; therefore, they have established the censorship."

"Now, the Church is an organization that is constantly waging war. The Church is more keenly interested in putting obstacles in the way of things that harm the soul than the nation is in putting obstacles in the way of things that harm the body. In times of war the nations establish censorship; since the Church is always at war, her censorship is perpetual. It is due to her motherly desire to keep her sons from being harmed, just as the nation establishes a censorship actually in the interests of its citizens."

"So you see that the time has gone by when any nation can criticize the Church's example in establishing censorships. And their censorships go further than that of the Church; the Church makes a moral prohibition, but the nations make it an official matter, a physical matter; they put into prison those citizens who violate the law regarding the censorship."

"There certainly is nothing about the Index," said His Excellency, "to support the absurd contention that the Church is opposed to modern literature. But the Church to-day, as in the ages past, fosters literature, as she fosters all the arts."

—Joyce Kilmer, in the New York Times.

The Fire of Hell.

The fire of hell is real fire; that is to say, the word "fire" is the most proper and exact word which human speech affords, to tell us what that terrible thing is. "Everlasting fire" is not a figurative expression; it occurs in a judicial sentence. Judges in passing sentence do not use figurative language; not in any figurative or metaphorical sense shall you be "hung by the neck until you are dead." At the same time we have no exact and certain knowledge of the precise nature of the fire of hell. Is it exactly like the fire of earth? But what exactly is the fire of earth? What is combustion? Not till the end of the eighteenth century was man able to reply, "combustion is rapid combination with oxygen." Our ancestors did not scientifically know what fire was. They thought it was a "substance," an "element," the lightest and in natural position the highest of the four elements, fire, air, water and earth, out of which all bodies were composed. So then the fire of hell, if it really was fire, they thought must be a substance too. So it well may be, but we must speak cautiously. Modern science presents us with heat, fire, light, and electricity, and tells us that they are all so many, not substances or elements, but modes

of motion affecting substance whatever substance may be. They are most abundant things in nature the fixed stars are all on fire, electricity is suspected of being a primary constituent of matter. We know much more about these things than our ancestors did; still we are in great perplexity over them, indeed our perplexities grow with our knowledge. Such is our ignorance of the fire of this world, matter though it be of our daily experience. Of a fire such as that in which angels and the blessed souls burn, happily we have no experience. And beyond teaching us that there is such a fire, real fire, Christian revelation does not go.

It would therefore be extremely rash, beyond the existence (an act) of such a fire, to pretend to lay down with certainty its nature, qualities, composition and mode of action (quid sit). The Church does not do so. Her theologians echo St. Augustine's words: "As to which fire, of what sort, and in what part of the world or universe it is to be, I am of opinion that no man knows, unless happily some one to whom the Spirit of God has shown it." (De Civ. Dei. xx. 16).

There is, however, a general consent of the faithful to regard it as a "material fire," and though still it cannot be denied without incurring the theological note of "rashness." In accordance with this general consent I have described it as "a material environment." A further speculation: Is this material environment itself on fire, or is it such that the soul chafing and struggling against that constraint—"The great net of slavery," to borrow a phrase of Aeschylus—and as St. Teresa says, "continually tearing herself in pieces"—thereby sets herself on fire. The question is beyond our knowledge to answer. We are accustomed to pictures of flames, with souls in bodily shapes writing in them, and in such sensible representations we must fain acquiesce as being the best way to bring home to imagination the reality of hell-fire. God knows His own justice, which in hell at any rate works so as by fire.

Over and above this material environment I have been myself led to argue the probability of the spiritual substance of the soul, or evil angel, itself coming truly to burn under two opposing constraints, the natural constraint, or effort of the spirit, seeking to go out to God, in whom alone, as it finds out too late, its essential happiness lies, and to the contrary, the constraining hand of God, driving that spirit back upon itself. (By "the constraining hand of God" I do not mean the "material environment." I mean simply God's will to carry out the sentence, "Depart from me.")

Under analogous restraint, any material substance, as all physicists now know, would grow hot and glow intensely. The laws of matter may well have their analogue in the spirit world. If this be so, the mere depart from me must involve everlasting fire. If this be so again, the wicked spirit has made its own hell, having first rejected the God who now rejects it. Also, if this be so, it becomes transparently clear that as Heaven means God, so hell means no God, and no God is just what the obstinate impenitent sinner has chosen to have in this life, and consequently in the next. This, however, is a speculation, it makes the fire of hell very real and very terrible. For what is terrible in a fire is not the medium in which you are placed, but how you yourself burn.

There are two perfectly distinct fires in hell, arising from quite distinct causes. There is first what I have called "a material environment," "some external objective environment," producing in the soul plunged into a pain which to us, without human experiences, is most properly declared by calling it the pain of fire. Of the nature of this material environment I have no idea, no theory, any more than St. Augustine had. I accept the fact of it simply because I wish

to keep my rank in the common world of Christian believers. Secondly, there is the loss of God; and about that, what I have to say comes to this that considering the relation in which the soul stands to its Last End, the mere felt loss of God, apart from all other agency, may, on an analogy drawn from the physical to the spiritual, be enough to set the substance of the soul verily on fire. The "mighty constraining force," which I have evoked for this theory is something quite new, and above the "material environment." It is a God's refusal of the soul driving it away from Him, a refusal called a force only by analogy with things physical.

—Father Riekaby, S. J. in the Catholic Truth pamphlet, "Everlasting Punishment."

Archbishop Exacts Pledge

The exaction of a five-year pledge of total abstinence from every priest whom he ordains, is the practice adopted by the Most Reverend George W. Mundelein of the archdiocese of Chicago. Archbishop Mundelein already has put his rule in force, and declared last week he intends to exact the same pledge from each priest ordained in the future. "If the young priests keep the total abstinence pledge for five years after their ordination," he said, "it is easy to see that they will be likely to continue the practice the rest of their lives." When asked to define his attitude towards making Chicago dry he said: "It is not my custom to ally myself with any movement outside of the Church. I believe I can do the most effective work inside the Church. But the Dry Chicago Federation may be assured I will not fight against their movement. No one with intelligence can fail to appreciate the ravages done by the liquor traffic. We have all seen enough wrecks of character and happiness along the way to convince us of its evil. There is scarcely a home which has not suffered from strong drink. I appreciate the delicacy of dealing with those who have come from Europe, bringing with them customs observed for generations, but at the same time the ravages of the saloon among these very foreigners is often the most apparent. "In the matter of church dogma I speak with authority and insist on having my instruction followed. In such a matter as temperance reform I try by example and precept to bring about right conditions."

Henry Sienkiewicz Dies

Recently there occurred the death of Henry Sienkiewicz, the world-famous Catholic author. He was born in Poland in 1846. While still a young man he undertook a series of travels, on foot and by stage, to every part of Poland. He at one time edited a newspaper in Petrograd. In 1877 he was a member of a colony of artists and musicians, near Los Angeles. He published a number of great historical novels, among them, "Fire and Sword," and "The Deluge." The work by which he is best known, however, is "Quo Vadis," which was translated into thirty languages. He ranks with the greatest writers in fiction. From the beginning of the war Sienkiewicz took an active part in relief work for Poland. His death came at Vevey, in Switzerland.

The news of the establishment of a revived Kingdom of Poland by Emperor William of Germany and the late Emperor Francis Joseph of Austria has, of course, been officially communicated to the Holy See, and, it is needless to say, it has caused gratification in the Vatican. Pope Benedict, however, will take no action in regard to this—or, in fact, in regard to any other—territorial change until after the close of the war.

MINARD'S LINIMENT CURES DANDRUFF.

St. Augustine had. I accept the fact of it simply because I wish