

# The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN PRINCE EDWARD ISLAND, WEDNESDAY, MAY 2, 1917

VOL. XLVI, No. 18



## 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 the 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 80 acres solely owned and occupied by him or by his father, mother, son, daughter, brother or sister.

I 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 obtained his homestead right and cannot obtain a pre-emption may enter for a purchased 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 \$200.00.

W. W. CORY,  
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

## LIME!

We have on hand a quantity of

## St. John

## LIME

In Barrels and Casks.

PHONE 111

C LYONS & Co

April 26, 1916—tf

## JOB WORK

Executed with Neatness and Despatch at the HERALD Office)

Charlottetown P. E. Island

## Check Books

## Dodgers

## Note Books of Hand

## Head Letters

## Tickets

## Receipt Books

## CANADIAN GOVERNMENT RAILWAYS

### Prince Edward Island Railway.

TIME TABLE IN EFFECT FEBRUARY 1st, 1917.

| Trains Outward, Read Down.  |       |            |             | Trains Inward, Read Up.                |       |            |             |
|---|-------|------------|-------------|--|-------|------------|-------------|
| Daily   | Tues. | Ex. Thurs. | Sun. & Sat. | Tues.                                  | Daily | Ex. Thurs. | Sun. & Sat. |
| A. M.   | P. M. | A. M.      | P. M.       | A. M.                                  | P. M. | A. M.      | P. M.       |
| 6:50  | 8:20  | 8:15       | 3:38        | 10:20                                  | 5:25  | 9:08       | 4:15        |
| 9:00  | 4:23  | 9:40       | 5:02        | 8:32                                   | 3:32  | 7:45       | 2:51        |
| 9:20  | 5:30  | 9:20       | 5:30        | 7:15                                   | 2:20  |            |             |
| P. M.   |       |            |             |  |       |            |             |
| 2:00  |       |            |             |  |       |            |             |
| 3:33  |       |            |             |  |       |            |             |
| 4:53  |       |            |             |  |       |            |             |
| 6:00  |       |            |             |  |       |            |             |
| 7:00  |       |            |             |  |       |            |             |
| Daily Ex. Sun. P. M.  |       |            |             | Daily Ex. Sun. P. M.                   |       |            |             |
| 4:30  |       |            |             | 8:10                                   |       |            |             |
| 5:20  |       |            |             | 7:20                                   |       |            |             |
| Tues. Mon. Thurs. Wed. Fri. P. M. P. M.   |       |            |             | Mon. Tues. Wed. Thurs. P. M. P. M.     |       |            |             |
| 3:10  | 8:00  | 4:40       | 4:45        | 11:30                                  | 10:40 | 9:55       | 9:25        |
| 5:04  | 5:29  | 5:29       | 6:02        | 9:09                                   | 8:58  | 8:38       | 8:30        |
| 6:40  | 7:35  | 6:40       | 7:35        | 7:10                                   | 7:20  |            |             |
| Mixed train will leave Elmira on Monday, Tuesday and Wednesday at 5:50 a. m. for Souris |       |            |             |  |       |            |             |
| Daily Ex. Sun. P. M.  |       |            |             | Daily Ex. Sun. P. M.                   |       |            |             |
| 4:40  |       |            |             | 9:25                                   |       |            |             |
| 5:54  |       |            |             | 8:09                                   |       |            |             |
| 6:25  |       |            |             | 7:35                                   |       |            |             |
| 7:15  |       |            |             | 6:45                                   |       |            |             |
| Daily ex. Sat. only & Sun. P. M. P. M.  |       |            |             | Daily ex. Sat. only & Sun. P. M. P. M. |       |            |             |
| 3:10  | 3:10  | 4:25       | 4:55        | 10:10                                  | 9:45  | 8:27       | 8:31        |
| 5:55  | 7:05  |            |             | 6:30                                   | 7:00  |            |             |

## 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

## Cheerfulness.

It was Joseph Addison who said: "I have always preferred cheerfulness to mirth. The latter I consider as an act, the former as a habit of the mind. Mirth is short and transient, cheerfulness fixed and permanent. These are often raised into the greatest transports of mirth who are subject to the greatest depressions melancholy. On the contrary, cheerfulness, though it does not give the mind such an exquisite gladness, prevents us from falling into any depths of sorrow. Mirth is like a flash of lightning that breaks through a gloom of clouds, and glitters for a moment; cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity." We quite agree with The Echo, that "looking on the brighter side is a good asset."

There is no quality so beneficial both in our relations with our fellow-men and in all our daily activities, as cheerfulness. It is not so difficult to acquire as some of us imagine. Indeed, there is no possession so valuable which can be secured at so little cost. We can all be cheerfully good-natured if we try; it is only necessary to train our habitual thoughts and actions.

A loving Heavenly Father has created us and cheerfulness is our normal disposition in harmony with Him; but we often make ourselves over again, and the lark, gloomy disposition we acquire is certainly not in harmony with or pleasing to God. No one is inclined to think of a loving, tender father after looking at a self-created dark and gloomy face.

To be cheerful means to give little thought to the hardships, difficulties and trials we encounter daily; to look on the brighter side of our surroundings, to dwell both in memory and speech on pleasant and encouraging happenings and on the amiable characteristics of every acquaintance. Difficulty and trials cause no despair to the cheerful person, for they are encountered with hope and the mind acquires that happy disposition to improve opportunities which rarely fail of success. The cheerful spirit is as a ray of sunshine, yea golden sunshine of life. They are good to look upon, they make us forget life's burdens, and we go on our way better for having met them. They inspire us with confidence and are truly benefactors of the human race.

Carlyle, who touched human life at so many points, might be cited here: "Give us," he says, "O give us the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer. One is scarcely sensible of fatigue whilst he marches to music. The very stars are said to make harmony while they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts, to be permanently useful, must be uniformly joyous—a spirit all sunshine—graceful from very gladness—beautiful because bright!"

The Missionary.

### The Two Codes.

Did you ever read something that woke you up to yourself? That suddenly made you see yourself as you are, unexcused, before God? If you never have, we believe that if you read these paragraphs from the Paulist Five-Minute sermon of the Southern Messenger, that you will now. Try it:

"There are those who have no faith in an after life. They think that this is the only existence that they will ever know, and that therefore the most important business for them is to be happy here. Who can blame them for living accordingly, who can accuse them of inconsistency if they form their lives upon the maxim. Let us eat, drink, and be merry, for tomorrow we die?"

"But we claim to believe in another life. We profess to think that when we died we shall begin to live forever, and that the character of that eternal life, whether it be happy or unhappy, depends upon the way in which we live now. To be happy hereafter, we think, we must now live wholly for eternity, we must follow the straight and narrow path marked out for us by God's commandments. This life at best can last only a few years and any pain or pleasure in it is insignificant compared with pain or pleasure for eternity."

"This is our profession as Catholics. Do we live up to it? Are we consistent? I am going to ask you to apply two tests to yourselves now to discover whether or not you are really placing the next world before this one."

"And the first test is this: Which do you worry more about, a breach of the code of Sinai or a breach of the code of society? When you commit a sin do you forget about it, if it brings with it no social disgrace? Is your sorrow for sin largely a matter of worldly considerations, what others will think of you, whether you will lose your reputation, whether it will bring social ostracism? If you break one of the Ten Commandments which happens also to be a commandment of society, will you commit another sin in order to hide it from the world? If you do, then you are thinking more of society than of God."

"Why is there a double standard in the world, why are men allowed to do what women would be condemned for? It is because society at least winks at this course. Are you condoning it, too? Are you following the standard of God or of society? You Catholic men, are you doing what you would ostracize a woman for, simply because society tolerates it in you? If so, then you are governing your lives by the code of society rather than the code of Sinai."

"The second test is this: In associating with other people, do you prefer those who are keeping the Ten Commandments or society? It is a good thing to keep both, to be polite and refined and cultured as well as morally good. That is granted. But which is the most important in your eyes? Will you, Catholic women, receive attentions from a man you know to be immoral; will you, for instance, go to a dance with him, if he be well dressed, polished, of 'good' family and social position? Will you associate with a man you know to be perfectly straight morally, but uneducated, without polish, with no social standing?"

"Answer this question honestly, and by its answer you can measure the sincerity of your faith. If you would rather associate with a cultured sinner than a rude saint, you are preferring the code of society to the code of Sinai. Your religion is only skin deep. Your profession of belief in an after life and its importance is a sham. You are a hypocrite."

### The Miracle Of The Crucifix.

Among the rows of wounded the priest finds a Scotch Presbyterian, who craved comfort and consolation from the minister of God. "Ye gave," he said, "a wee Christ upon the Cross to you Catholic fellow: Have ye, father, one for me? Eh, it's strange! I've seen a whole village smashed, and a whole kirk; by the German shells, but the great Christ upon the Cross stood untouched, His arms spread out, His head leaned wearily. His face turned up to cry His Father's mercy on us men that killed Him. And all the shells couldn't break Him; and I mind

## them for living accordingly.

that He said, 'When I am lifted up, I'll draw all to Myself. Father, pray Him to draw me, Father, ye'll mind to ask Him to make me His ain laddie!'— (From advance sheets of "French Windows," a new work by Monsignor Bickerstaff-Drew, senior chaplain of the British forces.)

Amid the raging flames, it shone, (Fair image of the Holy One!) The carved Christus on the Cross; While dead and ruin, wreck and loss

Wrought in its shrine a fiery hell, And metals melted, timbers fell, Alone, within its alcove pure

The Christus stood, unmarred, secure!

So, with our lives: when round us rage

The fires of sin; when demons wage

Their wasteful war, and hopes most dear

Lie shattered in life's ruin, dream What bliss, 'mid danger, grief and loss,

To hail the Christus on the Cross! Earth's joy may melt, earth's ties may sever,

But Christ, our Lord, stands fast forever!

—Eleanor C. Donnelly.

### "Regina Coeli"

Those whose hearts are lifted up with joy as they hear the pure voices of children singing "Regina Coeli, Alleluia," at this Easter tide will be glad to know the legend of the first singing of this sweet anthem.

When the Great Gregory was Pope—five hundred years after our Lord had risen from the grave—sorrow and dismay of heart fell on the city of Rome. Yet the glad Easter days were at hand. The plague had come and was stalking boldly through the streets. Instead of glad Alleluias were heard only the hoarse voices of the carriers. "Bring out your dead!" The big-hearted Pope mourned with the people and sought help where alone it could be found in such dire distress. He ordered a general procession of priests and people; in the midst should be borne the wondrous picture of the Blessed Virgin which had been painted by St. Luke. Slowly his ranks formed and moved on to the Church of St. Peter, Prince of the Apostles. Behind the sacred painting followed the Holy Father of all the faithful in fervent prayer. As he advanced the air was felt to grow lighter, the pestilence was already disappearing. They had come to the bridge which crosses the Tiber to the Vatican. Suddenly above the picture was heard the heavenly concert of the angels—a multitude of the heavenly army praising God, as on that first Christmas night. But now they were singing in the broad light of day.

Then the angelic voices were still and the people with new hopes in their hearts, stood wisely gazing into the sky whence they had heard the heavenly strains. But behold, the great Pontiff's voice broke upon their ears: "Mother, pray for us to God, Alleluia!" Thus, was the Easter anthem of our Lady completed. Lifting his eyes to heaven he saw above the great fortress of the Emperor Adrian the destroying angel, wiping his bloody sword and replacing it into its sheath. Henceforth unto the present day, the pagan emperor's tomb bears the name of Fort St. Angelo.

### Centenary Of Suarez.

All Catholic Spain is preparing to celebrate the solemn third centenary of the illustrious Jesuit, Francis Suarez, "light of the Church" as a Supreme Pontiff calls him. The enthusiasm which the idea of this celebration has aroused is such that the Directive Committee has decided to publish a Bulletin which will give an account of the whole movement. The committee of Barcelona has organized a series of lectures to popularize the work of the immortal

## 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 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 no longer remember 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 Dr. J. C. Williams Co., Limited, Toronto, Ont.

theologian, and has prepared in Latin the invitation to the Congress, so that it may be sent all over the world. The Pope's Secretary of State, Cardinal Gasparri, has in the name of the Holy Father sent a special letter to the Head Committee, approving the celebration of the centenary, praising highly the learned doctor, and granting the Apostolic blessing to all who in any way should co-operate to the success of the centenary of the great Suarez.

### MINARD'S LINIMENT CURES DYPHTHERIA.

A man who fasted 41 days to cure indigestion, has died. Now it will not be known whether or not his efforts were in vain.

### 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.

### "Well," said the Far West Mayor to the English tourist, "I dunno how you manage these affairs over there, but out here, when some of our boys got tied up in that bankrupt telephone company I was tellin' you about, they became mighty crusty!"

"Oh!"

"Yes; they didn't like the way the receiver was handlin' the business, nohow."

"Indeed!" commented the earnest listener; then may I ask what they did?"

"Sartinly, I was goin' to tell you. They just hung up the receiver."

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

He who knows how to laugh, when to laugh, and what to laugh at has achieved a philosophy all his own.

### 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.

### MINARD'S LINIMENT CURES DISTEMPER.

### FOR "LIVERISHNESS" USE MILBURN'S LAXA-LIVER PILLS

THEY NEVER FAIL TO DO GOOD.

Mrs. J. Shalloworth, Hants, 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 stopped 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 clean away all waste and poisonous matter from the system, and prevent as well as cure all complaints arising from a liver which has become inactive.

Milburn's Laxa-Liver Pills are 25c a vial, or 5 vials for \$1.00, in all dealers, or mailed direct on receipt of price by Dr. J. C. Williams Co., Limited, Toronto, Ont.