

INDIGESTION Gas on Stomach Caused Severe Pains

Mrs. C. P. Wheeler, R.R. No. 1, Glen Ewen, Sask., writes: "For years my eldest son suffered from severe pains and agony from imperfect digestion. He dieted and used artificial digestants, but all to no avail. At last I got him a bottle of



and he had not taken the whole bottle before he was greatly relieved. The severe stomach attacks ceased, there was no more gas on the stomach, and he could eat anything he wished."

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Legislative Assembly

PRINCE EDWARD ISLAND

Rules Relating to Private Bills

58. All petitions for Private Bills must be presented within fourteen days after the commencement of the session exclusive of adjournment.

59. No Private Bill shall be brought into the House, but upon a petition first presented, truly stating the case at the peril of the suitors for such Bill and such petition must be signed by the said parties.

60. A committee shall be appointed at the commencement of every Session consisting of five members of whom three shall be a quorum, to be denominated "The Private Bills Committee" to whom shall be referred every Private Bill and no proceedings after the first reading shall be had upon such Bill until such Committee has reported thereon to the House.

61. So soon as the Committee has reported any Bill, such Bill together with any amendments that may be suggested by the Committee, shall be printed at the expense of the parties who are suitors for such Bill and printed copies thereof delivered to the members before the second reading if deemed necessary by the Committee.

62. No Bill for the particular interests of any person or persons Corporation or Corporations or body or bodies of people shall be read a second time until all fees be paid for the same into the hands of the Clerk of the House.

63. No bill, having for its object the vesting in or conferring upon any person or persons, Municipal Corporation or body Corporate the title to any tract of land shall be received or read in the House unless at least four weeks notice containing a full description of the land in question has been published in the Royal Gazette and one other newspaper in this province of the intention of such person or persons Municipality or body Corporate to apply for such Bill.

H. E. DAWSON, Clerk Legislative Assembly, November 20th, 1926, 27 Sat.

DISCONTENT

"I grumbled once, and in my discontent I envied some I knew who wealth had got. I thought of all the money they had spent And of the luxuries I had not. I dreamed of Fortune's smile, and with a sigh I did complain that she had passed me by."



When You Feel a Cold Coming On



Grip, Influenza and many Pneumonias begin as a common cold. Price 30c. (Made in Canada) The box bears this signature Since 1889

Are There Really Ghosts And Goblins?

(Continued from Page 1)

country, bogs, field-streams, and difficult, rocky trails? His little sheepskin moccasins were quite clean.

The man who told this tale (it dates from his mother's time, and dwelt near the place where the child lived) was a reliable man of much intelligence. He evidently believed this to be the work of Goblins. It was done to punish the parents for their neglect of Sunday customs, but the Goblins would not let the child suffer.

A pastor, when speaking of the Goblins told in lonely parishes, where there is no companionship with men of education and varied interests, a stay of more than six years is unwise. Often, to men of imagination and sympathy, there comes a time when they query, "Is it not possible that the Creator, in His inscrutable wisdom, permits these creatures to exist?" And then their wives decide that it is high time to take steps towards a flitting to prosaic work-a-day Denmark.

A pastor confessed to her that on one wild and lonely trail over field and moor that he had to traverse alone he always felt a presence that accompanied him, heard him and a little to one side, that again and again he has reasoned with himself, saying, "It is only an echo—a nervous fancy; I will not turn and look!" Yet at last he has wheeled about suddenly, desperately to find—nothing, and to go on unhappily, feeling again that invisible presence, hearing again that hushed footfall.

There is a Faroe saying, "A knifeless man is a lifeless man," or, in other words, "A man with no knife loses his life." Steel protects against evil, both on land and at sea. Even, now, a man will not go to the fishery or to the wild shores without his knife, but if questioned about it he will make some jest about foolish old customs. In calm weather on a sunny day one can laugh at silly superstitions, but in darkness and storm, with gaffer on fields and sea, the old beliefs wake to life again.

GHOSTS

So much for Goblins, but what of ghosts. Beliefs in ghosts has furnished topics for countless gruesome stories, and has led to many superstitious fears, in old days terror was always felt for the returning spirit of anyone who died a violent death or who was concerned with murder. Tales of haunted houses, especially in Scotland such as Glamis Castle, the maternal home of the Duchess of Argyll, show that this feeling still exists, and many people who lay claim to be scientists, are not altogether incredulous.

Two outstanding cases of Ghosts in English literature are those of Hamlet in Shakespeare, the scene of which was so dramatically rendered by our minister at the Caledonian Club; and Merley in Dickens, which we hope to hear something about from Mr. Muir before Christmas.

In the latter case the ghost changed a miserably hard old man to a cheerful, happy man who helped to make things pleasant round about him. Is it not odd to reflect that in those enlightened days it is still a question upon which there is no agreement among educated people not even amongst people of the highest level of scientific knowledge, whether ghosts are mere fiction and hallucinations or whether they have behind them a real phenomena representing some kind of consciousness in an invisible plane? There is a great field for investigations, and I think, it may be as well to lay our foundation upon classical instances; as in historic times there are a considerable number of stories of Ghosts appearing on the scene, seeking help or revenge. Especially the spirits of men who had been murdered were rampant about their graves and hence, no doubt, the prevalent ideal of ghosts in a churchyard. Sometimes, however, the ghost makes its appearance for a beneficent purpose, but these are the exceptions.

CLASSIC GHOSTS

In classical times, perhaps the most authenticated ghost stories are those of Dion of Greece and Brutus of Rome, both recorded by Plutarch, who believed in ghosts. The Browning makes the former the subject of a poem. It will be remembered that Dion was turned out of his Kingdom by his brother, and after many vicissitudes returned, conquering army, and drove the usurper out. He ruled peaceably for many years, but gradually became tyrannical, ultimately becoming hated. One evening sitting in his veranda, he saw a remarkably tall woman sweeping, sweeping with a huge broom. He called her three times without response, and then approached her, but she instantly disappeared. Dion experienced a horrible sensation of fear and demanded from his slaves who the woman was, but in vain. Nobody had seen her but Dion. Shortly afterwards the people rose in rebellion against Dion and he was murdered on the very spot, on which he saw the strange woman sweeping.

The story of Brutus is that very late one night, just before he took his army across from Asia Minor to Macedonia, where the final battles were fought near Philippi, he was awake in his tent meditating the tent was dimly lit. All around the camp was still. Suddenly he thought he saw some one come into his tent. He glanced up towards the entrance and saw a strange and frightful figure standing there close to him without speaking. Brutus had the courage to address it and say: "Who on earth are you, man of God, and what do you want?"

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And the apparition answered: "I spoken these words, the filmy figure faded away like the vaporous mist when the heat of the summer sun strikes the hill top. Colonel Campbell stood amazed. Harboring your own brother's murderer. We shall meet again at Ticonderoga." But where was Ticonderoga? He had never heard the name before and there was no such place on the map of the world. That night the fugitive MacDonald knowing his time of protection was almost up, disappeared and was never heard of again. Years rolled by. Britain was fighting the French in Canada and when Col. Campbell was called to the colors he wondered whether Ticonderoga was in that new unexplored country. He made several enquiries and asked intimate friends if they could give him any enlightenment, but in vain. When he entered his regiment and joined camp with British soldiers in the new land, he again made enquiries regarding the name he had heard from the ghost at Loch Awe. At length, one evening, after a long day's march under a hot sun, camp was pitched beside a river and the Colonel called to an interpreter to find out the name of the place. An old man was asked, and he replied without a moment's hesitation "Ticonderoga." When the interpreter repeated the name surprise was not only on the Colonel's face but on the face of everyone who had heard his story. There was no more talk and no more jokes about Highland superstitions. The voice from the unknown was no longer considered a figment of the brain. "We shall meet again in the woods of Ticonderoga," were regarded as ominous words, with an ominous meaning for it was seen that they were not hatched by a strong Highland imagination. Instead, every man in camp wondered what was to happen next. For a long time nothing did happen, but one day the Col was missing from camp. At day break a search was made in every quarter and towards evening his dead body was found beside the trunk of a large tree. There were no marks of violence to be seen and how he met his doom was a dark enigma. Everyone who knew the secret of the ghostly visitation to Loch Awe were satisfied it was the fulfillment of the promise made the day it appeared in the woods of Loch Awe.

GHOSTS OF MEN

In this connection it will be recalled by some of you that at the battle of Salamis the Greeks called upon the spirits of the Ancient heroes, Ajax and Telemos, before the battle to be present, and subsequently there were those who solemnly asserted that they saw phantoms of armed men, stretching their hands out from Aegina to protect the Greek ships. Similarly at the battle of Leucera people saw the ghost of Aristomenes fighting on the Theban side. Long afterwards when the Spaniards were fighting the Mexicans they believed they saw St. James at their head charging on his white horse against the leaders. To show how history repeats itself as recently as 1914 one of the strange stories going about was that some of the British soldiers, worn out and almost delirious in the terrible retreat from Mons, saw the soldiers of Marlborough marching alongside of them in their old uniforms near the place where they had fought, and fallen 200 years ago. Probably such stories do go back to actual experience some men have in the abnormal excitement and strain of war.

A CANADIAN GHOST

Perhaps here it may be well to mention a case in which Scotland and Canada are linked up in a pretty well authenticated ghost experience. Away back in the eighteenth century a famous Scottish officer, Col. Campbell of Kilchurn, Loch Awe, a branch of the old clan Diarmid, the Campbells of the Campbells, was resting in his castle at Loch Awe when one of his ghillies announced that a stranger, wearing the MacDonald tartan, wanted to interview him. The Col. ordered him to be sent in and the man entered on his knees and asked the protection of the Comarich, which according to old Highland customs was never refused when asked of the chief. This meant that so long as the refugee remained within the territory of his chief he must remain unmolested by the clansmen and he entitled to the same protection as the clansmen for the period of one year and a day. Some time later Colonel Campbell took a quiet walk alone in the woods that fringe the brooks of Loch Awe. A full moon shone from the clear blue sky of the autumn night and everything was still around. Suddenly there was a rustle among the bushes. Instantly the Colonel sought the hilt of his sword. It might be a stag, he thought, and remained in the attitude of defence. Then a curious object gradually appeared before his eyes, a dark, hazy something, took the shadow of a man among the tall trees. The Col. expecting treachery, drew his sword from the scabbard and as the steel glittered in a ray of moonlight a deep sonorous voice issued from the silence of the wood, and in Gaelic called "Stay thy hand, Campbell of Kilchurn." "Who are you and what is your business here, accoutred like an enemy?" demanded the Col. "I am not of this earth, but I am on it to tell you that you are harbouring by the Comarich, snatched from you by guile, the murderer of your own brother. But farewell in the meantime; you and I shall meet in the woods of Ticonderoga." Having

THE GERMAN IDEA

This brings me to the German idea of Ghosts. The German word for this is Geist, the same as for spirit and their belief is that with the last breath from the body, the spirit or soul, takes its flight to the spirit world. We shall sometime afterwards it hovers around the spot where it took its departure, and if foul play is the cause, it haunts the person or persons responsible. Similarly the Goths use the same term for ghost as they do for sea—implying an ever-restless state. Sometimes calm, at others threatening—and this, they said, was the true description of the spirit realm, likely to be upset and rendered furious by causes beyond its control.

ANCESTRAL GHOSTS

Modern authorities like Prof W. P. Patterson, D. D. in whose divinity class our own minister laid the foundation of his theological training, are inclined to the belief that ghosts are the outcome of savage psychology and a step in the development of religion. Early Eastern people believed in a soul which could leave the body for a time and get in touch with the spiritual world or visit at a distance, and vice versa, the spiritual beings of ghosts under certain circumstances, return to earth and make their presence felt. Ancestral worship is the outcome of this primitive belief. We shall see the thealagians and those who are believers in Ghosts to settle among themselves what actually is the right explanation, and to decide whether or not ghosts actually are always in existence and may be called to this terrestrial plain; or whether they are a figment of the past, finding their dimly remembered existence confined to the ancestral spirits now revered and worshipped in China and other Eastern countries.

PSYCHO-ANALYSIS

Investigation by modern psychologists and the development of psycho-analysis, have done much to bring enlightenment on this very interesting, if not all important, subject. The psychoanalyst maintains, in general terms, that all our fears, and nervous dread of darkness, and the unknown future; of all our conceptions of ghosts and evil spirits beckoning us, or of seeking to encompass our ruin, are due to mundane influences exercised upon us in the early days of childhood, influences of which we extract from a tale which recently may have no knowledge or of which we have forgotten. For instance, shows how not infrequently if they are troubled with dreams and nightmares which make you blood curdling, your hair stand on end, incubation is nothing less than our alternatively bring you out in a self in our most anti-social staid cold sweat, reducing you to physical and mental impotency. If, say the psycho analyst, a modern, up-to-date, nervous specialist be called in, he may in a very short time successfully lay your ghost and ally your fears. He will first elicit to make a deal with the

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"I talked him out of it—"

"If I had only known this would happen! So suddenly! So unexpectedly! And when everything looked so promising!

"And to think that time after time he wanted to increase his life insurance and I talked him out of it. How hard I worked against myself and against my own interests. I wanted a bigger house. I wanted luxuries! I wanted everything except the protection he was urging me to accept.

"I got my own way, of course. The Life Insurance was not taken. I robbed the children of their education, of my care, perhaps of their future success in life. I robbed myself of the children's companionship. For now I must leave them to earn the money needed to keep our little family together—the money that Life Insurance would have given me if he had had his way—

"—and I talked him out of it."

It has been truly said that, "If every wife knew what every widow knows, every man would carry adequate Life Insurance".

And too often it is the children who must pay the penalty of the wife's prejudice.



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trace your history from your own earliest recollections, and then will cross examine your parents, friends or nurse, and endeavor to ascertain what sort of influence was brought to bear upon you in your formative years, especially enquiring about any specific instance of fear, reproach or chastisement experienced by you. With this information the mental specialist, will then set about effecting his cure, which, in brief, is through removing what from your memory as far as possible the sting which you have unconsciously been mentally nursing these many years. Many authenticated cases have been submitted of persons who have been the victims of fears of ghosts and goblins, as well as of other terrors by night and by day, being abundantly cured and set at liberty from their dread fears by proper treatment at the hands of skilled specialists. The danger is, of course, in a matter of this kind, that the victim may fall into the hands of quacks, and then, in that case, the cure will be worse than the disease.

FIGMENTS OF BRAIN

To a very large extent the ghosts of all our imaginations or realizations, seeking to encompass our ruin, are due to mundane influences exercised upon us in the early days of childhood, influences of which we extract from a tale which recently may have no knowledge or of which we have forgotten. For instance, shows how not infrequently if they are troubled with dreams and nightmares which make you blood curdling, your hair stand on end, incubation is nothing less than our alternatively bring you out in a self in our most anti-social staid cold sweat, reducing you to physical and mental impotency. If, say the psycho analyst, a modern, up-to-date, nervous specialist be called in, he may in a very short time successfully lay your ghost and ally your fears. He will first elicit to make a deal with the

devil, whom he was told had the power of prolonging life at will, provided, of course, he received the compensation he desired. After going through the prescribed formula for bringing the devil to his presence the feat was accomplished and this is the conversation that ensued. "Where is the devil?" asked his Lordship. "Adsum," replied a voice immediately behind him. The Lord d'Aussas spun upon his heel. His eyes opened. This! The devil? He stared again. Let fall the book, rubbed his knuckles into his eyes, stared once more. It was his own image grinning back at him from his own chair. "You! The devil?" uttered the Lord d'Aussas in amazement. "Vanishment," replied his double, "at your service, Monseigneur. Though, he added, twisting his moustache, "I was never summoned in so goddishly rotten a fashion in my life before." "Ha! I guessed right all the same. The incantation was correct."

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character of the opposite sex." Here, this writer implies that the wicked ghosts of our imagination, are the personification of our own evil deeds, ambitions, or imaginations. As a man thinketh in his heart so is he towards ghosts and goblins. In the discussion that followed eleven ladies and gentlemen took part, and on the motion of Mr. Heath Saunders seconded by Mr. Robyn Cameron a hearty vote of thanks was accorded Dr. McIntyre. His Attending Moving Pictures "Harmful!" Mr. Wm. Burns affirmative, Mr. Roderick Munn, negative.

Time Changes

CHARLOTTETOWN — MURRAY HARBOR EFFECTIVE DECEMBER 6th Effective Monday, December 6th train No. 1 will leave Charlottetown at 4:00 p. m. Tuesdays and Saturdays, instead of Saturday only, arriving Murray Harbor 6:45 p. m. the same as at present. Trains No. 2, will leave Murray Harbor at 8:00 a. m. Tuesdays and Saturdays, instead of Saturdays only, arriving at Charlottetown 10:40 a. m. same as at present. Train No. 209, will leave Charlottetown at 3:30 p. m. Mondays, Wednesdays, Thursdays and Fridays, instead of daily except Saturday and Sunday, arriving Murray Harbor 7:00 p. m. same as at present. Train No. 210 will leave Murray Harbor at 7:45 a. m. Monday, Wednesday, Thursdays, and Fridays, instead of daily except Saturday and Sunday, arriving Charlottetown 11:15 a. m. the same as at present. 2999 11 27 51