The Charlottetown Herald.

NEW SERIES — CHARLOTTETOWN PRINCE EDWARD ISLAND, WEDNESDAY, APRIL 12, 1916 — VOL. XLV., No. 15

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

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

Mortgage Sale

There will be sold by public Auction in front of the Court House in Georgetown, in King's County, on Monday the First day of May, A. D. 1916, at the hour of Twelve o'clock noon, All that tract, piece and parcel of land situate lying and being in the Royalty of Georgetown, in King's County, in Prince Edward Island, bounded and described as follows, that is to say: On the Northwest by Royalty Lot Number Two hundred and Ninety-one, conveyed by Charles Owen to Benjamin Delorey, on the Northeast by Royalty Lots Number One Hundred and eighty-nine and One Hundred and Eighty-five and One Hundred and Sixty-two, on the Southeast by Royalty Lot Number One Hundred and Sixty-one, and on the Southwest by the Brudenell River, containing fourteen acres of land a little more or less, and being and comprising Lots Numbers Two Hundred and Ninety and One Hundred and Eighty-six in the Royalty of Georgetown aforesaid. Also all that other tract of land situate in the Royalty of Georgetown aforesaid, bounded and described as follows: On the Northwest by Lot Number One Hundred and Eighty-nine, on the Northeast by a certain road, on the Southeast by Lot Number One Hundred and Sixty-two on the Southwest by Lots Numbers One Hundred and Eighty-six and Two Hundred and Ninety above described, containing eight acres of land a little more or less, and being and comprising Lot Number One Hundred and Eighty-five in the Royalty of Georgetown aforesaid.

The above sale is made pursuant to and by virtue of a power of sale contained in a certain Indenture of Mortgage bearing date the 1st day of September A. D. 1911, and made between Paul Murdoch Marchand, of Brudenell, in King's County aforesaid, Labourer, and Marion Marchand of the same place, wife of the said Paul Murdoch Marchand, of the first part, and the undersigned of the second part, default having been made in payment of the principal money and interest secured thereby.

For further particulars apply at the office of Mathieson, McDonald and Stewart, Solicitors, Georgetown.

DANIEL J. STEWART,
March 29, 1916—4i — Mortgagee.

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 $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 exhausted his homestead right and cannot obtain a pre-emption may enter for a purchased 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. CORY,
Deputy Minister of the Interior

W. J. P. McMILLAN, M.D.
PHYSICIAN & SURGEON
OFFICE AND RESIDENCE
205 KENT STREET,
CHARLOTTETOWN.

CANADIAN GOVERNMENT RAILWAYS PRINCE EDWARD ISLAND

TIME TABLE IN EFFECT DECEMBER 27th, 1915.

Trains Outward, Read Down.

Tues & Friday	Daily ex. Sun.	Daily ex. Sun.			
P. M.	P. M.	A. M.			
2.50	1.45	7.00	Dep.	Charlottetown	Ar.
4.15	2.39	8.13	"	Hunter River	"
4.55	3.08	9.00	"	Emerald Jct.	"
	3.32	9.45	"	Kensington	"
	3.55	10.20	Ar.	Summerside	Dep.

	Tues. Thur. and Sat.				
	4.15	11.30	Dep.	Summerside	Ar.
	5.14	1.14	"	Port Hill	"
	6.07	2.44	"	O'Leary	"
	6.51	3.57	"	Alberton	"
	7.30	5.00	Ar.	Tignish	Dep.

	Mon. Wed. Thur. & Sat.				
5.00		3.33	Dep.	Emerald Jct.	Ar.
5.50		4.25	Ar.	Cape Traverse	Dep.

	Daily ex. Sat. & Sun.	Sat. Only			
	3.00	3.00	Dep.	Charlottetown	Ar.
	4.55	4.15	"	Mt. Stewart	"
	5.39	4.54	"	Morell	"
	6.12	5.19	"	St. Peter's	"
	7.45	6.30	Ar.	Souris	Dep.
	8.55	7.35	Ar.	Elmira	Dep.

	4.40	4.15	Dep.	Mt. Stewart	Ar.
	5.52	5.27	"	Cardigan	"
	6.20	5.56	"	Montague	"
	7.05	6.40	Ar.	Georgetown	Dep.

	Daily ex. Sat. & Sun.	Sat. only			
	3.10	3.10	Dep.	Charlottetown	Ar.
	4.57	4.25	"	Vernon River	"
	7.00	5.55	Ar.	Murray Harbor	Dep.

Trains Inward, Read Up.

Daily ex. Sun.	Mon. Wed. Thur. Sat.	Tues. & Fri.	Tues. & Fri.		
P. M.	A. M.	P. M.	A. M.		
5.25	11.30	12.10	10.10		
4.15	10.31	11.03	3.50		
3.32	10.03	10.19	8.00		
2.51	9.38	9.45			
2.20	9.15	9.15			

Daily ex. Sun.	Daily Mon. Wed. and Fri.				
8.55	12.15				
7.54	10.42				
7.01	9.25				
6.21	8.22				
5.45	7.30				

	A. M.				
	8.50	7.50	Dep.	Emerald Jct.	Ar.
	8.40	7.00	Ar.	Cape Traverse	Dep.

Sat. Only A. M.	Daily ex. Sat. & Sun.				
10.30	11.05		Dep.	Charlottetown	Ar.
9.15	9.35		"	Mt. Stewart	"
8.40	8.56		"	Morell	"
8.17	8.25		"	St. Peter's	"
7.00	7.00		Ar.	Souris	Dep.
5.40	5.40		Ar.	Elmira	Dep.

9.20	9.40		Dep.	Mt. Stewart	Ar.
8.04	8.15		"	Cardigan	"
7.33	7.40		"	Montague	"
6.50	6.50		Ar.	Georgetown	Dep.

Sat. only A. M.	Daily ex. Sat. & Sun. A. M.				
9.45	10.00		Dep.	Charlottetown	Ar.
8.31	8.23		"	Vernon River	"
7.00	6.50		Ar.	Murray Harbor	Dep.

Canadian Government Railways

Change of Time January 9th

Maritime Express Daily
Ocean Limited Daily Except Sunday.

On Sunday, January 9th, the Maritime Express will run daily betwee Halifax and Montreal leaving Halifax at 3 p. m. Connection will be made at Montton to and from St. John daily. The Ocean Limited will not leave Halifax Sunday, January 9th, but will leave on the present schedule time 8.00 a. m. daily except Sunday thereafter. Its continuance during the winter months will be pleasing news to thousands of travellers to whom the "Ocean" appeals as an express train of excellence in service and comfort in travel.

From Montreal the Maritime Express will leave on its present schedule 8.15 a. m. daily and the Ocean Limited 7.25 p. m. daily except Saturday.

Jan. 12, 1916—

JOB WORK!

Executed with Neatness and Despatch at the HERALD Office

Charlottetown, P. E. Island
All kinds of Job Printing done at the Herald Office

Check Books
Dodgers
Note Books of Hand
Letter Heads
Receipt Books
Posters
Tickets

VOL-PEEK

PRICE 15c. PER PACKAGE

"VOL-PEEK" mends holes in all kinds of Pots, Pans Boilers and all other kitchen utensils, in two minutes, at a cost of less than ½c per mend. Mends Graniteware, Iron Tinwares, Copper, Brass, Aluminum, etc.

Easy to use, requires no tools and mends quickly Every housewife knows what it is to discover a hole in a pan, kettle or boiler just when she wants to use that article. Few things are more provoking and cause more inconvenience, a little leak in a much wanted pot or pan will often spoil a whole mornings work.

The housewife has, for many years been wanting something with which she could herself, in her own home, mend such leaks quickly, easily and permantly, and she has never found it.

What has been needed is a mender like "VOL-PEEK." that will repair the article neatly and quickly and at the same time be always at hand, easily applied and inexpensive.

A package of "VOL-PEEK" will mend from 30 to 50 air sized holes.

"VOL-PEEK" is in the form of a still puty, simply cut off a small piece enough to fill the hole, then Burn the mend over the flame of a lamp, candle or open fire for two minutes, then the article will be ready for use.

Sent Post Paid to any address on receipt of 15 cents in Silver or Stamps

R. F. Maddigan & Co.
Charlottetown
Agents for P. E. Island.

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.

What is Conscience

It is an old saying and a true one that we know and feel more than we can express. The commonest expressions, words that are correctly used even by the most ignorant, are oftentimes the very ones we find it hardest to explain. How many of us can tell what we mean by our soul, though we talk about it every day? Every child of Adam knows what it is to feel pain, for this is the lot of our nature; any one would tell you that it is very painful to hold the hand in the fire and everybody would agree with him; yet how few men can explain to us what it is to feel pain, writes Alexander J. Burrowes, S. J., in the "Queen's Work."

Now, among the numberless ideas that might be thus examined, let us consider the idea of conscience. We use the word often enough, not only in this way, that is correctly, without the power of explaining it to others, but also very incorrectly. We all speak very familiarly of "examining our conscience"; that 'his conscience would not allow him to do something or other"; we sometimes say of one that "he had remorse of conscience." What do we mean by these expressions? What manner of thing is conscience? Is it part of us, does it belong to us at all? Yes, most certainly it belongs to us; it dwells with us; it is knocking, knocking like a muffled hammer; it torments like the racking of an acute pain; it gnaws in our hearts and consumes them; it quickens with joy; it depresses with sadness; it takes the heat fromthe flames that consume the martyr; it poisons the cup of life, and drives men to despair.

You have sometimes beheld a fine peach all beautiful to the eye with its red and gold, and you knew not there was a worm within eating out its core: so you may have seen the gay smiles of youth, and heard the loud laugh of the gray bearded man, and you did not imagine that their hearts were to them a pent up hell. What can this be that is capable of causing so much pain and so much joy? Does it belong only to civilized men? The wild savages of the forest seem to do what they like and never feel uneasy about it. Have they perhaps no conscience? The infidels of our day would gladly have us believe this, but missionaries who have gone among them tell us something quite different.

Reason and experience both teach us that you may select the most barbarous and savage tribes you please, take even the cannibals, and you will find that though they may differ as to what is right and wrong, they all agree as to holding something as right, consequently to be performed, and other things as wrong, and therefore to be avoided. So that there is not and never has been a nation, how depraved soever, that has not had its God to worship, that has not been tormented and cheered by the action of conscience.

But let us come to ourselves. Can we verify by experience the existence of a conscience within us? Have we who read this page a conscience? If any of us has had the misfortune to sin, he can tell when he sinned grievously; it was in secret; it was only a thought: no one knew of it; it was buried in his own breast; his exterior gave no signs of it; yet it ate like a cancer in the midst of his soul; he tried in vain to forget it; it haunted him in the darkness and wherever he was alone; it watched by his bed, stood before him when he awoke, and mercilessly pursued him through the livelong day. There is not one of us who can lay his hand on his heart and say that before God, he finds within himself no reproaches for what he has ever done; there is not a human being on earth that does not feel joy, when he does good, or a self-reprehension when he does what he knows to be wrong. That we have a conscience, therefore, is a fact so well known to each of us that we cannot possibly doubt of its existence.

What, then, is conscience? It is a practical dictate of our reason by which we judge that a thing ought to be done because it is good; or is proscribed, should not be done, because it is evil. It is not a part of our soul nor of our body, but it is an act of reason endowed by God with the power of telling us what is good and what is bad. Even a little child is capable of it when it comes to what is called, the use of reason. When there is question of performing an action, the child says within itself though not in so many words, "I may not do this because it is wrong, or I may do it because there is nothing wrong in it."

When the devil urges to the commission of sin, the child, by its hesitation, trouble and fear, plainly indicates that there is something within warning from evil. In like manner all of us, young and old, feel joy when we perform a good action. All this plainly shows that God has implanted in our hearts, in the hearts of all men, certain principles of action; that He has written what is called the Natural Law in every heart; and that if we obey it we feel joy, and if we transgress it we feel pain. We become in this way our own accusers and testify that we are responsible to some higher being for our actions. We cannot fly from ourselves, and as long as we are ourselves so long will we have within us another impartial self, proclaiming that our actions are good or bad. It will be in vain then to say before the throne of God that we knew not what to do; indeed, we will be confused by our own testimony against ourselves. We will cry out that it is only too true that we had a guide to follow and we will exclaim: "Oh, would that I had not known so well what was right and what was wrong; I would not now be so guilty."

It is in this sense that Scripture tells us that there is no peace for the wicked and that the damned in hell are tortured by that worm that never dieth, namely, their own consciences.

You have a striking example of what it is to be tormented by conscience in the murderer. No matter whether the deed was done in secret or not, the remembrance of the crime so burns up his breast, the horrid act and its bloody victim so stare at him whithersoever he goeth, join him so closely in his revels, grin so widly and speak so loudly when he is alone, that to relieve himself he is forced to tell his crime or lead a demon's life on earth, like Cain, the first murderer, who fled from the face of God and became an outcast among men.

Behold the sad fate of Judas! He sold his Master to death; his conscience tortured him and he went to the temple, threw down the thirty pieces of silver, the price of blood, before the high priests, rushed forth from the temple and hanged himself with a halter. What was he afraid of? Of the Jews? No; they were the enemies of Jesus. Of the Romans? They cared not one way or the other. Ah! he was afraid of himself. "I have sinned," he exclaimed, "in betraying innoncent blood; I will not ask pardon, my crime is too great? I will plunge into the hell of self-reproach that shatters all my soul." He took the fatal plunge and to this day his conscience rings the same reproaches in his ears.

These bitter bitings of conscience are proportioned to the malice of our sins; for some they are less severe; for others, more. Besides, consciences vary in delicacy and are as different and numerous as individuals themselves. Some men serve God with the greatest accuracy; others in a very loose way. All the saints, for example, were remarkable for their delicacy of conscience and many of them made a vow never to offend God deliberately even in the slightest matter. This will appear less wonderful if we bear in mind that these men were so spiritual that God was ever present to their minds as an object worthy of their tenderest love, and more intimately present to them tl an their dearest earthly friend.

If all men were sincere, the same fact would be true of them; their consciences would lead them to the heights of holiness. But most men are not sincere with themselves; they allow passion, sensuality, their love of pleasure to stifle the voice of conscience; and presently God withdraws His grace and the cry of that voice becomes feebler and feebler until it is scarcely heard. Take the drunkard, for example. Ask even the most beastlike the story of his fall, and he will invariably tell you that he was covered with shame and confusion when he yielded to drink for the first two or three times, but by persevering in his sin, he felt no more restraint and forgot what it was to have a conscience.

Habits of sin and a persistent deafnsss to God's grace deaden the voice of conscience. Woe to that man who sins grievously without any remorse; let him fear that dreadful misfortune spoken of by God in Scripture. where he says of certain wicked men, "I will deliver them up to the desires or their hearts"; as if he had said, "Henceforth, O conscience, trouble them not, let them wallow in their inquity until their days be ended, and I will cut them down, and they will know that I am the Lord God who hates iniquity and loves justice."

Let us not slight the voice of conscience, and it will be our true guide: let us be careful to guard against that terrible reproach made by our Lord to the scribes and Pharisees, "Ye hypocrites! ye make clean the outside of the bowl, but within ye are like whited sepulchres; all fair without, but within filled with dead men's bones and rottenness." Let us take warning by them and not be so foolish as to attend to slight things and neglect those which are more essential; let us beware of acting the double part with the great Being who can neither deceive nor be deceived.

Before concluding let me call your attention to a fact very common among people who are trying to serve God as well as they can. The devil makes it a point to harass such people by doubts and scruples about every action of their life, so that, do what they will after every act they must carry on a debate within themselves as to whether they have sinned or not. Let such as these pray much and lay open their hearts to their confessors. One word from him will make all clear; he will disclose the snares of the devil, who endeavors to make them believe sin to be where ain is not. God allows these doubts and scruples to keep men's hearts clean and make them fly even the shadow of sin. The great St. Liguori, who consoled so many and directed numerous scrupulous persons, was so tormented by these doubts himself that he went to his confessor many times a day. St. Philip Neri, too, was tormented day and night by the devil, who kept this thought constantly before his mind—"there is no use trying to be good; you will be lost for all eternity." One day, being almost distracted with grief, he was passing near a church. He entered and in the bitterness of his heart exclaimed, "O God if I am to be lost for all eternity, if I cannot serve and Love You in heaven, grant that I may at least love and serve You on earth." God heard the generous soul and the doubts vanished.

Let us, then, act uprightly before God and obey His commandments and those of the church, no matter what be our temptations or trials. Let us so act now that we will not be afraid to have our hearts laid open on the last day. If a man's conscience reproach him not, he can stand against all the powers of earth and hell; for if God is with him who can be against Him? Do you wish to be happy always, even to have a light heart? Do God's will. Listen to these words from that devout book, the Imitation of Christ: "Son, the glory of a man is the testimony of a good conscience and you will always have joy. A good conscience can bear very much and is very joyful in in the midst of adverslty; a bad conscience is fearful and uneasy. Sweetly wilt thou take thy rest if thy heart reprehend thee not. Never rejoice but when thou hast done well."

"Conscience," said Cardinal Newman, "is not a long sighted selfishness, nor a desire to be consistent with one's self, but it is a message from Him who, both in nature and grace, speaks to us behind a veil and teaches and rules us by His representative. Conscience is the aboriginal vicar of Christ, a prophet in its informations, a monarch in its peremptoriness, a priest in its blessings and anathemas, and even though the eternal priesthood throughout the Church should cease to be, in it the sacerdotal principle would remain and would have sway."

HALF THE ILLS OF LIFE
Are Caused By CONSTIPATION.

When the bowels become constipated the stomach gets out of order, the liver does not work properly, and then follows the violent sick headaches, the sourness of the stomach, belching of wind, heartburn, 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 effete matter which collects in the system and make you think that "life is worth living."

Mr. B. 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 still taking them, and am positively sure that I am on the road to recovery. I strongly recommend 'Milburn's Laxa-Liver Pills.'"

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.

MINARD'S LINIMENT CURES DIPTHERIA.

Teacher—What does your father work at, Johnny?

Johnny—Please, ma'am, he don't work at nothin.' He's a policeman.

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.

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.

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

MINARDS LINIMENT CURES DISTEMPER.

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 Gonshaw, 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."