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NEW SERIES.

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ALMANAC FOR MARCH, 1889.

MOON'S CHANGES.
New Moon, 1st day, 6h., 48.3m., p. m., W., below horizon.
First Quarter, 9th day, 1h., 46.1m., p. m., S. E.
Full Moon, 17th day, 7h., 35.3m., a. m., W.
Last Quarter, 24th day, 2h., 44.8m., a. m., E.
New Moon, 31st day, 7h., 24.4m., a. m., E.

DAY OF WEEK	Sun	Moon	High	Day's
M	rise	sets	water	low
1 Friday	6 43 5 41	6 48 10 50	10 58	11 1
2 Saturday	41	42 7 16	11 27	11 1
3 Sunday	39	43 7 41	morn	4
4 Monday	38	44 8 0	1	8
5 Tuesday	36	47 8 28	0 34	11
6 Wednesday	34	48 8 53	1 8	16
7 Thursday	32	50 9 19	1 44	18
8 Friday	30	51 9 49	2 26	21
9 Saturday	29	53 10 25	3 13	24
10 Sunday	27	54 11 7	4 15	27
11 Monday	25	54 11 56	5 31	31
12 Tuesday	22	57 aft. 50	6 47	35
13 Wednesday	21	59 1 52	7 53	38
14 Thursday	19	6 0 2 58	8 44	41
15 Friday	17	1 4 11	9 29	44
16 Saturday	15	2 5 20	10 9	47
17 Sunday	13	3 6 31	10 46	50
18 Monday	11	5 7 49	11 23	54
19 Tuesday	9	6 8 59	11 59	57
20 Wednesday	7	7 10 15	aft. 37	12 0
21 Thursday	5	8 10 30	1 17	3
22 Friday	2	9 morn	2 7	7
23 Saturday	0	10 0 40	3 5	10
24 Sunday	5 58	11 1 48	4 23	14
25 Monday	56	14 2 47	5 55	17
26 Tuesday	55	15 3 35	7 19	20
27 Wednesday	53	16 4 16	8 22	23
28 Thursday	52	18 4 49	9 11	26
29 Friday	51	20 5 18	9 50	29
30 Saturday	49	21 5 48	10 28	33
31 Sunday	5 48	6 22 6 7 11	1 12	36

GUARDIAN Fire Insurance Company,

ESTABLISHED 1821.

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Total Funds, - - - - \$20,000,000

Fire Risks Accepted at Current Rates.

CARVELL BROS., Agents,
Ch'town, Feb. 25, 1889—lm 2aw pat

Glasgow Lead and Color Works,

MONTREAL.

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PURE WHITE LEAD

is now manufactured under the control of the original proprietors.

"ELEPHANT" Ready Mixed Paints, made up in all the choicest tints. Every packet is warranted to please. Every shade matched. Order early, as the Spring demand will be great. Only one quality made, the best.

"ELEPHANT" Patent Zinc Paint, snow-white, gives a beautiful and lasting finish.

"ELEPHANT" Water-color Paints super-seeds kalsomine for walls and ceilings.

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"ELEPHANT" on the package is the only guarantee of really good paint.

The neatest, most central and best equipped Paint Factory in Canada.

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feb2-3m eod

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MORRISON & MUSGRAVE,
BROKERS

Commission Merchants,
HALIFAX

Consignments of Island produce will receive prompt attention.
References: Thomas Fyffe, Esq., Cashier Bank of Nova Scotia, Halifax; George Macdonald, Manager Bank of Nova Scotia Charlottetown.

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—THAN YOU CAN FIND AT—

PERKINS & STERNS'

White Cottons, Grey Cottons, Print Cottons,
Dress Gingham, Apron Gingham, Shirtings,
Bed Ticking, Sheetings, Counterpanes, Table

Linen, Towels, Toilet Covers.

CHEAP CLOTHS, CHEAP TWEEDS, CHEAP CARPETS.

New Kid Gloves and American Straw Hats Just Opened.

Our Stock of Room Paper Takes the Lead.

SEE OUR PATTERNS AND PRICES BEFORE YOU BUY.

PERKINS & STERNS.

Charlottetown, March 12, 1889—dy & wky

The Best Chance

—TO GET THOROUGHLY RELIABLE AND—

GOOD-FITTING GARMENTS,

—IS AT—

B. S. DAVIES & CO'S

Merchant Tailoring Establishment.

ALWAYS A LARGE STOCK TO SELECT FROM,

AT THE LOWEST POSSIBLE CASH PRICES.

MR. KEITH, the popular and efficient Cutter, is at the head of this Department, and with a good staff of workmen you are sure of getting the very best satisfaction when leaving your orders with us.

B. S. DAVIES & CO.,
February 25, 1888—eod & wky CAMERON BLOCK.

FLOUR AND TEA STORES.

BEER & GOFF

HAVE one of the Largest and Best Assorted Stocks of FLOUR and GENERAL GROCERIES in the City, and as they buy and sell for Cash, they guarantee to give as good, if not better, value than any other House in the Trade.

FLOUR.

We keep all the best brands of FLOUR, such as "Matchless," "Kent," "Howard," "Hungarian Patent," and Charlottetown Milling Co's. "Choice Family" and "Choice Bakers," and will not be undersold by any House in the City.

TEA.

As we have a reputation for GOOD TEA, we intend to keep it up; and as we buy direct from headquarters in London, we are able to give you first-class value for your money. Try our Tea once, and we are sure of your trade afterwards.

KEROSENE OIL.

We buy nothing but the BEST AMERICAN WATER-WHITE KEROSENE OIL, and having made a further reduction in our two and four-gallon Cans, we are now selling them cheaper than ever.

APPLES.

We have about 200 Barrels of CHOICE WINTER-KEEPING APPLES, which we will sell cheap for Cash.

BRAN and SHORTS always kept in stock.

BEER & GOFF,
Queen & King Square Stores.
Ch'town, Feb. 22, 1889—oaw & wky

Local and Other Items.

THE STANLEY arrived in Picton from Georgetown at half-past eight this morning, and is expected on return at the usual time this evening.

GEORGETOWN HARBOR OPEN.—A correspondent at Georgetown writes (March 15): "Our harbor is as clear as in July. Two or three boats were out sailing to-day."

NO ORDERS RECEIVED.—Mr. Lord informs us that he has not received any orders with reference to the Stanley's coming into this port early next week.

SCOTT ACT REPEAL.—A petition is being prepared, says the *Gleaner*, and, it is understood, will be circulated in a few days, for signatures for the repeal of the Scott Act in Fredericton.

KNOCKED INTO "PI."—On Wednesday afternoon a page of the *St. John Globe* was accidentally "pied," the matter containing, besides editorial and local, a full report of Mr. Blair's speech in the Local Assembly.

Y. M. C. A.—Gospel meeting in the Y. M. C. A. Hall to-morrow afternoon, at 4 o'clock. Lesson "Christ's love for the young." Mark 10 13 to 22. Mr. Barris will address the meeting. All are welcome.

MISS BESSIE H. LEDDIE, of Burlington, Vt., had a disease of the scalp which caused her hair to become very hard and dry and to fall so freely she scarcely dared comb it. Ayer's Hair Vigor gave her a healthy scalp, and made the hair beautifully thick and glossy.

DIPHTHERIA RANGES.—An epidemic of black diphtheria has prevailed at Gallitzin, Pa., since November, and about one hundred deaths from the disease alone have occurred during that time, in a population of two thousand, the average being 6 deaths a week.

HOTEL BURNED.—McManus' hotel, at Buetouche, was destroyed by fire on Wednesday morning. Only part of the furniture was saved. All the liquors, and also the clothing, etc., of the guests and inmates were destroyed. The adjoining property had a narrow escape. Mr. McManus' loss is estimated at \$3,000; insured for \$1,800.

HOW IS THIS FOR A FISH STORY.—Professor Glover says he knows something about fishing. When he was making clay pots at Selkirk, N. W. T., he and Jo Pouch and Jo Pouch's sister caught a fish in the Red River that took thirteen span of horses to pull out, and taking it out lowered the water in the river eight feet.

TAE HARTFORD HORROR.—In the police court, at Hartford, Conn., on Wednesday morning, Alexander Thuer and Amos E. Risley, engineers at the late Park Central Hotel, charged with manslaughter, in causing the explosion of the boiler by negligence, were held for the Supreme Court, in bonds of \$1,500 each, which were furnished.

TROUBLE IN THE SALVATION ARMY.—There is trouble in the Salvation Army in Montreal. A short time ago, the captain took farewell of the Montreal corps, without permission from headquarters. He announced to the meeting that he left them clear of debt, and a few dollars to the good. The lady piano player left at the same time, and it is said the ex-captain and she are going to be married. A new captain was appointed, when, to his consternation, he found that, instead of being free from debt, the corps was \$500 behind. Commissioner Coombs will shortly hold an investigation.

MRS. MCKAY AND HER DRESSES.—Mrs. McKay, who is just now in Paris, has ordered some marvellously original and artistic toiles. One is in old rose satin, covered with white lace, that is studded with real pearls, while the sleeves to the low-necked bodice, consist of strings of precious stones, valued at \$40,000. It is said that the dressmaker, when taking a dress to Mrs. McKay, to be tried on, or when delivering any completed costume, is invariably accompanied by a couple of policemen, as a protection against robbery en route.

ORATORIO CONCERT.—The great classical event of the season will be the grand oratorio concert on Thursday, March 21st. The selections are principally taken from Handel's Messiah, Haydn's Creation, Mendelssohn's Elijah and St. Paul, and Sir Michael Costa's Eli. The soloists will be Mrs. Malcolm McLeod, Miss Earle, and Rev. Fred. E. J. Lloyd. A grand symphony of Haydn's will be played as a piano quartette, and some choice trios will be performed by Messrs. Vinnicombe, Fletcher and Earle. As Mr. Earle will be both musical director and accompanist, the public may feel assured that the performances will be of the highest order.

ADVICE TO MOTHERS.—Mrs. Winslow's Soothing Syrup should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural quiet sleep by relieving the child from pain; and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle. Be sure and ask for Mrs. Winslow's Soothing Syrup, and take no other kind. [April 1 '88]

Personal.

The Countess de Paris visited Queen Victoria at Biarritz on Sunday.

The Salvation Army has been prohibited from carrying on its work in Berlin.

R. G. Leckie is reported to have resigned the managing directorship of the Cumberland Coal and Railway Company.

Captain J. W. Hill, a prominent lumberman of Ship Harbor, died on the 15th. He had been ill some weeks and was on route from Maine to Ship Harbor, when he became suddenly worse at Musquodobit and died.

The Disability of the Human Reason as it Affects the Religious Problem.

A PAPER READ BEFORE THE LITERARY AND SCIENTIFIC SOCIETY BY PIERCY POPE, ESQ.—PUBLISHED BY REQUEST OF THE SOCIETY.

In announcing my subject, I do so with a full consciousness of the apparent presumption of my choice. Not only is it in its entirety beyond the grasp of the most profound thinker, but the issues involved are of the most vital importance. Yet in some of its phases it must be a question of practical interest to most men, and though we cannot hope to raise it to the height of the distinguished scientist or the eminent theologian, nor attain to the finer subtleties of their methods of reasoning, is it any the less imperative that we should strive for as clear and definite conclusions as limited powers will admit of our obtaining. The very existence of our society and your presence here this evening is a recognition of this obligation.

I trust, therefore, that my remarks may be received in no unfairly critical spirit—not as a pretentious and exhaustive essay aiming at final solutions, but as a humble presentation of one phase of a great question which is occupying the minds of most of us, offered in the hope that the interchange of our ideas thereon, if productive of no other result, may be conducive of increased moderation and more careful habits of thought in dealing with this and similarly important questions.

As the heading I have given probably conveys no very definite ideas, you will kindly exonerate me from egotism if, in order to set clearly before you that special phase of it to which I wish to direct your attention, I ask you to follow out with me the train of thought which led me up to it. When, in common with many of you, I had the pleasure of reading that remarkable novel of Mrs. Humphrey Ward's, "Robert Elsmere," getting aside a keen admiration for its literary excellencies, what caused me most reflection was to account for the effect it was credited with producing upon religious thought, particularly on this side of the Atlantic. The more carefully I weighed the matter, the more convinced I became that there was nothing either of statement or argument contained in its pages to account for the effect produced—that the explanation was not to be found in the book, but rather in the minds of its readers. By clothing them in the very refinement of thought and language, it merely gave form and voice to doubts and uncertainties which, whether recognized or not, had long been present in the minds of those it addressed, but which had been repressed until the stimulus thus afforded lent them courage to assert themselves. "Robert Elsmere" is simply the expression of a movement already well advanced, for it is useless to shut our eyes to the fact that perceptions of the lack of harmony between present ideas of the Deity and those involved in the dogmatic teaching of theology, and doubts as to the accepted value of Biblical testimony are taking shape in the minds of many. The force of work must be a strong one, for it has arrayed against it all the influence of hallowed associations and long-accepted ideas, and yet it is ever gathering strength.

Religious belief manifestly owes its origin to the emotional development in man, but it is formed through the agency of reason, and, to be honest, must be sanctioned by it. It is this sanction that is apparently being withdrawn from much that is contained in generally accepted dogmas. To reach the causes thus operating, it seemed to me that the most practical way of conducting the enquiry would be to consider: (1st) The constitution of the Human Reason, and (2nd) What results must follow from the fact that all existing creeds were constructed through its agency—and this brings us to our subject for discussion this evening.

We all think, but how many of us ever pause to consider the process. Yet surely some idea of the mechanism employed is essential to a due appreciation of the thing produced. Analysis reveals the fact that, in thinking, the brain performs three functions, which for our purposes may be defined as Perception, Comparison and Deduction. Perception is that faculty which records our sensations. So far as it is possible to grasp it, the process seems analogous to that of photography, the brain tissue being capable of receiving impressions and storing them away available for future reference. Comparison is that faculty by means of which these mental photographs are arranged, compared, and as the power to do so is developed, analysed. Deduction is that faculty which determines the relationship of one perception to another, or the parts of each to other, and which arranges these in new groups. To illustrate:—A child, if asked how far away the moon is, will compare its apparent height with the highest standard his mind possesses (probably the house), and will deduce therefrom that the moon is farther away than that. Let him walk a mile and obtain a perception of that distance, and he now has another standard of measurement. Introduce a perception of the value of numbers, and he can then arrive at a correct idea as to the moon's real distance. Each of these deductions is a thought. Human knowledge is simply the sum of all thoughts.

It would be unwise to attempt a more critical analysis than this, and foreign to my purpose. The conclusions I wish to press are these: 1st, That from the constitution of the human mental apparatus, man's knowledge is primarily dependent upon his perceptive powers. Thousands before Newton saw an apple fall. He noticed that it fell downward, and you know the result. 2nd, Man can but express that which by means of comparison he has assimilated through the faculty of deduction. Suppose you had told the child in the first place that the moon's distance from the earth is a quarter of a million of miles, could he have made any use of the information?

Bearing these two conclusions in mind we will now proceed to the second part of our enquiry. The effect these truths must have had upon the formation of existing religious beliefs. Away back in the ages, long hidden from view by the dense mists of time, man almost with his first conscious thought must have found himself confronted with that most vital of all questions: Why am I? And all through the countless generations which have inhabited the globe from that day to this the struggle for some solution of it has ever been going on. In some form or other belief in a Power which designed man for a definite purpose seems to have been instinctive and universal. The most benighted savage of old felt the existence of a Being greater than him-

self. The most enlightened scientist of to-day, recognizing the evidences of design all around him, gives in his allegiance to a power Who is none the less a Deity, because to avoid misconception he declines to give Him other name than Nature.

As far as we can look back, we find man ever struggling with this great question. Wrapped in on all sides by an impenetrable veil through which his material faculties were unable to pierce progress seemed impossible. Feeling the hopelessness of the case he involuntarily turned to superhuman power for aid.

In all ages and of all peoples history tells the same. Especially favored individuals, claiming to have obtained these perceptions of the truths they revealed from a superhuman source, offered to their fellows partial solutions of it, with rules of life based thereon. These revelations were accepted by man as emanating from Deity, and in lieu of doubts and questionings he received a creed.

This being the case, manifestly the conditions of all future thought upon these questions were for him radically changed; any further development having to a greater or less extent to be based upon the dogmatic teachings of these revelations. But the evolution of thought had to go on, therefore it became necessary from time to time to further define the conceptions of the revelation. Hence founded upon these revelations there grew an accumulation of ideas expressed in the form of dogmas, which constituted in each instance the religion of the people to which it belonged.

During the earlier ages, man's sole recourse for information regarding his destiny was to be found in revealed religion. What we now know as science could not then be said to exist. But with the introduction of written language knowledge began to accumulate. It crept along slowly at first, but gathering new strength with each successive step. Increased perception produced new ideas. As these grew in number they began to afford a basis upon which some conceptions of the plan of the Universe might be founded. This being so Religion, ceased any longer to possess exclusive rights. More than that, as the process went on, and old perceptions became modified in the light of new perceptions, the creeds themselves were more or less affected thereby. Little by little, the lack of harmony between the old and the new grew more noticeable until at length the discrepancies between the conceptions which had been generally adopted and the older ones upon which the dogmas had been founded, became so marked that some adjustment had to follow. So long as the dogmatic teaching of a creed was in advance of the scientific conception of the age, it supplied man's needs, but with the evolution of knowledge we find that every dogmatic conception sooner or later failed to fulfil all the conditions necessary to belief and hence had to give place to those that would. Turn to the history of our own civilization. At the beginning of the Christian Era, owing to the increase of knowledge the religions of Greece and Rome had become untenable. Even the Jewish conception of their Mosiac revelation was in many respects below the standard of the higher schools of Grecian Philosophy.

Whatever may be said of the spirit the dogmatic teachings of these religions had brought them into disrepute. The world demanded a better religion. It came with Christ and was necessary to belief and hence had to give place to those that would. Turn to the history of our own civilization. At the beginning of the Christian Era, owing to the increase of knowledge the religions of Greece and Rome had become untenable. Even the Jewish conception of their Mosiac revelation was in many respects below the standard of the higher schools of Grecian Philosophy.

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Wherever we are deemed essential, is not the only refuge open to us, but to continually enforce unreasoning belief? In denunciations where thought is encouraged, what proportion of their adherents honestly believe the dogmatic teachings of their creeds, not as they individually choose to translate, but in accordance with the conceptions of their formulators? Is this proportion increasing or decreasing? If the former, what are we to infer? That religions are false or useless? That science is the only true source of knowledge? That is not the lesson of the past. Rather it tells us that we are entering upon a period of readjustment similar to that we have just seen considering; bids us look forward, not to the discarding of either science or religion, but merely to the conforming of the dogmatic teaching of creeds to the enlarged conceptions of the age. Indeed, the more closely we examine the relative merits of these two schools of thought, the more we are led to believe that their real attitude is not one of hostility, but that in their action they are, to a greater or less extent, complementary and supplementary to each other, and that they have a common aim—that of raising humanity to its destined place.

The hostility noticeable seems to centre almost wholly around a fundamental difference in their ideas, regarding what may be admitted as a correct basis for deduction; or to particularize, resolves itself into the question whether conceptions of a revelation may be used as such. If there is a God, the necessity of His revealing Himself must be allowed for the very development of the faculty of reasoning with which He has endowed man must in its application to the creation be an unceasing revelation of the Creator. This must be admitted. But Theology practically claims to have received certain definite information concerning the Deity by direct revelation; has formulated this, and demands that these formulated ideas be accepted as infallible. To this science objects, not on the ground that a revelation is impossible, but because from the nature of the human mental machinery, any such claim is inadmissible. Most of the difficulty seems to arise from theologians failing to distinguish clearly between a revelation as it would proceed from Deity and the formulation of it by man. They identify the Divine emanation with the human conception of it. To exemplify this, let it be admitted that there is a God and that He desires to reveal Himself to man. Doubtless, God can reveal all knowledge, but what of man's capacity to receive it? So long as he is as he is

(Continued on fourth page.)