

# The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN PRINCE EDWARD ISLAND, WEDNESDAY, DECEMBER 15, 1915

VOL. XLIV, NO. 50

## 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 the first three years. A homesteader may within six months of his homestead on a farm of at least 80 acres, wholly 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 homesteaded parcel) 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 \$3.00 per acre. Duties—Must reside six months in each of three years, cultivate fifty acres and erect a house worth \$300.00.

W. W. COBY,  
Deputy Minister of the Interior

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## Canadian Government Railways. PRINCE EDWARD ISLAND RAILWAY.

TIME TABLE IN EFFECT SEPTEMBER 27th, 1915.

Trains Outward, Read Down.			Trains Inward, Read Up.		
P.M.	Noon	A.M.	A.M.	P.M.	A.M.
3.45	12.00	7.35	11.40	10.50	10.20
5.00	1.20	8.30	10.38	9.52	9.03
5.45	2.10	9.02	9.59	9.21	8.10
6.22	2.55	9.27	9.27	8.53	5.02
7.00	3.30	9.50	9.00	8.37	4.30
P.M.					
8.40	12.10		8.48	8.20	
9.38	1.08		7.48	4.60	
10.27	3.10		7.04	2.40	
11.08	4.22		6.19	1.35	
11.45	5.20		5.45	12.30	
A.M.					
9.25	6.00		9.15	8.00	
10.00	7.00		8.40	7.00	
P.M.					
3.99	6.50		9.30	5.45	
4.10	8.40		8.27	4.10	
4.36	9.17		7.58	3.27	
4.57	9.46		7.36	2.55	
6.00	11.15		6.35	1.30	
A.M.					
7.10			5.25		
4.20	8.45		8.20	3.55	
5.09	9.55		7.26	2.43	
5.30	10.25		7.04	2.20	
6.05	11.05		6.30	1.30	
Daily					
Sat. only					
ex. Sat. & Sun.					
3.10	3.10		10.00	9.45	
4.25	4.57		8.23	8.31	
5.55	7.00		6.30	7.00	

## Had Dyspepsia.

But HE NEARLY TURNED UP HIS NOSE.

Burdock Blood Bitters CURED HIM.

Mr. E. N. Manderson, Settler, Alta., writes: "About twenty-five years ago, in the Province of Quebec, I came pretty near turning up my toes with dyspepsia. A cousin of mine persuaded me to try Burdock Blood Bitters. In about two weeks I could eat anything from raw fat pork to uncooked bread. Three bottles did the job, and I have never been troubled with my stomach since. You would say that this is wonderful if you could only see what my appetites have to live on in this country; ham, half-cured beef, etc."

Burdock Blood Bitters has been on the market for over thirty years and cannot be excelled as a medicine for all diseases or disorders of the stomach. B.B.B. is manufactured only by The T. Milburn Co., Limited, Toronto, Ont.

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

"Your honor," said the arrested chauffeur, "I tried to warn the man, but the horn would not work."

"Then why did you not slacken speed rather than run him down?"

A light seemed to dawn upon the prisoner. "That's one on me. I never thought of that."

## 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.

"What do you think of my graduation essay?" asked the young man.

"Fine," replied his father. "Only I'm afraid a lot of people are going to be hushed about offering plain wages to a man whose intellect is so much above the average."

To be able to say nothing when it is best to keep still is a gift.

## MINARD'S LINIMENT CURES DIPHTHERIA.

Lady (interviewing girl)—I may tell you that we are vegetarians.

Girl (anxious to be hired)—That's my church, too, ma'am.

## 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.

A motorist, who was touring in Ireland, one day met a native who was driving a donkey cart.

"Thinking he would like to have a little fun at the Irishman's expense, he began:

"What is the difference, Pat, between your turnout and mine?"

"Oh, not a great deal," promptly replied Pat. "Sure, the donkey's in the shafts in the one, and on the seat in the other."

## MINARD'S LINIMENT CURES DISTEMPER.

## Use MILBURN'S LAXA-LIVER PILLS FOR A SLUGGISH LIVER.

When the liver becomes sluggish it is an indication that the bowels are not working properly, and if they do not move regularly many complications are liable to set in.

Constipation, sick headache, biliousness, jaundice, heartburn, water brash, catarrh of the stomach, etc., all come from a sluggish liver. Milburn's Laxa-Liver Pills stimulate the sluggish liver, clean the coated tongue, soothe the irritable bowels, clear 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.

Mrs. John V. Tustan, Birman, Ont., writes: "I take great 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 several headaches, but after using a couple of pills, I am not bothered with them any more. Milburn's Laxa-Liver Pills are 25c a box, 50c a box, and 1.00 a box, and can be obtained on receipt of price by The T. Milburn Co., Limited, Toronto, Ont."

## Right Reason the Cure.

Much of the opposition to woman suffrage has been as trivial or false as the representations in its favor; and this irritant has reacted in favor of the propaganda of votes for women. Superficial objections are expiring even to women of ordinary culture having a conscious sense of the dignity of their human nature and an interior conviction that social disorder is not past cure. To object to women voting on the silly pretext of the time it takes to drop a piece of paper in a box is to show contempt for the intelligence of the voter. This is a grave matter, for upon the popular contempt for what is medieval has been set up this false standard: What is new is good and what is old is bad, merely because it is no longer new. By going over to the evolutionists' camp, women disgusted by silly objections, swell the army of those who take it for granted that this false hypothesis is scientifically demonstrable. No, the rock of right reason is not split, it cannot be, but the enemy, departing from it, pitch their camp upon the sands. These outlaws have an arbitrary starting-point, nowhere. They read the origin of the race in a painful uplifting on his hind legs of the beast which through eons of progress became the tool-using animal of today, and is evolving towards greater perfection. When the final outcome will be only the idealists see in supra-sensible vision. Yet it is their fixed conviction that the human being is incomplete. So logically from this false reasoning a multi-verse have taken as their god progress, going somewhere just where, is a mental delirium.

Fortunately these up-to-date folk find their progress barred by the conservatives, those who accept the truth that while God's design of the cosmos is complete, the phenomena of the human world roll on from one historic epoch to another with never a change in the basic nature of mankind, and never a change in those fundamental laws which we are bound to obey because our Creator imposed them upon us. Hence we may make heavenly progress by obedience to God's law, or progress in evil by disobedience to God's law. Of course, Catholics have no difficulty on this score; we know we shall arrive, ultimately, at one place or the other, heaven or hell. But, as progress is but a process, the question is whether do we want to go, while yet under the law of Caesar? Into greater disorder? If not, we must defend marriage as a Sacrament; taking steps to recover the moral ground already lost by Caesar and we must devise new measures for safeguarding domestic integrity.

Conservatism does not mean stagnation, but an active defense of what is old and good and a spiritual advance in what is new and good. All human doors are indeed open to error, but we should be able to distinguish between mere matters of public policy and movements in defiance of the Decalogue; between free trade or protection which a nation may adopt without the violation of basic rights; political or economic; and Socialism which cannot be endorsed without the violation of our natural right to private property in land and capital. So, too, we should be able to distinguish between widowed mothers' pensions which preserve the home to broken families and woman suffrage which invades the political integrity of families.

However trivial many objections to woman suffrage, there are others sweeping in character yet utterly useless. To refuse the vote on the ground of inferior intelligence is an outrage to woman's nature, and it breeds sex rebellion. It has set up the endless iteration that men, stupid men at that, make the laws which class women with the irresponsible members of the community, children, paupers, idiots, criminals. The question of woman's rights has been confounded with the question of votes for women, and the battle has waxed hot and furious, these many years, upon this possible ground of adjustment. Woman's rights are hers by the gift of God,

and are protected at the court of Rome. But votes for women is a plank in rebellion's platform made by those who scorn Rome and condemn the moral order by presuming an independence of the sexes which right reason cannot tolerate. Human intelligence is necessarily expressed through the male and female structures, and the form of these structures being unlike, but perfectly complementary, should show and does show that the male intelligence and the female intelligence follow necessarily a naturally and basically in operation within the complementary fields of life work. It is not a question of equal intelligence or of equal rights or of equal duties, but rather, if I may so express it, a question of male and female rights and duties within those spheres of operation native to man and to woman, and the basic cooperation between the intelligence halves of the one race.

It should be simple enough that the norm for measuring the intelligence of women is not the same as that by which man's intelligence is judged; unless we are willing to be classed at the level of the wit of the old woman who insisting that a "pint's a pound the world around," gave the hunter a pint of buckshot for the price of a pound.

If only God and Caesar were better served votes for women could gain no foothold. God put man at the head of the family and woman at the head of the home. If the natural law is violated, we must suffer the consequences, for human nature is self-assertive. If men lose the heroic, we must expect women to be strident, thus maintaining a complementary, though very unlovely, difference between the sexes. What a sinking at the heart of those who love democracy when, to the clamor of suffragists, men consent: "Let them have it, if they want it!"

What an appalling vision is it, store for our young Republic when the standard of statesmanship is no higher than the intelligence of the straw vote, taken in a shoe factory, in favor of extension of suffrage to women! Since when did a right public opinion, for leadership in new ventures, go to people less qualified to decide fundamental matters of statecraft? Truly the charm of spurious philosophy has become well-nigh suffocating when men born to a better thing cry out: "It's coming so what's the use?"

So it is that arm in arm feminine men and masculine women make progress on the road from bad to worse.

Shall then the forces of evil work greater havoc to our national stability with never a stouter battle in its defence? Shall they cry for an impossible political equality economic equality and for sex freedom down out the voice of right reason?

Catholics do not embrace divorce because the monster is coming our way. No, loyal to God's law, they form the one impregnable fortress against the final assault upon the marriage bond. So, too, they are found defending the outer forts, builded by God's Providence, for the protection and maintenance of the family. For right reason demands that to Caesar be given what belongs to Caesar, well ordered families, men in command of politics and commerce, while women lead at home and in social intercourse.

But should Catholic women go to the polls where women have a vote? The answer is plainly, yes. In case the political unity of the franchise to stay further encroachments upon the moral and economic integrity of the family which is included in the program of the Socialist-Feminist-Suffragist leader. God disposes even though the devil proposes.

Since individuals live and thrive with numerous physical, mental and moral ills, so, too, does our country thrive though afflicted with social disorders. But as we strive to throw off our individual disorders, so it were worse than folly to aid votes for women.

The refusal to disrupt one family, the king's, cost Rome a whole nation. In this country, where Catholics withstood the

influenced of the withering yet fine scorn of the Transcendentalists, it cannot be conceded that real Christians will now succumb to the psychology of their successors, free-thought leaders, in state-wide application of the doctrines which failed at Brook Farm. Plainly, it is the privilege, as well as the duty, of those who stand upon the rock of right reason that under the moral law the family, not the individual, is the unit of the State—MARTHA MOORE AVERY, in America.

## Be Reassured with God.

"Make straight the paths of our God," Isaiah said long ago. Our Lord cannot get on with a soul given to crookedness. He is not at home with it, nor it with Him, says Mother M. Loyola. Perhaps some of us know the uncomfortable feeling of talking to one whom we are trying to trick or think we have tricked. Anything like free and pleasant conversation is out of the question; the sooner the interview comes to an end the better. So it is with us when we are not honest with God, when we are conscious of something being wrong between ourselves and Him which we have no intention of putting right, or of something He is asking of us that we will not give Him—a bad habit to be broken, a dangerous pleasure to be sacrificed, a growing intimacy to be checked. Anything else He may demand, but our Agyr must be spared. And He persists, and gradually a wall comes between us and Him and joy goes out of His service, for "who hath resisted Him and had peace." (Job. ix.) Our confessions become troubled; at Mass and Communions we are ill at ease, glad after a few uncomfortable words to hurry out at church as if the atmosphere there oppressed us.

The reason why some of us find our intercourse with God habitually difficult may be that we hardly aim at anything more than a lip-service, and even in this there is unreality. We get into the way of saying prayers we do not mean and never shall mean. Do we really wish we could shed tears of blood over our sins, or that our heart could be torn from our body and purified in fiercest fire from all its dross? If we do, well and good, if we do not, why say so? Are we prepared to have our purgatory in this world? If not, why pray for it? What is the use of protesting that we would die a thousand deaths for our Lord, when we will not go across the street for daily Mass, and again this morning broke our resolution to rise at the appointed time? Surely, in time of prayer at least we should be real; any affectation then is so ridiculously out of place that it must shut the gates of heaven against us. No matter what we are, if we come to prayer as we are, we shall be welcome. The Pharisee would have been justified like the publican if instead of recounting his good deeds, he had accused himself of the pride and ostentation which made him odious in the sight of God. All through the Scriptures we find straightforwardness with God accepted and rewarded, but crooked ways and "lying lips an abomination to the Lord." . . . Yet we must not keep aloof, says the same writer, because of a feeling of insincerity in our dealings with Him, but take this every other form of disease to our Heavenly Physician. We must not despair. Every trouble of mind and conscience we may take confidently to our God, all the subtleties of the heart which "is perverse above all things and unsearchable." (Jerem. xvii.) an enigma to all but Him who made it.

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