

THE DAILY EXAMINER.

FEBRUARY 10, 1894.

THE MAYORALTY ELECTION.

The prospects for a lively contest are brightening. Mr. McLean reported, at the meeting held last evening, a more successful canvass than he anticipated. It is evident that many influential men are rallying to his support. The main cause of this is apart from Mr. McLean's personal popularity—lies in the fact that a large majority of citizens are, upon principle, in favor of making election to the Mayorality an honorable reward and token of appreciation, thus fostering public spirit and encouraging emulation in good works for the benefit of the city. The present opportunity is favorable for the assertion of this principle. Mr. Dawson has already been repeatedly elected to the office of Mayor. The honor attached to the position is nothing to him. His ambition has been satisfied so far as the Mayorality is concerned. On the other hand, Mr. McLean is one who, having served as a City Councillor for a term of years, and having helped to build up a successful manufacturing industry in our midst, has not yet received that crowning sign of appreciation which is the laudable ambition of good public spirited men to deserve and obtain. Those who vote for Mr. Dawson will, therefore, vote to keep the Mayorality in the hands of one or two men; while those who vote for Mr. McLean will assert the principle that all fit and proper persons who have earned the honor of the Mayorality may in succession obtain it. This is the issue before the public; and upon this issue—not upon personal likes or dislikes—we support the candidature of Mr. McLean.

There are, it is true, one or two objections to Mr. McLean's candidature. The first is that his card is not sufficiently explicit in respect to sewerage. But this objection has been brushed away by his letter of yesterday. More than that, Mr. McLean, Mr. McDonald, Mr. Donald Nicholson, or any other enthusiastic advocate of sewerage, might be elected to the office of Mayor and, with the City Council as at present constituted, would be utterly helpless and powerless to advance the cause of sewerage one iota. There is, certainly, nothing in the first objection. We hope that the second would have been removed by Mr. McKinnon; but he prefers to leave it to the citizens. The question involved is whether, in view of the competency and experience of Mr. Dalziel and Mr. McDonald, and in view of the completion of the work of construction, it is absolutely necessary to have a practical machinist upon the Water Commission. Mr. McKinnon is so fully convinced that it is, that he is ready to sacrifice his own comfort, and prejudice his partner's election, and subordinate the important principle which is involved in the present Mayorality election. But then, as we all know, it is the natural heat of a good man to think highly of his own qualifications. No one will blame Mr. McKinnon even if he has magnified his office in this regard, and reached the conclusion that the Charlotte Harbor Water Works cannot be well managed unless he is at the Board. This is the point upon which the vote of the ratepayers will, by Mr. McKinnon's desire, be taken.

In respect to Mr. Dawson, an objection has also been raised. We have heard it contended that Mr. Dawson cannot, on account of his residence outside the city, be depended upon to attend evening meetings of the City Council, and that the Councillors, who receive nothing for their services, cannot be expected to attend meetings held in the afternoon. This, also, is a point to be considered.

OBITUARY.

We regret to learn of the death of Margaret Norton, relict of the late Thomas Owen, Esq., of Carleton, King's County, on Friday, 9th inst. Mrs. Owen was a sufferer for the past two years from a stroke of paralysis, which deprived her of speech and of the use of her right side and arm, but an attack of the prevailing epidemic, some three weeks ago, hastened her end. Mrs. Owen's death will be regretted by many friends and relatives as she was one of those who had always a kindly feeling for all who were acquainted with her. She has left one son—George F. Owen, Esq., of Carleton—and five daughters to mourn. Mrs. Owen was interred in the Protestant Burial Ground on Monday, the 12th inst., at 11 o'clock, a.m. Friends and relatives will please accept this notice.

PERSONAL.

Richard Hunt, Chairman of the Summerdale Town Council, was registered at the Hotel Davids last evening. Mr. A. S. Johnson, who has been visiting friends in New Brunswick, returned home last evening. Rev. Father E. V. P. O'Neill Boyd has been nominated last assistant to Mr. McLean at St. Andrew's. Mr. W. C. Fairweather is official doctor for the Imperial Insurance Company, in which Mr. Doyle was insured. Mr. Robert Stead, who has been here for the last three months with a number of horses, and disposed of all of them, returned to his home on Prince Edward Island today. Mr. Stead thinks Truro is a lovely place to live in, and he may come again with another lot of horses. Truro News. Mr. Stead arrived here yesterday afternoon, having come over in the Stanley.

NOTICE TO PATRONS.

All parents are especially requested not to neglect to give their children Hawker's Balsam of Tolu and Wild Cherry for Coughs, Colds, Croup, Bronchitis, Hoarseness, Influenza, etc. It is the children's favorite and a sure Cough cure. Sold everywhere. Price 25 and 50 cents a bottle.

ROME, Feb. 7.—The pope accorded an extraordinary jubilee to France. The period of the jubilee extends from Easter to Christmas. The occasion is the 15th centenary of the baptism of Clovis, king of the Franks.

THE PAST guarantees the future. It is not what we say, but what Hood's Sarsaparilla does, that tells the story. Remember HOOD'S CURES

A comparison of the cost of gas and electric lighting in seven German cities shows that the latter is from 25 to 75 per cent. higher.

To Protect the Public from imposition, Pond's Extract is sold only in bottles with landscape trademark on buff wrapper.

DISUNITED CHRISTENDOM.

Instructions on Some of the Principal Divisions Among Those Who Profess and Call Themselves Christians

Delivered in St. Peter's Cathedral by Rev. James Simpson, M. A.

The Rev. James Simpson began last evening in St. Peter's Church a series of lectures upon the divisions in Christendom. The clergy are of many different bodies all claiming to be Christians, all looking to Christ as their founder and the Bible as their guide, but with no sort of union, visible or invisible, many of them with no definite creed, and no good reason for their existence. Without entering upon the causes which have resulted in a disunited Christendom, the reverend gentleman said that he would endeavor to give a brief outline of the origin, doctrines, and government of a few of the principal Christian bodies outside the Church of England. In doing so, he had no desire to stir up party spirit, or to speak harshly of those who differ from him in religious matters. First, as to THE GREEK CHURCH.

The Greek Church, or, as it is sometimes called, the Eastern Church, and the Orthodox Church, is the representative of Christianity in the East. It is found in the Greek Empire, and the southern provinces of Europe. Its adherents number some seventy-nine millions, and it possesses the threefold Apostolic ministry.

In the early Church, the bishops of the principal cities in the Roman Empire naturally rose to pre-eminence. It was the custom of the various neighboring churches to meet together occasionally for the discussion of questions of common interest, and in these councils the bishop of the most important see presided. Gradually, for the sake of order, certain powers were exercised by these metropolitans, as they were called—they summoned the councils of their suffragans, they decided controversies between them, and received appeals from them. These metropolitan provinces were, in their origin, grouped into larger divisions under patriarchs—just as now in the English Church we have the Provinces of York, Canterbury, Dublin, Armagh, Canada, Rupert's Land and so on, all acknowledging the Archbishop of Canterbury as their patriarch.

Thus in the early days the Bishop of Alexandria was made patriarch in the south of Christendom, the Bishop of Antioch in the East, and the Bishop of Rome in the West; and as Rome was the capital of the whole Roman Empire, it was in some sense recognized as the chief of the three patriarchs. But while this eminence was willingly acknowledged in ordinary circumstances, the pretensions of Rome were firmly resisted whenever its bishops attempted to interfere with the independent rights of their brethren in the episcopate.

In 325 A. D., when Constantine became emperor, he transferred his capital from Rome to Constantinople, and the bishop of the new capital was also made patriarch. He soon began to assume that Constantinople was now the capital of Christendom, and he must therefore be head of the Christian Church. This became the cause of much ill-feeling and jealousy between him and the other patriarchs, and especially the Roman one, and the result was that the estrangement increased rather than diminished. Later on doctrinal difficulties arose. The Western Church inserted a clause in its Creed which was not authorized by the Council. This clause is called the "Filioque," and claims that the Holy Ghost proceeds "from the Son" as well as from the Father. On several occasions the Eastern and Western Churches, but these were after a time rectified, until the year 1054, when Casarius, Patriarch of Constantinople, and the whole Eastern Church were formally excommunicated by the Bishop of Rome.

Attempts at reconciliation were made from time to time afterwards, but all ways wrecked on the two points of Papal Supremacy and the clause in the Creed. In 1274 the Emperor of Constantinople brought about a reunion of the Churches, which only lasted during his life, and again in 1439, the Council of Florence, in 1439, the Greek Bishops, after long debate, entered into an agreement with the Western Bishops, but they afterwards found they had been deceived by false representations, and repudiated what had been done.

Soon after this came the fall of Constantinople, and no further attempts were made, for a long time, to bring about corporate union; but instead, the Roman Church endeavored to bring about individual congregations, and so successful was it, that in times, the large numbers made their allegiance to the See of Rome. But in the reigns of Catherine II. and Nicholas also all these attempts failed, and the connection returned to the Greek Church. In 1848 Pope Pius IX. invited the entire Eastern Church to corporate union with the West, but his proposition was rejected; and the invitation was by the same Pope to the Greek Bishops in 1862 to attend the Vatican Council was unanimously declined.

GOVERNMENT. The Eastern Church is made up of ten independent groups of churches—Constantinople, Alexandria, Antioch, Jerusalem, Russia, Cyprus, Austria, Mount Sinai, Montenegro, and Greece. These are for the most part independent of each other, but in Russia and Greece the Metropolitan, both in Russia and Greece, the Most Holy Synod controls all affairs. Originally they were all under the Patriarchate of Constantinople, but after the conquest of the city by the Turks, the Sultan claimed the right of appointing the Bishop of that See; so in order to avoid any jealousy, the various national churches became independent, and the one yet remained one in doctrine with the Orthodox Greek Church.

DOCTRINE AND CREEDS. The Eastern Church adopts the doctrinal decisions of the first seven Ecumenical Councils, and holds that all these definitions and enforcements are simply explanations and confirmations of the New Testament, and not additions to it. The first four councils settled the orthodox faith of the doctrines of the Trinity and of the Incarnation; the fifth supplements the decisions of the first four; the sixth declared against Monothelism, which asserted that Christ had but one nature; the seventh sanctioned the reverence of images. The Eastern Church holds the Apostles' Creed, and the Nicene Creed, with the exception of that clause which declares that the Holy Ghost proceeds from the Son, which was not in the creed as originally drawn up by the Council of Constantinople but was afterwards inserted by the Western Church without authority. It has seven sacraments, declares the Eucharist to be an expiatory sacrifice, and believes the Body and Blood of Christ to be substantially present in the Sacrament after the words of consecration. It disowns the authority of the Pope, and in controversies of faith acknowledges the infallibility of Ecumenical Councils. It administers the communion in both kinds, but together the bread being soaked in the wine and placed

in the mouth of the communicant on a spoon. Consecration is administered by priests, but the assisting of them need not be consecrated by a bishop. Confirmation and Communion are administered to children immediately after baptism. The Eastern Church denies the existence of purgatory, yet offers prayers for the dead. It maintains that the Holy Ghost proceeds from the Father as principal and through the Son as medium. It allows of no images in relief or embossed work, but uses paintings and engravings in copper or silver. A crucifix is illegal, but instead the figure of our Lord is painted upon the cross. All persons must confess to a priest before receiving the Blessed Sacrament. The clergy are of two kinds, the secular and the regular. The former of these are the parish priests and are allowed to marry—the regular clergy are monks and from these the bishops and archbishops are always chosen.

FORMS OF WORSHIP.

The Mass is the principal service, and all the faithful must hear Mass every Sunday. The priests wear elaborate vestments, very much the same as in the Roman and Eastern Churches. The altar is separated from the nave by a solid partition having three doors, which are open for the greater part of the service, but are closed during the prayer of consecration. Leavened bread is used instead of wafers. No instrumental music is allowed, but in many churches the singing of the trained choir is superb. The liturgies are much older than the Western ones, and are two in number, that of St. Basil used on festivals, is supposed to be based upon the liturgy of St. James the Apostle; and that of St. Chrysostom for ordinary occasions, is an abridged form of St. Basil's. Altar lights and incense are used at the Mass, and the people must communicate fasting. The sermon is not considered essential, and in many places the priests only preach twice a year, but in the church of St. Petersburg, of late years, it has been the custom to preach every Sunday. The language used in the Divine offices is ancient Greek among the Greeks, and old Slavonic among the Russians, so, while they do not use a dead language, it is as difficult for the people to understand as the English of five or six centuries ago would be to us, whereas the ordinary services are in the vernacular of the country.

The doctrinal differences are very few. The principal one, "the Procession of the Holy Ghost from the Son as well as from the Father," has acquired an importance far beyond its worth, since the theological question involved is a very small one, as the Greeks do not deny such procession, but only dispute the manner of it and the legality of its insertion in the creed. The consent of the whole Church. There is little else to interfere with the reunion of the two Churches, and negotiations have been carried on for some time past by the Archbishop of Canterbury and the Patriarch of Constantinople, with other Bishops, taking an active part in it. As it is now, English Bishops have been invited to officiate at the consecration of the Bishop of Massachusetts in Boston, a Greek Bishop has been invited to officiate at the consecration of the Archbishop of Canterbury and the Patriarch of Constantinople, with other Bishops, taking an active part in it. As it is now, English Bishops have been invited to officiate at the consecration of the Bishop of Massachusetts in Boston, a Greek Bishop has been invited to officiate at the consecration of the Archbishop of Canterbury and the Patriarch of Constantinople, with other Bishops, taking an active part in it.

As a special meeting of the Windsor and Amnapolis Railway, resolutions sanctioning and continuing the purchase of the Yarmouth and Amnapolis Railway were passed. The Nova Scotia Elections. The writ convention for Cumberland, Springhill, and F. B. Black, ex M. P., Amherst, as candidates for the local legislature. Instant Death. Congressman Hook dropped dead from heart disease yesterday. LETTERS TO THE EDITOR. LETTER FROM MR. MCKINNON. Sir,—I thank you for the free gratis advice to retire from the contest for Water Commissioner. I would willingly do so, were it not that I consider it a great deal more important to the citizens who shall constitute the Board of Water Commissioners, than who shall be its Mayor, only with that the citizens realize that fact more than they do. I made no secret of the fact that I wished to retire from the Board this time, and hoped that the citizens would have brought forward some man who would be qualified to take my place. At the last moment, when there did not appear to be such a man coming to the front, my colleagues persuaded me to stand for nomination, and I don't wish to be understood from what I have said that I am reflecting upon Mr. Smith. I believe he is a worthy citizen and a good officer in his present position, and if either of the other gentlemen composing the Board had the right kind of practical experience, no doubt Mr. Smith would fill the bill all right. However, he himself, in his card, says that he has one qualification, and that is he is a native. Truly he has that advantage over me. But I would not have thought that the citizens would regard as so sufficient to qualify a man to take charge of an important public work such as this. As a Water Commissioner since the inception of the work, I have sought to do my duty faithfully and to the best of my ability. If the citizens are prepared to lower the standard of qualification, and allow this magnificent system of water-works—the pride of our country to be placed in the hands of inexperienced men, some of the other public departments of this city are placed, I shall gracefully bow to their dictum. I have not can vassed for votes, nor have I got time to do so. I simply leave the matter in the hands of the citizens. A. McKinnon.

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MR. McLEAN'S CORRECTION.

Sir,—In yesterday's issue of THE EXAMINER, Mr. T. A. McLean says:—"The Watchman, in its leading article of this week, misquotes a portion of my card to the electors. It says I leave the matter 'in abeyance,' and 'stop' before it neglects to finish the sentence 'until the question is decided by a vote of the citizens at some future time.'"

It is amusing to see Mr. McLean finding fault with the Watchman for misquoting him when he misquotes himself. In his card he says:—"The sewerage question, so far as I am concerned, shall remain in abeyance until decided by a vote at some future time." Here we find the words "a vote of the citizens" inserted in Mr. McLean's letter; they do not appear in his card.

The omission of these words from Mr. McLean's card was probably the Watchman's reason for not quoting the words referred to, as leaving the question to a vote might mean a vote of the Sanitary Association or the Lime Kiln Club. ONE OF THE CITIZENS.

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Mr. McLean's card was probably the Watchman's reason for not quoting the words referred to, as leaving the question to a vote might mean a vote of the Sanitary Association or the Lime Kiln Club. ONE OF THE CITIZENS.

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