

The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN PRINCE EDWARD ISLAND, WEDNESDAY, APRIL 4, 1917

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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 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 intestate 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.

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 obtained his homestead right and cannot obtain a pre-emption may enter for a purchased homestead in certain districts. Price \$1.00 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

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

DELOIS 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—1f

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

CANADIAN GOVERNMENT RAILWAYS

Prince Edward Island Railway.

TIME TABLE IN EFFECT FEBRUARY 1st, 1917.

| ATLANTIC STANDARD TIME. | | | |
|---|--------|-------------------------|--------|
| Trains Outward, Read Down. | | Trains Inward, Read Up. | |
| Daily | Tues. | Tues. | Daily |
| Ex. | Thurs. | Thurs. | Ex. |
| Sun. | & Sat. | Sun. | & Sat. |
| A. M. | P. M. | A. M. | P. M. |
| 6.50 | 2.20 | 10.20 | 5.25 |
| 8.15 | 3.38 | 9.08 | 4.15 |
| 9.00 | 4.23 | 8.22 | 3.32 |
| 9.40 | 5.02 | 7.45 | 2.51 |
| 10.20 | 5.30 | 7.15 | 2.20 |
| P. M. | | A. M. | |
| 2.00 | | 11.10 | |
| 3.33 | | 9.32 | |
| 4.53 | | 8.05 | |
| 6.00 | | 6.58 | |
| 7.00 | | 6.00 | |
| Daily | | Daily | |
| Ex. | | Ex. | |
| Sun. | | Sun. | |
| P. M. | | A. M. | |
| 4.30 | | 8.10 | |
| 5.20 | | 7.20 | |
| Tues. | Mon. | Mon. | Tues. |
| Thurs. | Wed. | Wed. | Thurs. |
| Sat. | Frid. | Fri. | Sat. |
| P. M. | P. M. | A. M. | A. M. |
| 3.10 | 3.00 | 11.30 | 10.40 |
| 4.40 | 4.45 | 9.55 | 9.25 |
| 5.04 | 5.29 | 9.09 | 8.53 |
| 5.29 | 6.02 | 8.38 | 8.30 |
| 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 | | Daily | |
| Ex. | | Ex. | |
| Sun. | | Sun. | |
| P. M. | | A. M. | |
| 4.40 | | 9.25 | |
| 5.54 | | 8.09 | |
| 6.25 | | 7.35 | |
| 7.15 | | 6.45 | |
| Daily | | Daily | |
| ex. Sat. | | ex. Sat. | |
| & Sun. | | & Sun. | |
| P. M. | | A. M. | |
| 3.10 | | 10.10 | |
| 4.25 | | 8.27 | |
| 5.55 | | 6.30 | |

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

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

THEY NEVER FAIL TO DO GOOD.

Mrs. J. Shelworth, 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 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, at all dealers, or mailed direct on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.

MINARD'S LINIMENT CURES DIPHTHERIA.

If a man puts poison in another's food the law punishes him to fit the crime.

But if he puts poison into a man's mind—through some vile story—the law cannot touch him. There's many a dandy—too cowardly to put poison in the food of his enemies—who stalks forth boldly in broad daylight, rounds up a group of unsuspecting fellows, and pours into their expectant ears a draught of the most vicious mental poison that ever exuded from the underworld. And instead of mobbing him, as well they might, they each dig down into the dark and dismal caverns of a polluted memory and see if they can't go him one better.

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.

"But you will at least admit that there are two sides to every question, and"

"I admit nothing of the kind" interrupted J. Fuller Gloom. "As far as I am concerned there is only one side and a lot of confounded foolishness."

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

Suitor—But you haven't asked me yet whether or not I can make a living for your daughter.

Father—Never mind, Henry; if you marry her she'll see to that.

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.

Say what you may, and believe any old theory you like, but the fact remains that the world's greatest discovery is human nature.

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 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 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.

Catholic Chaplains in The British Navy.

An Account of their Organization and Work.

(Francis Aveling, D. D., in The Catholic World.)

Before the European War a limited number of religious denominations was alone recognized (in the British Army)—Church of England, Catholic, Presbyterian and Wesleyans. Roughly these correspond to the three great centres—England, Ireland, Scotland—from which the Army was recruited. At present the lists of Chaplains are enormously increased. They include those appointed by the "United Board," which comprises Congregationalists and Baptists, and also those of the Jewish faith.

The great majority of British soldiers is served by Chaplains of the Church of England. Not all are actual communicants of that body, however; for the chances are that, if a man on entering the Army does not definitely declare himself to be a Catholic, or a Presbyterian, etc., he finds himself set down in the roll of his unit as a member of the Established Church. The Church of England Chaplains are the most numerous. Catholics come second in point of number, and Presbyterians third. The other denominations are represented in a lesser proportion. Omitting the Anglican establishment, which is organized under a Chaplain-General in England, and a Deputy Chaplain-General in France, the remainder of the Chaplains come under the administrative jurisdiction of the Principal Chaplain—the Rev. Major-General J. M. Simms, C. M. G., D. D., K. H. C., who has his office at General Headquarters, from which he posts the Chaplains to their units, organizes the work of the department as a whole, and is responsible for the efficiency of the work of his subordinates amongst the men. He has directly under him the Senior Chaplains of the various denominations, of whom the Catholic is the Very Rev. Monsignor W. L. Keating, C. M. G.

The present establishment provides for four Catholic Chaplains posted to each Infantry Division in the field. Three of these are, as a rule, attached to Battalions, which draw rations for them and with the Headquarters of which they generally live. They hold fourth class—equivalent to Captain's—rank. Except in the case of Infantry Brigades in which the number of Catholics is predominant—as Irish Brigades—and in this case, two Catholic priests are posted to each Brigade—each Chaplain is charged with the duty of seeing to the spiritual welfare of all Catholics in the other Battalions composing the Brigade as well as his own. The fourth Chaplain, who has honorary third class—Major's—rank, is posted to a division. Besides these, Chaplains are posted to Army Corps (second class rank) to Armies and Bases (first class), as well as to Casualty Clearing Stations, Base Hospitals, and the like.

Since all the Army Chaplains, with the exception of those of the Church of England, are in the same administrative organization, the Army, Base and Corps appointments are held alternately by Catholics and Non-conformists in proportion to the number of Chaplains of each denomination in the field. This arrangement is for administrative purposes only, and in no way interferes with the full liberty of action, as far as religion is involved, of the individual Chaplains, Catholic or other, concerned.

From this brief sketch of the organization of the Catholic Chaplains serving with the British Army in France, it will be seen that the work they have to do must be of a very varied and composite character. Chaplains with the fighting troops have to provide Holy Mass for officers and men, especially on Sundays, and when the Battalions under their care are "back in billets" this, as a rule, is fairly simple—a matter of arrangement with the

Colonel, or Adjutant, as to time and place, and a note in "Orders of the Day," announcing the service, to which the men are paraded. Every opportunity, too, must be given to them to approach the Sacraments frequently. This, also, in similar circumstances, is not difficult. Confessions may be heard before, or after, the Mass. Men's billets are free generally in the late afternoon or evening, and the priest can fix a time at which he may be found in the village church, if it still stands, in his own billet, or some other suitable place. He will himself, too, go the rounds of the men's billets, bringing, so to speak, the Sacrament of Penance to them. Often, in his rounds, he will provide himself with the Blessed Sacrament, and making use of the great privilege of non-fasting Communion, he will feed the soldiers of Christ with the Bread of the Strong.

Wonderful, indeed, in the intense reality of their faith are Communions such as these: men kneeling upon the trodden straw-littered, clay floor of some barn, or outhouse, with, perhaps, the flickering light of a single candle making long, weird, trembling shadows on the walls and among the rafters; their faces uplifted in the dim light towards the priest, who bears the Divine Victim and Symbol of salvation aloft before them; men or a solitary man, upon his knees before the priest, in the mud of a Picaudy road, with the dark gloaming of dusk wrapping him about and the eternal radiance of heaven glowing in his soul, as the little silver pyx is opened, and God condescends to take up His abode within the heart of His child. There are wondrous spiritual beauties amid all the sordidness of war, and consolations for priest and people alike, in all its dangers and hardships.

More difficult is the work with the men actually in the trenches. These have been given all the opportunities of the Sacraments before they went up; but still they cannot be left altogether alone. There is the tramp, or ride, up from billets to the line; a matter, perhaps, of a few kilometres; the walk through often seemingly endless communication trenches zigzagging forward to Battalion Headquarters, the slow progress to aid through the traversed front-line trench. These visits are more often than not paid at night. Sometimes the Chaplain is sent for to conduct a funeral service in one of the little trench cemeteries that are now scattered in a long line across France; or to hasten, at full speed, to a Regimental Aid Post where some poor lad lies dying; and these occasions can all be made use of to help—or at least to be seen by—the men; for even the sight of their priests is a comfort to them.

There are visits to horse-lines and gun-pits to be paid; and often arrangements to be made for the celebration of Holy Mass in the latter; for the gunners cannot easily leave their post to assist at the Masses celebrated for the Infantry.

And so, from early morning Mass until night, there is much for the Chaplain to do—not that his labours have not their distractions, and even their amusing interludes from time to time. There is little monotony, where all is so varied; and the day sees us only too short for all the things he has in hand.

Patience Character Moulder.

"Nothing has given me greater courage to face every day's duties than a few words spoken to me when I was a child by my dear good father," said a woman whose life has been long and chequered with many reverses. "He was the village doctee. I came into his office, where he was compounding medicine, looking cross and ready to cry."

"What is the matter, Mary?"

"I'm tired. I've been washing dishes and making beds all day and every day, and what good does it do? Tomorrow the beds

will have to be made and the dishes to be washed over again."

"Look child," he said, "do you see these little empty vials? They are insignificant, cheap things of no value in themselves; but in one I put a deadly poison, in another a sweet perfume, in a third a healing medicine. Nobody cares for the vials; it is that which they carry that kills or cures." Your daily work, the dishes washed or floors kept clean, are homely things, and count for nothing in themselves; but it is the anger or sweet patience, zeal or high thoughts that you put into them that shall last. These make your life. It is again upon the things that you feel is beneath their faculties, yet no discipline is more helpful.

"The wise builder watches not the bricks which his journeyman lays, but the manner in which he lays them."

"They also serve," said John Milton, "who only stand and wait."

"You can make the clock strike before the hour by putting your hands on it, but it will strike wrong. You can tear the rosebud open before its time, but you mar the beauty of the rose. So we may spoil many a gift or blessing, which God is preparing for us, by our own eager haste. He is weaving our lines into patterns of beauty and strength. He has a perfect plan for each. We should endeavor to live by prayer, accepting our duties as we find them, in our ignorance of life. God's love is often the motive of all delay—to give us unexpected and surprising blessings."

"We should remember, above all, that the greatest of all men, spent thirty years of His earthly life doing little homely duties, waiting the appointed time to fulfill His mission."

The Late Comer.

Perhaps one of the most unseemly and annoying spectacles in church is that of the late-comer, clambering over others in getting in and out of a pew. I have seen four people settled in one of our church pews which holds five. When the fifth comes along instead of moving in and letting her take the outside seat, they all rise and hunch themselves against the seat and compel the newcomer to climb in on the kneeling bench across them to the very inside seat. In any case, the effect is awkward in the extreme, but when the last comer is a large, heavy woman, it is atrocious.

Then comes a similar performance at Communion time. The person occupying the last seat in the pew may be the only communicant. It is bad enough to make her climb but over all the rest to approach the altar, but reverence for the Sacred Presence should prevent the other occupiers of the pew from compelling her to get back the same way.

It seems to be an unwritten law among us that when there are men and women in the same pew the men should occupy the outside seats.

If a woman comes after the pew is fairly well filled, it is easy for the man occupying the very outside place to step out in the aisle while she takes the next place to him, but it is not necessary for the two or three men who may be in the pew to do so, just to give her the farther end.

But if a woman chance to have the outside place or to be alone in the pew, she simply moves in for each newcomer till the pew is filled.

A Mosaic Madonna.

Rev. Dr. E. C. Griffin of Trenton, N. J., has presented Mount St. Mary College, Plainfield, N. J. a copy of the mosaic painting, "Mater Misericordiae," now in Santa Pudenziana, Rome.