

THE DAILY EXAMINER.

TERMS:—FIVE DOLLARS A YEAR.

"This is true Liberty, when Free Born Men, having to advise the Public, may speak free."—EURIPIDES.

SINGLE COPIES TWO CENTS

NEW SERIES.

CHARLOTTETOWN, P. E. ISLAND, THURSDAY, FEBRUARY 27, 1890.

VOL. 25.—NO. 76

The Daily Examiner

Is issued Every Evening by

The Examiner Publishing Co.,

FROM THEIR OFFICE,

"LONDON HOUSE," QUEEN SQUARE

Charlottetown, P. E. Island.

RATES OF SUBSCRIPTION:

Six Months.....\$2 50

Three Months.....1 25

One Month.....0 50

Advertising at most moderate rates.

Contracts may be made for monthly, quarterly, half-yearly or yearly advertisements on application.

ALMANAC FOR FEBRUARY, 1890.

MOON'S CHANGES.

Full Moon, 4th day, 9h., 1.0m., p. m., S. E.

Last Quarter, 17th day, 2h., 38.8m., p. m., W.

New Moon, 19th day, 6h., 15.2m., a. m., E.

First Quarter, 26th day, 9h., 53.9m., a. m., E.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

below horizon.

CURE FITS!

THOUSANDS OF BOTTLES GIVEN AWAY YEARLY.

When I say Cure I do not mean merely to stop them for a time, and then have them return again. I MEAN A RADICAL CURE. I have made the disease of Fits, Epilepsy or Falling Sickness a life-long study. I was granted my remedy to Cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible Remedy. Give Express and Post Office. It costs you nothing for a trial, and it will cure you. Address—H. G. ROOT, M.C., Branch Office, 125 WEST ADELAIDE STREET, TORONTO.

CHIEF CONSULTING SURGEON

—OF THE—

Council of Medical Specialists,

WITH CANADIAN HEADQUARTERS AT MONTREAL, P. Q.

Closes His Visit at Charlottetown, at Hotel Davies, on Saturday Evening,

March 1st, after which he can be consulted Free as follows:

Health is the Greatest of Blessings.

HUNTER RIVER—Bagnall's Hotel, March 3rd and 4th.

SUMMERSIDE—Clifton Hotel, March 5th to 8th.

VICTORIA, CRAPAUD—Johnson's Hotel, March 9th and 10th.

ALBERTON—Mrs. Bell's Hotel, March 12th.

TIGNISH—Capt. Galant's Hotel, March 13th and 14th.

SOURIS—Cox's Hotel, March 17th and 18th.

MOUNT STEWART—Mrs. Clark's Hotel, March 19th and 20th.

MONTAGUE BRIDGE—Mrs. McDonald's Hotel, March 21st and 22nd.

GEORGETOWN—Mrs. A. Aitkin's Hotel, March 24th and 25th.

A FEW OF THE DISEASES TREATED.

THE HEART AND CIRCULATION. WITH COMPLICATIONS.

I. Functional Heart Disease. II. Organic Heart Disease. III. Dropsy.

IV. Varicose Veins.

CIRCULATION.—The circulatory organs include the heart, the arteries, the veins and the capillary vessels. Their diseases, though not numerous, are extremely serious in their nature.

HEART.—It is impossible to glance through even the smallest newspaper without seeing notice of a sudden death—of a man or woman, apparently in the full flush of health and strength, being snatched away to an untimely grave. As there is no organ more important than the heart, so there is none in which diseases may be so suddenly fatal, and the appalling frequency of deaths from this cause, and their terrible nature, force the subject upon our notice and demand our attention.

DISEASES OF THE STOMACH.—Indigestion, Flatulence, Sour Stomach, Weak Stomach and Chronic Constipation are the common heritage of the people of America. We cure them certainly and speedily.

THE LIVER.—The largest organ in the body, and one of the most important, is more often diseased (in this climate) than any of the vital organs. Few people are completely free from some form of Liver Complaint. The symptoms are too well known to everybody to demand special mention at our hands further than to call attention to the weary feeling, sleep, dull feeling after meals, salivary, green skin, pain under the shoulder blades, and dull pains in the right side, with alternation of costiveness or looseness of the bowels. See our reports of cases cured.

CHRONIC DISEASES OF THE NASAL PASSAGES AND RESPIRATORY ORGANS.

I. Catarrh. II. Hay Fever. III. Laryngitis. IV. Bronchitis. V. Asthma. VI. Consumption. VII. Emphysema. VIII. Pneumonia.

ONE IN FOUR.—When it is known that twenty-five per cent. of the human race perish from diseases of the respiratory organs, it will be evident to the most careless that such a death may be the lot of any. The question of real importance to those suffering from any form of the above mentioned diseases is: "Can you cure me?" We answer: "Our record in the past is the best evidence we can offer."

CHRONIC DISEASES PECULIAR TO WOMEN.

I. Retarded Menstruation. II. Amenorrhoea. III. Dysmenorrhoea. IV. Menorrhagia. V. Change of Life. VI. Chlorosis. VII. Leucorrhoea. VIII. Displacement. IX. Prolapsus Uteri. X. Flexions and Versions. XI. Inversion. XII. Ulcerations. XIII. Cancer. XIV. Inflammations (Uterus and Ovaries). XV. Tumors. XVI. Pruritus. XVII. Vaginitis. XVIII. Barrenness.

Our success has been very marked in the treatment of the diseases peculiar to women and girls. Over two-thirds of our patients are ladies. Old, young, married and single, can consult us on matters peculiar to their sex, however delicate, in perfect confidence.

CHRONIC DISEASES PECULIAR TO MEN.

BROKEN DOWN.—It is a sad but unavoidable reflection that thousands of men, who should be the bone and sinew of the country, pillars of society, of the church and of the State, are broken down both physically and mentally before they have reached the zenith of their usefulness. Early indiscretions, the result of ignorance and folly; over-exertion of mind and body, induced by inordinate ambition; dissipation and exposure, are continually working the ruin of thousands, whose ability, energy and integrity the world needs to preserve the equilibrium of civilization.

Call if possible, but if unable to do so, write to

DR. GEO. A. BAYNES, Medical Director.

Canadian Headquarters—491 St. Urbain Street, Montreal, P. Q. Laboratory—Notre Dame Street. Corresponding Department—491 St. Urbain Street, Montreal, P. Q.

February 25, 1890—dy & wky tf

Archbishop O'Brien's Lenten Pastoral.

CORNELIUS, BY THE GRACE OF GOD, AND FAVOR OF THE APOSTOLIC SEE, ARCHBISHOP OF HALIFAX.

To the Clergy and Laity of the Diocese, health and Benediction in the Lord

DEARLY BELIEVED:—We are told in Holy Scripture that God wishes "all men to be saved, and come to a knowledge of the truth." (1 Tim. ii. 4.) Nor is it by words only of His loving Father has manifested this wish of His. He sent His beloved Son, born of a Woman, that He might redeem all mankind, and thus gave an incontestable proof of His love for our race. "God so loved the world as to give His only begotten Son." (John iii. 16.) Not one human being was passed by; not one soul was foredoomed to perdition; no necessity coerced the will to evil doing, nor did any act on the part of God stand the test of reprobation on a human soul. "As in Adam all die, so also in Christ all shall be made alive," (1 Cor. xv. 22) inasmuch as a sufficiency of means of attaining happiness in accordance with their condition is concerned. Endowed with intelligence and free will, man was placed here for a term of probation. Eternal happiness was to be won through the aid of God's grace, and a right use of free will before him wrought good and evil; he could choose whichever he would. Just as the joys of Heaven are not given to the adult without the co-operation of his will, so the woes of perdition are not incurred without wilful misuse of our freedom.

These primary truths of our Holy Religion to-day, more than ever, need to be clearly set forth to the world. Owing to our mode of life, and our many comforts and conveniences, a great shrinking from physical pain has been developed. Supernatural charity may not abound; but a readiness to alleviate pain and to relieve distress is very general; and no one delights in inflicting bodily torment on his neighbor.

The advance of material science, the many discomforts it has removed, and the sensitiveness to pain thus developed, have produced various effects.

The unthinking and the class of idle pleasure-seekers have, unconsciously, perhaps, come to the conclusion that the road to Heaven has also been made easy and pleasant. If they can now glide swiftly in a sleeping car over tracts of country through which their fathers slowly lumbered along in a jolting wagon, why should they not have an easier road to Heaven than that of duty, self-restraint, and irksome obedience to God's law? In their selfish egotism they delude themselves with the idea that nothing disagreeable should be required of them by their Creator. They forget that they are running in the race, and that those who strive for even a corruptible crown restrain their passions. They forget, in a word, they are here on trial, and live as if life held no duties, and exacted no sacrifices.

Others, again, recognizing that life is a time of probation, but not grasping the grand truths of our Holy Church, seek to establish a future place, or time of trial for those to whom, as they assert, a sufficient opportunity had not been afforded during life. This is called "Progressive Orthodoxy," and is not to be confounded with the Catholic doctrine of Purgatory.

Yet others there are, and for them as for the class just mentioned, we have sincere sympathy in their efforts to free themselves from the fatalistic chains of Calvinism, who are endeavoring to eliminate the harsh errors from their "Confession of Faith." What we sympathize with them in their struggles for the freedom wherewith Christ has made us free, let us pray that they may understand that a Confession of Faith which needs revision cannot be God's message to our race, otherwise revision would be rank impiety and treason to the Almighty. It can only then be a device of man, and as such can be no guide on the road to heaven. To us who enjoy the light of divine faith, whose creed develops, indeed, on the same lines, and in the same nature, even as a human body waxes stronger and more symmetrical, but which can never be revised or changed, being God's own word, it seems strange that earnest men cannot recognize this, to us, so apparent a conclusion. Let us hope and pray that a ray of divine Faith may enlighten their souls to see the errors of a system to which they may have clung, believing it to be true, and show them the beauty, the harmony and consistency of Catholic doctrine—for God wishes "all men to come to a knowledge of the truth."

It is because men do not know the truths of our religion that they are restless in mind, "tossed about by every wind of doctrine," skeptical, or downright unbelievers. So many generous souls and highly cultured intellects, have known from childhood no higher form of worship than the cold formalities and judicial observances of Calvinism and its kindred sects and no more noble presentation of dogmatic truth than the dreary fatalism of their creeds, that it is only natural their hearts should be dissatisfied and their intelligence filled with unrest. It is only natural, too, that hearing the inconsistencies and sensationalism of so-called teachers of religion, they should gradually lose all respect for a religion that was presented to them in such a contradictory guise. Their intelligence enables them to see the fallacy of such teaching, and knowing nothing of Catholic truth they would easily conclude that God had not spoken,—perhaps even there was no God to speak.

It behooves us then to endeavor to lead men to the truth by word and example. The never-changing creed of the Catholic Church, understood by the light of Faith, consoles the heart, satisfies the intellect, vindicates God's mercy whilst upholding His justice and fills man with peace and hope. It proclaims man a free and responsible agent, created by God for everlasting happiness if he use aright the graces received. It teaches that to everyone a first grace, or the grace of prayer is given, which gift may be used to obtain an increase of grace, and this increase to acquire still further blessings. And thus in an ever-progressive series the soul can go on from grace to still higher grace, from perfection to perfection until it attains after death its final goal, namely, the fruition of God's vision. But since man's will is free he may elect to use, or not to use, the first grace, or any succeeding one, and instead of rising nearer to God by a holy life, he may degrade his soul by sin, turn away his face from the light, make animal pleasures the aim of his existence, harden his heart by vice, close his ears to the pleadings of divine love, and choose as his portion the things that are hateful to God. Dying in this state, thus wilfully turned away from his Creator, the poor lost soul has elected its own bitter lot of separation from God and

the Almighty, who made it for Himself, is sorrowfully obliged to ratify its choice, and to execute the sentence which that soul had passed upon itself. Perdition is its never-ending portion, but perdition not from God's will, not from lack of means offered on His part, but from the free choice made by the soul during life. God's mercy cannot be impugned, for He gave it an initial grace by which more might have been obtained. He respected the dignity of man as a free agent; but man misused his freedom and must abide by the consequences; and far from being able to blame his Creator, as many foolish ones in life fain would do, the lost soul will have to exclaim: "Thou art just, O Lord, and Thy judgments are right." (Ps. 137.)

The future as well as the past and present is known to God, rather there is no past or future for Him; for all knowledge is in Him in one permanent act. He indeed knows who will be lost and who saved. Yet this knowledge does not interfere with our freedom of choice, nor determine the acts of our will. We do not elect to act in a certain way on account of God's knowledge; rather God has his knowledge because we will so elect; for although as regards us God's knowledge is prior to our choice, still in the order of causality, the choice must be antecedent to the knowledge thereof. There is, therefore, no difficulty in reconciling human freedom of choice with the foreknowledge of God. A rejection of Catholic truth necessarily clouds the intellect, diminishing its power to grasp fully and clearly the principles of science, or to deduce just conclusions by their application to the reasonings of the mind. Hence the bitter dislike to logic so many; and hence also the cruel Calvinistic doctrine of freedom. Let those who are endeavoring to eliminate this harshness from the creed go further. Let them look to the "rock from which they were hewn," (Is. li. 1.) and ask themselves why, or how, their "Confession of Faith" arose at all. Clearly it cannot be God's work, else to revise were to incur the anathema pronounced by St. Paul:—"But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema." (Gal. i. 8.) It cannot have been the Creed of the early Christians, for that we find identical with the teachings of the Catholic Church, always living, always progressing, always developing new beauties and more perfect symmetry of form, but always on the same lines and in the same essence. Why then does this revisable Confession exist in our age of enlightenment and science? Were it not for inherited prejudice, ungrounded fears, and a want of reflection on the origin, and claims, and evidences of the God-given and God-guarded nature of our Faith, thousands would cry—"Cut it down; why encumbereth it the ground." (Luke xiii. 7.)

The School of "Progressive Orthodoxy," that has its centre at Andover College, holds that for many there must be a future state of probation, inasmuch as God's will was not sufficiently made known to them in life. Both Revelation and the teachings of right reason are opposed to this theory. The only probation ground for man in this world, for "it is appointed unto man once to die, and after this the judgment," (Heb. ix. 27.) and since where "sins abound grace has superabounded" (Rom. v. 20) a sufficiency has been given to each one to attain an eternity of happiness adapted to one's capacity. Those who lived "under the Law," as the Apostle taught, were judged by the Law; those who lived without knowledge of that Law are judged by the law of nature, that by the use they make of their reason and free will, and the initial grace of prayer. Knowing little they will be judged in little; having few opportunities they will have to account only for those few. In other words, men, who through no fault of their own, are in ignorance of Revelation, will not be called to account by the Christian standard, but by that of reason's light. This, however, does not cover the case of so-called Christians, who accept only such portions of Revelation as seems pleasing to them, or deny perhaps the divinity of Christ. Humble and persevering prayer for light and grace would bring them to the fulness of the truth.

In regard to infants who die without Baptism, the Church has never taught that they are consigned to perdition. Having committed no actual sin they will not be subjected to any pain of the senses; and having never been an heir to the kingdom of God from lack of Baptism, they will suffer no sense of loss by exclusion from the beatific vision; because only that which is known by the intelligence is desired by the will. In a state then adapted to their capacity for natural enjoyment, they may be said to exist.

Thus through God's loving disposition can each human being born into the world attain an end in keeping with its nature, and the use made of the measure of its endowments. This is the consistent and consoling doctrine of Holy Church, unrevised and unchangeable; because it is the message once delivered to the Apostles, and handed down through their successors. As we have seen, should even an angel from heaven attempt to revise or change it, St. Paul would pronounce him anathema. If those who are striving to free themselves from the errors of a creed that would foredoom men to perdition, and make of our loving Father a heartless tyrant, would prayerfully consider the doctrine of Holy Church, as taught in her authorized formularies, they would see its truth and beauty, its consistency throughout, its vindication of God's mercy and man's dignity as a free agent; embracing it they would find light for their intelligence, peace for their will, and rest for their soul.

But, dearly beloved, whilst God wishes all men to be saved and come to a knowledge of the truth, we must always bear in mind, that unless we co-operate by our actions with His grace we shall not be saved. As no one but ourselves can keep us from heaven, so no one can gain for us except ourselves. This is the responsibility of free will which corresponds to its dignity. Never weary, dear brethren of the clergy, of reminding your people of this, and of pointing out to them the duty of self-restraint that it entails. Scattered over the face of the country, they are the salt that is to preserve society from corruption. From their examples of faith and morality are required. These they will give if they faithfully practice the teachings of their religion, and frequent the Sacraments of the Church. Urge them with holy zeal to take advantage of this season of grace, and to turn to God with all their hearts during the Lenten time. Our living Lord is anxiously waiting for their coming, and is ready when besought to bestow pardon and the kiss of peace. To you He has entrusted the power of His Eternal Priesthood, so that you, in imitation of Him, might seek the lost sheep in the wilderness of sin, and lead them back to the one true fold. Pray God, dear brethren, that

this sublime power may not be idle nor misused.

The grace of our Lord Jesus Christ be with you all.

This Pastoral shall be read in each Church of the Diocese on the first Sunday after its reception on which the pastor shall officiate therein.

You are again reminded of the annual collection to be taken up on Passion Sunday for the holy places in and around Jerusalem, which you will transmit to us as soon as possible.

+ C. O'BRIEN, Archbishop of Halifax.

E. F. MURPHY, Pro Secretary, Halifax, N. S.

Feast of the Commemoration of the Passion of Our Lord, 1890.

Supreme Court.

GEORGETOWN, Feb. 25, 1890.

The February Term of the Supreme Court met this morning, the Chief Justice presiding. The following gentlemen compose the Grand Jury:

Geo. Wightman, Esq., Montague Bridge, Foreman; Allan N. Macdonald, Wm. Aitken; Marshall Paquet; Jas. G. McLeod, Daniel G. Cameron, Fredk. Morrow, George Moar, Jas. Campbell, George Aitken, Jas. D. Dewar, Allan Macdonald, John Nichol, Dugald Morson, John G. Sterns, Patrick Kelly, Cyrus Shaw.

The Grand Jury found true bills in the following:

The Queen vs. Joseph Higgins—Indictment for burglary. (Dwelling of Peter T. Grant) A true bill. The prisoner was arraigned, and pleaded "Guilty."

The Queen vs. Joseph Higgins—Indictment for larceny. (Property of Mrs. Griffin.) A true bill. The prisoner was arraigned, and pleaded "Guilty."

The Queen vs. Joseph Higgins—Indictment for house-breaking and larceny. (Shop of Wallace W. Jenkins.) The prisoner was arraigned, and pleaded "Not Guilty." Ready for trial to-morrow.

In the application of Fredk. Burke for examination, preparatory to studying law in the office of Richard Raddin—Mr. Morrison reads petition and certificate, and moves for the usual order. But owing to the fact that the applicant was born in the United States, the granting of the order was postponed.

The Grand Jury, before being discharged, presented the Chief Justice with the following address:

To His Lordship W. W. Sullivan, Chief Justice of P. E. Island:

We avail ourselves of this opportunity of extending to you our sincere congratulations on your elevation to the honorable and dignified position of Chief Justice of this Province.

Your persevering and untiring industry in our legislative affairs has been duly appreciated by the people in the most unmistakable manner by returning you as leader of an administration for three successive terms, an honor hitherto unattained by any statesman in the history of this Province.

We can assure your Lordship that in no part of this Island has your promotion to the highest position in the administration of justice been hailed with greater delight than by the people of King's County, who recognize in your elevation a well-merited reward for your ability at the Bar, and your unswerving devotion to our public interests.

We earnestly trust that you may long live to discharge the duties devolving on you with honor to yourself and justice to the people.

For self and fellows.

GEORGE WIGHTMAN, Foreman.

To which His Lordship made a suitable reply, thanking them kindly for this honor conferred upon him by the intelligent representatives of the County.

Jedediah S. Carvell and others vs. Anthony McCormack—An assessor debtor suit. Mr. Rattenbury for plaintiff. Verdict for \$87.

Annie Hughes vs. James Farrell—Breach of promise of marriage. Mr. D. A. McKinnon for plaintiff; W. S. Stewart for defendant. In this case the many tender effusions contained in the correspondence of the faithless swain afforded much interest and amusement to a crowded courtroom.

This case will be concluded to-morrow, and it is expected the Court will adjourn to-morrow evening.

Roofing Gravel.

100 TONS—VERY GOOD.

For sale by E. H. NORTON & CO.

febl-18-6i eod

THE WEATHER DOES,

—BUT—

WOODVILLE'S

GERMAN

BAKING

POWDER

Never Varies.

FOR COUGHS AND COLDS

GET A BOTTLE OF

Johnson's Cough Syrup,

PRICE 25 CENTS,

—AT—

A. S. JOHNSON'S DRUG STORE,

Corner of Kent and Prince Streets.

jan17

JOHN T. MELLISH,

Barrister, Attorney, Notary

Public, &c.,

CHARLOTTETOWN, P. E. ISLAND.

OFFICE—London House Building,

(Davies' Corner), Queen St.

All kinds of Legal Business promptly attended to. Money to Loan at low interest.

div & wky tf

E. S. BLANCHARD, M. D.,

Member M. P. A., G. B. and Ireland,

OFFICE:

Corner Pownall and Water Streets.

TELEPHONE.

nov6-dy 3m eod wky pd

JAMES H. GOOD,

Attorney-at-Law, Commissioner, &c.

OFFICE—Cameron Block, Queen Square, Charlottetown.