

The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN PRINCE EDWARD ISLAND, WEDNESDAY, JUNE 13, 1917

VOL. XLVI, No. 3

LIME!

We have on hand a quantity of

St. John

LIME

In Barrels and Casks.

PHONE 111

C LYONS & CO

April 26, 1916—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

DeBLOIS BROS.,

Charlottetown

Water Street, Phone 521.

June 30, 1915—31



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 nine miles of his homestead on a farm of at least 30 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.

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 \$500.00.

W. W. COBY,

Deputy Minister of the Interior

JOB WORK

Executed with Neatness and Despatch at the HERALD Office.

Charlottetown P. E. Island

Check Books

Dodgers

Receipt Books

Note Books of Hand

Posters

Bill Heads

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.	Daily Ex. Sun.	Daily Ex. Sun.	Daily Ex. Sun.	Daily Ex. Sun.	Daily Ex. Sun.
P. M.	P. M.	A. M.	A. M.	P. M.	P. M.	A. M.	A. M.
4.00	12.15	6.40	Dep. Charlottetown	11.55	11.10		10.20
5.20	1.48	7.40	" Hunter River	10.46	10.10		8.50
6.05	2.50	8.13	" Emerald Jct.	10.09	9.40	7.40	7.45
6.50	3.30	8.40	" Kensington	9.37	9.10	6.50	
7.20	4.10	9.05	Arr. Summerside	9.10	8.45	6.10	
8.50		12.20	Dep. Summerside	8.50	5.35		
9.45		2.10	" Fort Hill	7.54	3.56		
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	5.45	12.15		
Tues. and Sat. P. M.	Mon. and Fri. P. M.	Tues. and Sat. P. M.	Tues. and Sat. P. M.	Tues. and Sat. P. M.	Tues. and Sat. P. M.	Tues. and Sat. P. M.	Tues. and Sat. P. M.
7.50	9.45	9.45	Dep. Emerald Jct.	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.	Daily Ex. Sun. P. M.	Daily Ex. Sun. P. M.	Daily Ex. Sun. P. M.	Daily Ex. Sun. P. M.	Daily Ex. Sun. P. M.
3.20	7.00	Dep. Charlottetown	Arr. 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. 5.40				
P. M.		A. M.	A. M.	P. M.			
4.30	9.05	Dep. Mt. Stewart	Arr. 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			
Daily Ex. Sat. only. P. M.	Daily Ex. Sat. only. P. M.	Daily Ex. Sat. only. P. M.	Daily Ex. Sat. only. P. M.	Daily Ex. Sat. only. P. M.	Daily Ex. Sat. only. P. M.	Daily Ex. Sat. only. P. M.	Daily Ex. Sat. only. P. M.
3.10	3.10	Dep. Charlottetown	Arr. 10.10	9.45			
4.25	4.55	" Vernon River	" 8.27	8.31			
5.55	7.05	Arr. Murray Harbor	Dep. 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.

Seed Wheat, Clover, Oats, Barley, Vetches, Buck-wheat, 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 is the

Seed Business

Has always been to put

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

Devotion to the Holy Spirit

The Gospel of this Sunday speaks of the Third Person of the Most Holy Trinity. Now, although the Feast of Pentecost is usually dedicated to some description of His Divine Personality and His "Seven Gifts," we shall anticipate somewhat this Festival and devote these few lines to a similar theme. The subject is of endless beauty, power, holiness and the fruitful source of many practical lessons. We select two for consideration, the necessity of devotion to the Holy Spirit, as the Spirit of Light and Love—the two great needs of the age in which we live. In the world we see the great truths of religion "as through a glass, darkly," in Heaven we shall see God "face to face," and in Him read the fullness of visible truth. Now religion concerns itself with the great divisions of duty—the laws, namely, of believing and doing; we must, therefore, have the light necessary for seeing properly the dogmas of truth, and of the commandments of God and of His Church.

The world today is writing a great question mark after the fundamental truths of Divine Revelation. Poor, blind, deluded world that hath shut its eyes and hardened his heart, lest it should come to a knowledge of the truth, and be saved! We, Catholics, have to live our lives in the midst of the spirit of the world. Our eyes cannot help seeing this absurd question mark; our ears are filled with the despairing doubts of our fellow-men. Have any misters crept up before our eyes? Have any questionings haunted our ears? We are the "children of light," while the world is "seated in darkness and in the shadow of death." Nevertheless, we must have a care lest the light which is in us be turned into darkness.

Time was when a great light shone in the midst of the darkness and says St. John, "The darkness did not comprehend it." The very children of Abraham, proud of their traditions of revelation and divine faith, shut their eyes to this light. Have we nothing to fear? Are we unmindful that human reason, although a divine gift, can be turned against God and His Revelation—not because reason is essentially at fault, but because it is wrongly used. All history shows the vagaries of "philosophers" and "thinkers," from the Babel down through the philosophers of Greece and Rome, the sects of Judaism, the heretics of Christian times, even to the second Babel of tongues confounding the intelligence of men in our day. Reason is good, but not sufficient. God shows us this by deigning to give us eternal truth, built, not on reason, but on the authority of infallible Revelation.

Especially Truth has spoken; the reason while it can show us the necessity of accepting Revelation, must bow to the mysteries contained in that Revelation. Still, we are human, and temptations to doubt may, perhaps, assail us. Thank God, we do not fight alone. The spirit of Light, if we invoke His gracious help, can in a moment dispel every darkness. Even to those whose faith is so clear and strong as to baffle every beginning of doubt. Duty sometimes comes clad in a shadowy raiment. The mind pauses, perplexed! There is a "parting of the ways," and guide there is none. The greatest saints have at times felt this perplexity—the greatest theologians have confessed it. And when human reason and human prudence can go no more, the Spirit of Light has revealed the way.

We need not merely light of knowledge, but love to spur us on to do. Love lightens every labor, sweetens every cross. This is not mere sentiment. It is one of the most real facts in spirituality, that the greatest privations, labors, sufferings, and even the most cruel deaths, have been transformed into ineffable, into real sweetness for the saints.

Consider the life of St. Francis Xavier: "When under the burning sun of India; and worn out by fatigue and hardships, hungry

and half-naked, God so inundated his soul with a flood of consolation and spiritual delights that he often went to the cold brook to bathe his breast, to cool the heat of the burning love that consumed his soul." "In these Islands," said that great Saint, "bars of all worldly necessities, are the places in the world for a man to lose his sight with the excess of weeping; but they are tears of joy." What is true of the Supernatural order has its analogue in the natural order—love can turn every sorrow into joy. We need a greater spirit of divine love. Our day is gloomy with the darkness of doubt and the coldness of indifference. We should invoke the help of the Holy Spirit, daily, in formal prayer, for light to know God and love to do.—Exchange.

Faithful to Death

The New Zealand Tablet reproduces this glorious story of a faithful priest. It exhibits a Polish priest observing the seal of the confessional. Who can doubt but that Father Koblowicz will some day be a candidate for canonization.

"An old Spanish proverb has it that 'A secret known to two persons is God's secret; a secret among three is all men's property.' The saying is singularly appropriate in so far as it applies to the confessional. It is in truth 'God's secret.' The editor then cites 'the story of Father Koblowicz, told in 1873 by the 'Reichzeitung' of Bonn. He was parish priest of Oranow, in Kieiz (Russian Poland), and bore a high reputation for piety and zeal. A murder was committed in his parish and his gun, recently discharged, was found concealed under the altar. He was tried, found guilty, and condemned to penal servitude for life in the mines of Siberia. Twenty years later (1893) the organist of the Church at Oranow lay dying. He summoned the authorities, and confessed that he was the murderer. He had used the priest's gun, hastily concealed it beneath the altar, and in the search which ensued had contrived to cast suspicion on Father Koblowicz. In a remorseful mood he soon afterwards confessed to the priest, but had not courage to surrender himself to the hands of justice. After his dying confession, orders were sent to Siberia for the immediate release of Father Koblowicz. He had died a short time previously. He had endured the slow martyrdom of Siberian mines for twenty years. He had borne that far keener agony—the fearful ceremony of public degradation at Zhitomeer. He bore his heavy cross in silence with him to the grave."

The Ordinary Man

Discussing the characteristics of the average man, America says: "You do not hear a great deal about him. He is not wealthy, but he is likely to be happy, and generally is very wise. He works hard in any inconspicuous position, takes an occasional vacation, is good to his wife, and is regarded by his children as the best and wisest of men. But the world does not think enough about him either to affirm or deny this verdict. He is merely an ordinary man, who day after day plods along the road of simple humdrum duty, that the stability of our civilization depends. The genius is apt to be an unpleasant neighbor; society, above whose laws he often places himself, usually pays a generous price for his undoubted services. But the ordinary man is so busy providing for himself and for those who depend upon him, that he has no time to work out disturbing, unsettling theories of class-distinctions and social reform. He is a builder, not a destroyer. He takes the world as he finds it, and tries to improve that part of it in which he lives."

Doing It the Right Way

For every right way to do a thing there are ninety-nine wrong ways. Take the apparently single matter of loading sugar in cars or putting it in storage houses. The difference between any one of the ninety-nine wrong ways and the one right way is a sufficient reason for the world's biggest sugar company to issue a book about it. An amateur wouldn't dream there could be so much science in rolling 150 barrels of sugar in a box car. But this little book, filled with diagrams, is a school of instruction for all employees. There they learn to do it the right way and to avoid the ninety-nine wrong ones.

Cathedral of Chartres

This cathedral, one of the finest Gothic churches in Europe, stands on the site of the earliest Christian church. The present noble structure, which towers so grandly above the city, was begun in 1040 by Bishop Fulbert, after the destruction of his former cathedral by a conflagration caused by lightning. It took about one hundred and thirty years to complete it, though one spire was added much later. The widow of William the Conqueror covered the roof of the nave with lead. It was dedicated, October 17, 1260, under the protection of the Blessed Virgin, by Peter de Marney, sixty-sixth Bishop of Chartres.

The steeples are 342 and 378 feet in height. It is profusely adorned within and without with statues, the whole number being 6,000. The length of this noble church is 396 feet, the width, within, 103 feet, the height 106. The rich portals, the beautiful stained glass windows, and the exquisite choir, elaborate in its Gothic work, and adorned with statues, make this church one of the finest in the world. Beneath the church is a crypt, where, before the coming of our Lord, the Druids offered up their rites and had a statue inscribed, "To her who is to be Virgin and Mother—Virgin Pariturae." For these reasons, the church erected on the

spot, in 313, was dedicated to the Blessed Virgin, and has always been one of the most famous shrines of Our Lady. The noble Gothic church stands on a height overlooking the city, and its steeples can be seen thirty miles off.

Here, in a rich shrine covered with plates of gold set with precious stones, was preserved a rich robe of ancient Babylonian workmanship, honored as having been worn by Our Blessed Lady herself. So great was the esteem in which it was held, that royal personages, when knighted, wore garments which had been laid upon this shrine. Richard Coeur de Lion, on receiving his knighthood, sent to Our Lady of Chartres a rich reliquary containing relics of St. Edward. The Normans attempted to carry off the shrine, but the people of Chartres made it their banner, and over the gate of the city set up the statue of Our Lady, with the inscription, "Tutela Carnutum."

At this ancient shrine are still preserved wampum belts, sent two centuries ago as offerings to Our Lady from the Huron and Abenaki Indians, and the Church of Lorette, near Quebec, preserves the reliquary sent in return by the Canons of Chartres. Beneath the church is a curious labyrinth, which has been a puzzle to antiquarians.

—Pittsburg Observer.

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Sick Headache and Biliousness CURED BY MILBURN'S LAXA-LIVER PILLS.

Mrs. 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 inactive, the bowels become constipated, the tongue becomes coated, the stomach full and sick and bilious headaches occur. I tried other remedies but they did not cost me any money and I was cured. Milburn's Laxa-Liver Pills are 25c per box. I wish to thank all dealers, or mail direct on receipt of price by Mrs. T. MILBURN CO., LIMITED, Toronto, Ont.

of 'handle' before it or surname after it. Some means of distinguishing one John or William from another John or William became necessary. Nicknames derived from a man's trade or his dwelling place or from some personal peculiarity were tacked on to his Christian name, and plain John became John Smith. As yet there were no "misters" in the land. Some John Smith accumulated more wealth than the bulk of his fellows—became perhaps a landed proprietor or an employer of hired labor. Then he began to be called in the Norman French of the day "maistre" of this place or that, of these workmen or of those. In the course of time the "maistre," or "maister," as it soon became, got tacked on before his name, and he became Maister Smith. Gradually the sense of possession was lost sight of, and the title was conferred upon any kind—by mere possession of wealth or holding some position of more or less consideration and importance.

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