

# The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN PRINCE EDWARD ISLAND, WEDNESDAY, JUNE 16, 1915

VOL. XLIV., NO. 24

## 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 with his family on the land, or on a farm of 40 acres or more, or on a farm occupied by him or by his father, mother, son, daughter, brother or sister.

Land districts a homesteader in any pre-empt a quarter section of land. Price \$10.00 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 homesteader to 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 \$10.00 per acre. Duties—Must reside six months in each of three years, cultivate fifty acres and erect a house worth \$300.00.

W. W. CORY,  
Deputy Minister of the Interior

## Canadian Government Railways.

### PRINCE EDWARD ISLAND RAILWAY.

TIME TABLE IN EFFECT MAY 3rd, 1915.

Trains Outward, Read Down.				Trains Inward, Read Up.			
P.M.	Noon	A.M.	ATLANTIC STANDARD TIME	A.M.	P.M.	P.M.	A.M.
3.45	12.00	7.35	Dep. Charlottetown Ar.	11.40	10.50	10.20	
5.00	1.20	8.30	" Hunter River "	10.36	9.52	9.03	
5.45	2.10	9.02	" Emerald Jet "	9.59	9.21	8.30	
6.22	3.55	9.27	" Kensington "	8.27	8.55	8.02	
7.00	3.30	9.50	Ar. Summerside Dep.	9.00	8.30	4.30	
			Dep. Summerside Ar.	8.45	5.30		
8.40	12.10		" Post Hill "	7.48	4.50		
9.28	1.42		" O'Leary "	7.04	3.40		
10.27	2.10		" Alberton "	6.12	2.55		
11.25	3.20		Ar. Tignish Dep.	5.45	12.50		
			Dep. Summerside Ar.	9.15	8.00		
9.25	6.00		" Emerald Jet "	8.40	7.00		
10.00	7.00		Ar. Cape Traverse Dep.				
			Dep. Charlottetown Ar.	8.05	5.45		
P.M.	A.M.		" Mt. Stewart "	7.02	4.10		
3.00	6.50		" Morell "	6.33	3.27		
4.10	8.40		" St. Peter's "	6.11	2.55		
4.36	9.17		Ar. Souris Dep.	5.10	1.30		
4.57	9.46		Ar. Elmira Dep.	4.00			
6.00	11.15						
7.10							
			Dep. Mt. Stewart Ar.	7.00	3.55		
4.20	8.45		" Cardigan "	6.11	2.48		
5.09	9.55		" Montague "	5.49	2.20		
5.30	10.25		Ar. Georgetown Dep.	5.15	1.30		
6.05	11.05						
Sat. only	Daily ex. Sat. & Sun.		Dep. Charlottetown Ar.	10.00	8.45		
3.10	3.10		" Vernon River "	8.23	8.31		
4.25	4.57		Ar. Murray Harbor Dep.	6.30	7.00		
5.55	7.00						

The oratorical contest of the Intercollegiate Peace Association for the North Atlantic States was held at Clark College, Worcester, Massachusetts, on April 30. Each of the contestants had won the first place both in a local contest at his own college and in a State intercollegiate contest. The speakers were E. A. Burt of Yale, representing Connecticut, M. J. Cohen of the College of the City of New York, representing New York, P. W. Lane of Bates College, representing Maine, F. W. Wannerberg of Boston College, representing Massachusetts and C. G. Fenerty of St. Joseph's College, Philadelphia, representing Pennsylvania. It will be noted that two States, Pennsylvania and Massachusetts were represented by students of Catholic Colleges, and the fact that the decision of the judges gave Mr. Wannerberg of Boston College the first place in this interstate contest, indicates that something may be said for the value of the training imparted in Catholic educational institutions. Mr. Wannerberg represented the North Atlantic States in the final contest held at Lake Mohonk on May 19.—America.

For eight years Father Chaler, P. F. M., of Pattiavaram, North Arcot District, English India, bent all his energies to securing enough money to establish a practical mission station—one which would be able to accomplish some good in the community. This meant buying rice fields and digging wells first of all, as without sufficient food and water the mission would be useless. Of course there were buildings also to erect, and for these, trees from the jungle were cut and sawed into logs. Everything was going beautifully, and the foundation was halfway toward completion when the war broke out. Now the fruit of so much labor, so many trials, so many prayers, threatens to go to waste. Everything has come to a standstill.

The missionaries of India are very poor and accustomed to the humblest homes and chapels. Having struggled so hard toward better things, it seems a pity that Father Chaler cannot receive enough help to finish the work he has begun. Perhaps some benefactor will come forward.

### Praying to the Blessed Virgin—The Church and Ceremonies

To The Editor of Truth:

Question.—1. Is it necessary to pray to the Blessed Virgin, since Christ alone is the Mediator? 2. Do not Catholics depend too much on ceremonies, and not on their faith? 3. Why are candles and little lamps set burning before images?

T. E. S., Davenport, Iowa.  
Answer.—Christ alone is our Mediator, having made full satisfaction to His Heavenly Father for all our sins. We have redemption and salvation through Him, and through Him alone. "There is no other name under heaven whereby men must be saved." All the saints now in heaven owe their salvation to Him, to the merits of His sufferings, His precious blood and His death. And this is as true of the Blessed Virgin, His mother, as it is of any one else that is saved. He did more for Mary than for any other creature, preserving her from all sin, original and actual, and making her His own mother. But He merited all her graces for her. They are His free gift to her. Now she is in heaven, and He has on multiplied occasions approved of prayers to her by granting petitions, over and over again, that were asked in her name and at her intercession. God's approval on any practice of religion proves that practice good. And He has approved of prayers to Mary. It seems fitting, too, that God, who gave us His own Son by Mary, should also give a vast number of that Son's graces through the intercession of Mary. The Son makes His mother the dispenser of His own unlimited infinite treasures.

Now, is it necessary to pray to Mary? Absolutely, positively necessary, as are the merits of Christ for our salvation? No. Necessary to our encouragement to our better prayers, to the carrying out of God's will in the manner of dispensing graces? Sometimes, no; sometimes, yes. There is only one necessary means of salvation, Christ. No matter how His benefits and graces come to us, directly or indirectly, so that they come. But there are many ways of availing ourselves of an approach to Jesus, of an access to His graces and His blessings; and the best, the easiest, the sweetest, the most efficacious of these ways is Mary. No one understanding the relations of the mother to her son would feel any hesitancy in asking the mother's help; no one understanding the manner of the Son's answer to our prayers to Mary, but must feel not only the advantage, but a kind of necessity, arising from our own condition as creatures and as sinners that we should come to the Son through the mother, and that His benefits should come to us from Him always, but through her.

2. Instructed Catholics know as well to distinguish between ceremonies and the faith, the religious action itself, as we all know to not confound the clothes with the person who wears them. The ceremonies beautify and adorn the action, while they also serve to fix our attention upon the work itself, and make us more conscious of its meaning. If at times we permit them to come as distractions, making us attend more to the body than to the soul, then, as in all distractions, we must come back to ourselves and to the work in hand. We must strive to enter into the soul of the action, and Catholics understand this, and do this. The grand ceremonies of the most solemn Mass may occupy the attention of the worshippers, but in the supreme moment of the sacrifice, at the consecration, ceremonies are all laid aside, are all forgotten, and the people adore the God who comes then upon the altar under the appearance of bread and wine. That in the Church there are some poorly-instructed persons who confound the ceremonies with religion itself is deplorable, but it would be very wrong to magnify the number of these, or to extend to Catholics in general the shortcomings or the misapprehensions of the few. Any honest inquirer among us will find the vast majority of practical and church-going Catholics too well acquainted with their religion to not understand the relative value of the ceremonies and the religion itself. As regards other Catholics, or those whose parents were Catholics but who themselves scarcely or never frequent the Church, it is certainly not fair to place their ignorance or their sins upon the good and earnest Catholics.

### Dodos and Mothers

Dodos are extinct; faithful mothers are tending the same way, especially where money is plentiful. Nowadays the fashionable matron who deigns to become a mother seems to think that her duty is done, once her child is born. The infant is committed to a nurse; the mother plays bridge and drinks "highballs" in winter, and flits from resort to resort in summer. The baby grows; the mother sees it for a few minutes a day, when she happens to be home. Still the baby grows, in body at least; it is a pert domineering little prig by this, its will is law, news and governess are its servants. They can accomplish nothing after all no one can replace a parent, and violation of the natural law has sanctions. The child is at school now, a forward, petulant creature, abnormal in a thousand ways. Its training is difficult and never fully accomplished. It leaves the school deficient in ideals and will power. And the mother? She was irresponsible before, she is a fool now, less a mother than ever, more intent on the world and the things of the world. A doting mother, the creature is called. Her daughter is flung into gayeties of a thousand sorts thrown into the society of so-called desirable gentlemen, eds who never knew a manly instinct in their whole existence. The girl tossed on society's waves, distracted and flattered, loses the little sense she had. The road comes naturally; the cause of it is a creature, who though called a mother, is just a plain idiot. America.

### Our Heritage of Woe

There are certain considerations which must not be passed over, which serve to reconcile us to the heritage of woe for which our first parents are responsible. We are fond of entertaining the idea that had they never sinned all would be sunny and serene for us. There would be no suffering, no death, no temptation

We would have a heaven upon earth followed by a deathless translation to the endless joys of those who dwell with God in His glory. Herein we make a mistake. There would be indeed for us no suffering and no death as long as we did not disobey God's command. We would be in the same condition in which our first parents were before their sin; but there is not the slightest ground for supposing that we would be better off than were they. We would be liable to temptation as they were. We could fall as they did. And if we fell, because this fall would be an individual affair and would not involve the whole human race as theirs did, there might be no redeemer to rescue us from the consequences of our fall which would be death both of soul and body.

Let us not be carried away with the idea that had our first parents never sinned, we could attain Heaven without an effort, without a victory. Such a supposition is contrary to the course of God's dealings with both angels and men. For both, the rule has been: "No one shall be crowned who has not fought faithfully." We fight of course under certain disadvantages which our first parents had not but at the same time through the grace of God, through Jesus Christ Our Lord, we can attain to heights of bliss such as they could never have reached under conditions before their fall. A greater immortality, a more glorious eternity is ours through Gethsemane than we could ever have attained through Eden. Hence the Church in that magnificent hymn in which on Easter Saturday she celebrates the Saviour's victory over death, does not hesitate to exclaim concerning our first parents' sin: "O happy fault which obtained such and so great a Redeemer." And so we have seen how Catholicity has stood for Redemption's greatness and necessity whilst at the same time opposing human degradation, has opposed the excesses of Pelagianism on the one hand and Predestinationism on the other, has given an explanation of Original Sin which brings out its strongest colours its evil results and the fullness and gratuitousness of our deliverance therefrom through Jesus Christ, without destroying the freedom of man's will or offering any offence to right reason.

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