

The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN PRINCE EDWARD ISLAND, WEDNESDAY, JULY 26, 1916

VOL. XLV., No. 30

Mail Contract

SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon, on Friday, the 4th August, 1916, for the conveyance of His Majesty's Mails, on a proposed Contract for four years six times per week.

Over Rural Mail route No 1 from New Wiltshire, P. E. Island from the 1st October next.

Printed notices containing further information as to conditions of proposed contract may be seen and blank forms of tender may be obtained at the Post Office of New Wiltshire and at the office of the Post Office Inspector.

JOHN F. WILSON
Post Office Inspector.

By Order, P. E. I., June 22nd, 1916
J. S. 20th, 1916 - 3.

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 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 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 \$8.00 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 as a homesteader) and cultivate fifty acres extra.

A homesteader who has exhausted his homestead rights and cannot obtain a pre-emption may enter for a purchase homestead in certain districts. Price \$8.00 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
DeBLOIS BROS.,

Charlottetown,
Water Street, Phone 521.
June 30, 1915—3m

JOB WORK

Executed with neatness and despatch at the HERALD Office

Charlottetown P. E. Island

Check Books

Dodgers

Note Books of Hand

Letter Heads

Receipt Books

Posters

Tickets

Get your Printing done at the Herald Office

CANADIAN GOVERNMENT RAILWAYS Prince Edward Island Railway.

TIME TABLE IN EFFECT JULY 6th, 1916.

Trains Outward, Read Down.			ATLANTIC STANDARD TIME.			Trains Inward, Read Up.		
P. M.	A. M.	A. M.	Dep.	Ar.	A. M.	P. M.	P. M.	A. M.
3.45	11.50	7.35	Dep. Charlottetown	Ar. Hunter River	11.40	10.15	10.20	
5.00	1.15	8.30	" "	" "	10.36	9.20	9.03	
5.45	2.06	9.02	" "	" "	9.59	8.45	8.00	
6.22	2.49	9.27	Ar. Kensington	Dep. Summerside	9.27	8.23	5.30	
7.00	3.30	9.50	" "	" "	9.00	8.00	4.50	
			Dep. Summerside	Ar. Port Hill	8.45	5.05		
8.10	12.15		" "	" "	7.48	3.31		
9.08	1.57		" "	" "	7.09	2.07		
10.36	4.30		Ar. Alberton	Dep. Tignish	4.19	12.56		
11.15	5.10		" "	" "	5.45	12.00		
			Dep. Emerald Jet.	Ar. Cape Traverse	8.35	7.50		
8.55	8.55	6.30	Ar. Cape Traverse	Dep. Charlottetown	8.00	7.00		
9.30	9.50	7.25	" "	" "				
			Dep. Charlottetown	Ar. Mt. Stewart	9.45	5.50		
P. M.	A. M.		" "	" "	8.35	4.10		
3.00	6.50		" "	" "	8.07	3.24		
4.10	8.40		Ar. St. Peter's	Dep. Souris	7.44	2.50		
4.36	9.17		" "	" "	6.40	1.25		
4.57	9.47		Ar. Elmira	Dep. Mt. Stewart	8.35	3.50		
6.00	11.15		" "	" "	7.40	2.39		
7.10			Ar. Vernon River	Dep. Murray Harbor	7.16	2.10		
			" "	" "	6.40	1.30		
			Dep. Charlottetown	Ar. Vernon River	9.45	5.35		
A. M.	P. M.		" "	" "	8.31	4.01		
8.10	3.10		Ar. Murray Harbor	Dep. Charlottetown	7.00	2.00		
9.50	4.25		" "	" "				
11.45	5.55		" "	" "				

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

Carter's Tested Seeds FOR 1916

Number 1 Mammoth Clover
Number 1 Alsike Clover
Number 1 Early Red Clover
White Clover and Alfalfa
The highest grades in Timothy Seed
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Wheat
Oats, Barley, Peas, Vetches, Corn
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Our Seeds are New and Fresh, Tested as to Purity and Germination
Buy Carter's Guaranteed No. 1 Seeds and you are safe
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Phone 70

Duelling.

Father Janvier, the distinguished preacher of the Lenten discourses at the Cathedral of Notre-Dame, Paris, dealt with the question of duelling. In the eyes of the church, he said, promoters of duelling are undoubtedly homicides and deserve to be punished. "All who fight a duel are under an excommunication, which applies not only to the principals and to friends who participate on the spot, not only to those who wish to carry on the fight until death, but also to those who decide to lay down their lives either after the first blood is drawn or after a determined number of attacks. One does not escape this anathema when one obeys civil or military chiefs who give the order to cross swords, for no one either in the State or in the army has the right to subject his inferiors to such a trial. Nor does one escape the anathema when one fights through respect for the rules laid down by certain associations of which one is a member.

In the German universities there exists a stupid regulation. To secure the right of residence there one must lose an eye or prove that one has braved death without trembling. It would be difficult to show greater stupidity. The Bishop of Breslau having consulted the congregation of the Council on those fights which the people beyond the Rhine call academic duels, the Congregation replied on the 9th August, 1890, that the students who were simple enough to observe the rules of their societies in this matter came under the censures inflicted by the Church for duelling. The Church pronounces against the champions of the duel, she goes further. Her anathema is directed against the accomplices in duelling, against those who co-operate in it in any way whatever. For this course Christian society has its reasons which are easily given. In the first place, it is forbidden to expose one's life to the peril of death without necessity; secondly, it is forbidden to shed the blood of one's brethren except in legitimate defence or in a just war; thirdly, the duelling custom upsets social order. By "avenging" his own grievances, the individual profoundly disturbs social order. He disturbs it because he substitutes himself for the magistrates and the tribunals charged with the duty of deciding between citizens.

Those magistrates and tribunals, in virtue of the power which they have received from God, have the right to condemn to death. On the 18th December, 1208, a great Pope, Innocent III, dictated a profession of faith which obliged the Vandois to recognize that secular princes had the right to shed the blood of certain malefactors. This teaching, which appears to be incontestable, has, as you know, been called in question. Some years ago our Parliament almost erased the penalty of death from our code. Many speakers contended that the judges transgressed the natural law when they sent a bandit to the scaffold. I am far from sharing the opinion of those men, whose agitation failed; but their arguments prove, at least, that power attains its utmost limits when it deprives a citizen of existence, that it alone is placed high enough to pronounce and execute such a sentence. These arguments prove that a private person in doing away with the life of another, without having received any mission, arbitrarily assumes the supreme function of the social authority. Now, in the duel that is what is done; the office of judge and executioner is usurped.

The duel is one of the sanguinary customs that come down from the past. Amongst our contemporaries, many who combat errors and prejudices with logic worthy of all praise make an exception in favor of the duel. They consider the right of avenging their own grievances with the sword as intangible and sacred. I can only deplore

and condemn their doctrine and their conduct. I can only beg Christians to oppose this practice with all their might. Arms are not the only means of settling differences of deciding quarrels between individuals. Even outside the legal tribunals it is easy to choose arbitrators whose discretion and impartial judgment will protect our interest better than the duel. In any case, it is the duty of the social authority to interfere, and either by the application of old laws or the creation of new ones to banish duelling from our customs.

Scandal.

The soul is the nobler part of man, consequently, when God said, "Thou shalt not kill." He meant that we should be extremely careful to avoid everything that may cause spiritual harm. When an action injures our own souls it is a kind of suicide, but when it has power to influence others into sin it has the added malice of spiritual murder and is, called scandal. "Woe to the world," said our divine Lord, "because of its scandals. It were better that a millstone be tied about a man's neck and that he be plunged into the depths of the sea than that he should live to scandalize one of the souls for which I shed My blood."

To incur the dreadful guilt of scandal it is enough to realize that our conduct has power to influence another to sin. It is not necessary that our attitude be wicked in itself but if we persist in it after we know it is likely to injure another's soul, we have sinned by scandal. It may even happen that our conduct does not result in the fall of another, yet we must pay the penalty of scandal just the same for we knowingly risked an outrage against our Maker and that is consent. Thus scandal is a moral offense if we foresee that our example is likely to cause another to commit a grievous sin.

A sad fact about scandal is that it generally harms the souls of those whom we love best on earth. The young and innocent are upon their guard against strangers, but they share the human instinct to imitate those they trust. Moreover they are commanded by the law of God to honor their superiors, consequently it is evident that those in positions of authority should guard scrupulously over their conduct. From this we see that it is always a grievous scandal for a father to give Mass or a father to be seen intoxicated by his children.

Again, a child who willfully causes his parents to fly into anger commits scandal. The girl who dresses lewdly and the author of a vicious book are also guilty of the sins they occasion in others. An anarchist who places a bomb in a cellar may merely wish to destroy property, but if he foresees that the occupants will be killed, he is responsible for their blood. In like manner the vain girl may dress wantonly to attract attention and the author may write sinfully to earn money, but they are guilty of as much injury as they foresee their depraved influence has power to accomplish.

And who can measure the horrible effects of scandal? Just as a single stone that rolls down the mountain may precipitate an avalanche so an imprudent act may loosen the morals of millions and forever draw immortal souls into the endless fires of hell, souls which our Saviour loved even unto a death upon the cross. It is not difficult to understand then why He cried out in sorrow, "Woe to the world because of its scandals. It were better than a man never be born than to grow up and scandalize one of My precious souls."

If we have given scandal, we are bound to do all in our power to repair the injury. We may do this by offering Masses and prayers for the outrages and we can lead them back to justice by allowing the light of grace to radiate from our every act.

Good example is as powerful for virtue as scandal is for vice and thus we can bind the wounds our sins have inflicted upon the Crucified, for Christ said, "Inasmuch as you do anything to help the least of My children, you do it unto Me."

"Fear not those who can harm your body but beware of them that have power to cast your soul into hell" for "What will it profit if you gain the whole world and suffer the loss of your everlasting soul?" There is but one way to escape the eternal punishments that accompany scandal and that is "to avoid evil and do good."

Poohish Vanities.

Of all vanities, the vanity of birth is the most foolish if we except the vanity of wealth. There is a satisfaction, undoubtedly, in being in the line of descent from honorable men and women, in bearing a name that has stood for worth and achievement in the generations back. But this satisfaction consists largely in knowing that we ourselves are starting out with no handicap, that all the advantages of heredity are on our side. That any human being can actually plume himself on the fact that his grandfather was a general, or his great-grandmother a poetess, passes belief. Good blood is a big responsibility, and should be an incentive to good work. But whoever presents himself in public decked in his ancestor's hard-won glories, cuts as ridiculous a figure as the little boy who appears in his father's hat and coat.

Pride of wealth is, if anything sillier, because merely to be rich is not to one's credit, nor even if he made the money himself. Often it is decidedly discreditable. Fortunes made by sharp practices, by cheating the government, by grinding the poor by taking advantage of another's necessities, are disgraceful rather than honorable. But even where no discredit attaches to the accumulation of a fortune, it is seldom anything to be proud of and then only as a symbol of the brain and forethought and industry that built it up. The man who has made himself rich by legitimate means through intelligence and application, has a right to be a little complacent over his success. But that his children should think themselves better than the sons and daughters of a poor neighbor is absolutely ridiculous. To be proud of wealth you have not earned, is as sensible as to be vain and conceited over the color of the sky. You have as much to do with the one as with the other.

The Clock of Death.

The clock at Hampton Court Palace derived its unpleasant title by reason of a superstition that whenever any one long resident in the palace dies the clock immediately stops. It is of record that when Anne of Denmark, the Queen of James I, died, the old timepiece was striking four and that it stopped almost before the last stroke sounded. Since that time it is said to have repeated this grisly proceeding each time a royal personage within its jurisdiction died.

At any rate, the clock has an interesting history quite aside from this, it was the first astronomical timepiece made in England, being constructed in 1540 for Henry VIII. Thirty-two years ago it was brought out of a shed wherein it had lain neglected for nearly half a century, and by order of the then Secretary of the Office of Works it was re-erected in the courtyard opposite the entrance to the state apartments. There is historical evi-

BURDOCK BLOOD BITTERS CURED DYSPEPSIA.

Unless the stomach is kept in good shape your food will not digest properly but will cause a rising and souring of food, a feeling of rawness in the stomach, pains in the stomach or a feeling as if a heavy weight were lying there.

Burdock Blood Bitters cannot be surpassed as a cure for dyspepsia and all its allied troubles.

Mr. James R. Burns, Balmoral, N.S., writes: "About two years ago I was badly troubled with dyspepsia, and could not get any relief. I tried most everything, but even the doctors seemed to do me any good. One day a friend told me of Burdock Blood Bitters, as he had been cured by it."

Burdock Blood Bitters is manufactured only by The T. Milburn Co., Limited, Toronto, Ont.

dence to the effect that it was built by one Nicholas Cratzer, a German astronomer who came to England at the invitation of Cardinal Wolsey.

This old time piece tells the hour, the month, the day of the month, the position of the sun and the number of the days since the beginning of the year, the phases of the moon and its age, the hour at which it crosses the meridian and the time of high water at London Bridge. The time required to wind it is half an hour every week. The weights have a descent of over sixty feet.—Horological Review.

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.

Teacher: "Now, who can give a sentence containing the word gresome?"

Tommy: "Pop didn't shave for a week and grew some whiskers."

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.

MINARD'S LINIMENT CURES DIPHTHERIA.

Bedtime came, and some of the ladies discovered that there were no keys in the locks of their rooms. They consulted the farmer's wife.

That good woman was frankly surprised.

"Why," she said, "we don't usually lock our doors here, and there's no one here but you. But then," she added, as she scrutinized the ladies carefully, "I suppose you know your own party best."—Harper's Magazine.

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

When the rule of gold displaces the golden rule there is always loss.

MINARD'S LINIMENT CURES DISTEMPER.

A Sluggish Liver CAUSES LOTS OF TROUBLE.

Unless the liver is working properly you may look forward to a great many troubles arising, such as constipation, severe headaches, bilious headaches, sick headaches, jaundice, sick stomach, etc.

Mrs. J. Shellsworth, 227 Albemarle St., Halifax, N.S., writes: "I take pleasure in writing you concerning the great value I have received by using your Milburn's Laza-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 Laza-Liver Pills are, without a doubt, the best liver regulator on the market to-day. Twenty-five years of reputation should surely prove this.

Milburn's Laza-Liver Pills are 25 cents per vial, 5 vials for \$1.00, for sale at all dealers, or mailed direct on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.