

# The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN PRINCE EDWARD ISLAND, WEDNESDAY, NOVEMBER 24, 1915

VOL. XLIV, NO. 47

**Mathieson, MacDonald & Stewart,**  
Newson's Block, Charlottetown  
**Barristers, Solicitors etc.**  
McDonald Bros. Building,  
Georgetown  
July 26th 1912.—tf

**Morson & Duffy**  
Barristers and Attorneys  
Brown's Block, Charlottetown  
P. E. Island.

**MONEY TO LOAN**  
D. C. McLEOD & C. — W. R. BENTLEY

**McLEOD & BENTLEY**  
Barristers, Attorneys and  
Solicitors.

**MONEY TO LOAN**  
Offices—Bank of Nova  
Scotia Chambers.

**CHARLOTTETOWN**  
**STEAM NAVIGATION CO.**  
LIMITED

Commencing MONDAY the  
31st of MAY the

**Steamer Northumberland**  
Leaves Charlottetown for Pietou  
N. S. 8 20 o'clock a. m., leaving  
Pietou on return about four  
o'clock p. m.

**Steamer Empress**  
Leaves Summerside for Point du  
Chene N. B. about 10 o'clock a.  
m., leaving Point du Chene on  
return about 5.10 o'clock p. m.

G. W. WAKEFORD,  
Manager  
Charlottetown, P. E. Island.  
June 2nd, 1915.—tf

**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 appli-  
cant 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  
\$3.00 per acre.

**Duties—**Must reside upon the home-  
stead or pre-emption six months in  
each of six years from date of home-  
stead entry (including the time required  
a homestead patent) and cultivate fifty  
acres extra.

A homesteader who has exhausted  
his homestead right and cannot obtain  
a pre-emption may enter for a purchase  
of Dominion land 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

**Fire Insurance**

Possibly from an over-  
sight or want of thought  
you have put off insur-  
ing, or placing addi-  
tional insurance to ade-  
quately protect yourself  
against loss by fire.

ACT NOW: CALL UP  
**DeBLOIS BROS.,**  
Charlottetown.  
Water Street, Phone 521.  
June 30, 1915—3m.

## 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.	ATLANTIC STANDARD TIME.	A.M.	P.M.	P.M.	A.M.
3.45	12.00	7.35	Dep. Charlottetown Ar. Hunter River	11.40	10.50	10.20	
5.00	1.20	8.30	" Hunter River " Emerald Jet	10.36	9.52		
5.45	2.10	9.02	" Emerald Jet " Kensington	9.59	9.21	5.45	8.10
6.22	2.55	9.27	" Kensington " Summerside	9.27	8.55	5.02	
7.00	3.30	9.50	Ar. Summerside Dep.	9.00	8.30	4.30	
		P.M.					
8.40	12.10		Dep. Summerside Ar. Port Hill	4.43	4.30		
9.38	1.32		" Port Hill " O'Leary	7.48	4.00		
10.27	3.10		" O'Leary " Alberton	7.04	2.40		
11.08	4.22		" Alberton " Tignish	6.19	1.35		
11.45	5.20		Ar. Tignish Dep.	5.45	12.30		
		P.M.					
9.25	6.00		Dep. Emerald Jet Ar. Cape Traverse	9.15	8.00		
10.00	7.00		Ar. Cape Traverse Dep.	8.40	7.00		
		P.M.					
3.39		A.M.	Dep. Charlottetown Ar. Mt. Stewart	9.30	5.45		
4.10		8.40	" Mt. Stewart " Morell	8.27	4.10		
4.36		9.17	" Morell " St. Peter's	7.58	3.27		
4.57		9.46	" St. Peter's " Souris	7.36	2.55		
6.00		11.15	Ar. Souris Dep.	6.35	1.30		
			Ar. Elmira Dep.	5.25			
			Dep. Mt. Stewart Ar. Cardigan	8.20	3.55		
4.20		8.45	" Cardigan " Montague	7.26	2.48		
5.09		9.55	" Montague " Georgetown	7.04	2.20		
5.30		10.25	Ar. Georgetown Dep.	6.30	1.30		
6.05		11.05					
		Sat. Daily only	Dep. Charlottetown Ar. Vernon River	10.00	9.45		
		ex. Sat. & Sun.	" Vernon River " Murray Harbor	8.23	8.31		
			Ar. Murray Harbor Dep.	6.30	7.00		

## Santa Claus HEADQUARTERS FOR 1915

### WILL AGAIN BE AT Carter's Big Fancy Goods and Book Stores

An immense new bright stock of UP-TO-DATE GOODS has been provided for this year's season. SANTA CLAUS HEADQUARTERS up stairs as usual just opened up.

**Fancy Goods, Toys, Dolls, Games, Newest Books, Stationery, Glass-Ware, Cut Glass, Chinaware, Brass Goods, Calendars, Xmas Cards, Toy Books, Dolls Cabs, Boys and Girls Sleds, Snow Shovels, Hockey Sticks, &c., &c.**

All goods are priced as low as it is possible to do so. Great difficulty is experienced in procuring supplies. Come in and look over our BIG DISPLAY.

Wholesale and Retail.  
Lowest Prices.

# CARTER & CO. LTD.

Booksellers and Stationers.

## HALF THE ILLS OF LIFE Are Caused by CONSTIPATION.

When the bowels become constipated the stomach goes out of order, the liver does not work properly, and then follows the violent sick headache, the sourness of the stomach, belching of wind, heart-burn, water brash, biliousness, and a general feeling that you do not care to do anything.

Keep your bowels regular by using Milburn's Laxa-Liver Pills. They will clear away all the stultic matter which collects in the system and make you think that "life is worth living."  
Mrs. E. W. Watson, St. John, N.B., writes: "I have been troubled with constipation, for the last three years, and during that time have tried several remedies, all of which failed to help me. A friend recommended Milburn's Laxa-Liver Pills, and after using three or four vials, I felt like a new man. I am now well and strong, and am positively sure that I am on the road to recovery."  
Milburn's Laxa-Liver Pills are 25c per vial, 5 vials for \$1.00, at all drug stores or dealers, or will be mailed on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.

"The doctor says I must get away for my nerves."  
"Did he see your tongue?"  
"No, but he heard my wife's."

Jinks—What sort of a chap is Johnston?  
Blinks—Well, if you ever see two men together and one looks bored to death, the other is Johnston.

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

Father—Tommy, no more pudding tonight. A little boy can't sleep on a full stomach.  
Tommy—All right, dad, give me some more pudding and I'll sleep on my back!

**BWARE 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.

When there is perfect sincerity—when every man is true to himself, when everyone tries to realize what he thinks the highest rectitude—then must all things prosper.

**MINARD'S LINIMENT CURES DIPHTHERIA.**  
Willie—Paw, is radium the scariest thing in the world?  
Paw—No, my son. Common sense is.

**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.

School Mistress—Well, Freddie, dear what did you learn yesterday?  
New Boy (after deep thought)—You ought to know—you taught me.

**MINARD'S LINIMENT CURES DISTEMPER.**  
Any fool woman can catch a husband, but it takes a clever one to hold him.

**When the Back Becomes Lame IT IS A SIGN OF KIDNEY TROUBLE**  
Doan's Kidney Pills cure the aching back by curing the aching kidneys beneath—for it is really the kidneys aching and not the back.  
Doan's Kidney Pills are a special kidney and bladder medicine for the cure of all kidney troubles.  
Mrs. Louisa Goshaw, 683 Manning Ave., Toronto, Ont., writes: "I take great pleasure in writing you, stating the benefit I have received by using Doan's Kidney Pills. About three years ago I was terribly afflicted with lame back, and was so bad I could not even sweep the floor. I was advised to try your pills, and before I had used one box there was a great improvement, and my back was much better. However, I kept on taking them until my back was completely cured. I highly recommend 'Doan's' for lame back."  
Doan's Kidney Pills are the original pill for the kidneys. See that our trade mark the "Maple Leaf" appears on the wrapper.  
Doan's Kidney Pills are 50c per box, 3 boxes for \$1.25, at all dealers or mailed direct on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.  
When ordering direct specify "Doan's"

## Political Equality.

Having seen human society under its basic divisions of domestic, civil, commercial and social life, with religion as the rightful norm for action within these four spheres, we are in a position to understand clearly the ramifications of the demand for political equality must find, if it may, its equal footing within the civil sphere, as that is where the franchise is exercised. However glibly and presciently votes are demanded for women, as a natural, a human right, without regard to sex, it is certain that the best minds which have bent to the task are agreed that the franchise, within the scheme of whatever form of government, is a privilege, not a natural right.

Those who habitually leave out of reckoning God's order as to things human, are thereby led into much confusion, much superficial reasoning, and much hot indignation at the supposedly arbitrary exclusion of women from politics. If it be assumed without argument in proof, that fitness, expediency, is the determining principle in awarding the franchise, it is but rational to insist that first questions shall be settled first, so as to establish a solid basis upon which secondary issues may securely rest. The first question is this: What is the unit of society? Is it the individual or the family? Surely for the understanding of the structure of human society, this question must be answered, and answered rightly, before any profit can come from the discussion of the fitness of men and women for participation in political life, be the form of the State autocratic, plutocratic, or democratic.

Those who look no further back than the nebular mist for the beginning of mankind, readily assume that the individual is the unit of the race, and looking forward, they see the time when all forms of government will reach a climax in pure democracy, the touchstone of which is personal independence, with the significance of self denied. "Just as many false ideas prevail as to woman's true position in the home as to her state elsewhere. Womanhood is the great fact in her life; wifehood and motherhood are but incidental relations. Governments legislate for men; we do not have one code for bachelors, another for husbands and fathers; neither have the social relations of women any significance in their demands for civil and political rights." ("History of Woman Suffrage")

At the core of this error lies a spiritual aspiration. In nature there is no order within which men and women are equal. They are in all their basic relationships, complementary one to the other. In some departments of human activity men are by virtue of their original design, necessitated to play first part, which in other departments women are destined to play first part. But God has an order in which men and women are independent of sex. In the kingdom of heaven the individual is the unit, nor is there marrying or giving in marriage. This spiritual aspiration is not content to wait for its fruition in the beatitude of the future world, but clamors for recognition within the jurisdiction of Caesar. And it is in this misdirected passion that is to be found the fountain-spring of the demand on the part of women for political, economic and sex independence.

The proposition that the family is the unit of the body politic is capable of immediate intellectual demonstration. For clearly that is the unity of society on which society naturally and ultimately depends for preservation and perpetuation. For these society does not depend on the woman alone, nor on the man alone but on the man and woman, "twain made one" for the procreation and education of children. Here we have the family with the man as head. This ground of right reason is plainly suggested by the Bible account of the creation of our first parents and by Noah's pre-ordination of the family, a gentleman of national reputation, said: "There are two heads to my family." In rebuttal,

view the family mystically, it would be seen that sex-force is but the positive and negative current uniting, that by secondary creation the earth may be peopled. No doubt it is professed to urge the reasons that lie behind the traditional view that the family alone is per se the unit of membership. It does seem, however, worth while to point out the superficial reasoning of those who are putting up a strenuous campaign for women's suffrage. Some time since, in the course of a running debate in one of Boston's dailies, Miss Alice Stone Blackwell, replying to the writer's insistence that the family is a moral body, the father as head is the one qualified by nature to represent it politically, gave off a fling that was supposed to settle the case. She attempted to ridicule the claim that the man by his natural qualifications as head of the family may consistently represent his family as a political unit. "If," argued Miss Blackwell, "the man is at the head of the family, some families have half-a-dozen heads."

In the first place, that five sons, all old enough to vote, sit at the family board with the father, does not alter the fact that one family is at the table. A flippant evasion does not change the organic life of the human race, nor the basic structure of civil society. Secondly these five sons are potential heads of families naturally destined for the office. This is not true of woman; on the contrary, nature destines her for an entirely different office, one quite incompatible with political equality. Moreover it is well to remember that it is not the individual family that endures from generation to generation, thus preserving the commonwealth; the succession of families preserves society, each actual family presupposing a potential family, each actual head presupposing a potential head, a man. Consequently capable governments legislate not for man as such, but for men as heads of families.

Besides, existing laws that relate to women are negative proofs in point. The presumption in law is general that "acts done by the wife in the immediate presence of her husband are done by her under coercion from him." The radical programs that demand the exemption of the husband from the liability to support his wife and children and by such demands aim at the destruction of the family, are practical proof that the family is under the law, habitually recognized as the unit of civil society.

The National president of the Woman Suffrage Association, the Rev. Dr. Anna Howard Shaw, is more brilliant and yet more evasive. After beating the toms for a week before a rally at Faneuil Hall to secure an opponent in debate, her challenge was accepted at the meeting. The conditions laid down were a marvel of feminine ingenuity. The negative would have fifteen minutes, no more. Besides, the negative must open. The time given was used to show that the propaganda for votes for women was in reality an attack upon the family as the unit of civil society. Good progress was evidently being made, for Miss Shaw was overheard to say: "Stop that woman; she'll win half our audience." So, by the clock opposite the platform, even the fifteen minutes were cut short. Miss Shaw took one hour and three-quarters for her defense, which by all rules of debate, should have been the affirmative. Imitating the oratory of her opponent with a mimicry which was brilliant and cleverly staged to throw the audience off the scent, the Reverend Doctor won an excited applause from half the house. "My opponent insists that the man is the head of the family, but everybody knows that the baby is the head of the family."

The men who stand for women's suffrage seem afflicted with a like disregard for intellectual virility. Once during a debate in an attempt to break the strength of the conclusion that man was not only in law but in logic the necessary political head of the family, a gentleman of national reputation, said: "There are two heads to my family." In rebuttal,

the retort came back: "Indeed but the family with two heads is a logical monstrosity as a cat with two heads is a physical monstrosity." We may grant that the male half of the two-headed family mean to be just. But how just and how gracious the response to a toast by a President of a great industrial plant; "At home I am Vice-President." How beautiful, when the home and society are under the government of women, and the family and the State are under the control of men! But the order arising from such conditions will soon vanish, if political equality be granted women, and confusion will be confounded will take place of the peace which we now enjoy. MARTHA MOORE AVERY, in America.

## Symbols of Sanctity.

In the conversational vocabulary of the general reader, and in many a painted book as well, the words nimbus, halo, glory, and aureole or aureola, are employed as terms strictly synonymous, and hence interchangeable at will, says the "Ave Maria." A more precious use of language—while admitting that, in art and Christian archaeology, nimbus and halo represent practically the same idea—distinguishes notable differences in meaning between nimbus and aureole, as also between aureole and glory.

All such symbols originated, of course, in natural phenomena, as is evident from the primary, etymological meaning of the words. Nimbus is a rain-cloud; halo, a circular patch, hence a luminous circle; aureole denotes golden; and glory, renown or praise. As correctly used in religious symbolism, the nimbus is a circle or disc of light surrounding the head in representations of divine or sacred personages, and typifying great dignity and power. The nimbus of God the Father, especially in the latter centuries of our era, is represented as of triangular form, with rays diverging from it on all sides; or in the form of two superposed or interlaced triangles. The nimbus of Christ contains a cross more or less enriched; that of the Blessed Virgin is a circle or occasionally a circlelet with small stars; and that of angels and saints is often a circle of small rays.

When the nimbus is depicted of a square form, it is supposed to indicate that the person represented was alive at the time of the delineation. This variation from the round shape preserved a distinction, and guarded against placing a living personage on a par with the beatified saints. The sides of the square were said to typify the four cardinal virtues. Others symbolized ideas were the firmness of a squared stone, and the imperfection of a square figure as contrasted with a round one.

As distinguished from the nimbus, the aureole, or aureola, is a radiance, or luminous cloud, emanating from, and surrounding not merely the head but the whole figure. If the personage is represented in an erect position, the aureole naturally takes the oval shape; in the case of a setting figure or a bust, it assumes the circular form. The radiation of light from a center is an essential of the aureole, and one of its prototypes in ancient art was the circle of light of the sun-god. In very early Christian times, this particular symbol was used only in representations of God as the Dove or Hand, or of Christ when the idea of His divinity was to be especially emphasized. Later on it was used with figures of Our Lady, and in the course of time was employed in representation of martyrs and other saints.

A glory, in religious symbolism, is a combination of the nimbus and the aureole. It consists of the luminous halo encircling the head and the radiant emanation encompassing the whole figure. An excellent specimen is to be found in the figure of Christ that adorns the facade of the Angouleme Cathedral—a twelfth-century survival. More familiar, insistence on the pair, rational family, a gentleman of national reputation, said: "There are two heads to my family." In rebuttal, our ostentatious or monstrosities,