

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, SATURDAY, MAY 5, 1888.

VOL. 22.—NO. 137.

The Daily Examiner

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The Examiner Publishing Co.
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Advertising at moderate rates.
Contracts may be made for monthly, quarterly, half-yearly, or yearly advertisements, on application.

ALMANAC FOR MAY, 1888.

MOON'S CHANGES.
Last Quarter 2nd day, 7h., 34.6m., p. m., N.
(below horizon.)
New Moon 10th day, 9h., 11.0m., p. m., N.W.
(below horizon.)
First Quarter 18th day, 7h., 52.6., p. m., S.
Full Moon 25th day, 6h., 27.6m., a. m., N.W.
(below horizon.)

DAY OF WEEK	Sun rises	Sun sets	Moon rises	High water	Day's len
1 Tuesday	4 50	7 2	0 16	2 28	14 12
2 Wednesday	4 4	1 3	3 42	15	
3 Thursday	48	6 1	4 7	4 55	18
4 Friday	47	7 2	14 6	12	20
5 Saturday	45	8 2	42 7	18	23
6 Sunday	44	9 3	7 8	9	23
7 Monday	43	11 3	26 8	51	28
8 Tuesday	41	12 3	53 9	27	31
9 Wednesday	39	13 4	17 10	1	34
10 Thursday	38	14 4	42 10	34	36
11 Friday	37	15 5	5 11	6	39
12 Saturday	35	16 5	41 11	40	41
13 Sunday	34	18 6	19	morn.	44
14 Monday	33	20 7	2	0 15	47
15 Tuesday	32	21 7	53 0	32	49
16 Wednesday	31	21 8	50 2	53	50
17 Thursday	30	22 9	53 2	19	52
18 Friday	29	24 11	0 3	12	55
19 Saturday	28	25	41 10	4	57
20 Sunday	28	25	1 23	5	59
21 Monday	25	26 2	37 6	57	15 1
22 Tuesday	24	27 3	54 8	2	3
23 Wednesday	23	28 5	13 8	56	5
24 Thursday	22	29 6	32 9	43	7
25 Friday	21	31 7	49 10	28	9
26 Saturday	21	32 9	0 11	13	11
27 Sunday	20	33 10	4 11	59	13
28 Monday	20	34 10	57	42	14
29 Tuesday	19	35 11	42	1	16
30 Wednesday	18	36	morn	2	17
31 Thursday	4 18	7 37	9 16	3	15 19

DR. KELLY, Physician and Surgeon,

OFFICE:
UPPER QUEEN STREET,
Four Doors Above Apothecaries' Hall.
Ch. town, March 29, 1888—d 3m eod wky

L. ARTHUR & CO., COMMISSION MERCHANTS,

RECEIVERS OF
Mackerel, Butter, Cheese EGGS
Poultry, Potatoes, Fruit &
Vegetables.

142, 144 Commercial Street,
BOSTON, MASS.

B-O-S-T-O-N SPRING ARRANGEMENT.

THE PALACE STEAMERS OF THE INTERNATIONAL S.S. CO.

Leave St. John for Boston, via Eastport and Port
Land, every Tuesday and Thursday at 8.00 a. m.
Fare from Charlottetown to Boston, \$6.50, 2nd
class; \$7.00, 1st class.
For tickets and other information apply to
G. A. SHARP, P. E. I. S. S. Co.,
P. O. Box 137, P. E. I. Steam Nav. Co.,
or to your nearest Ticket Agent.
Feb. 24, 1888—eod wky

MORRISON & MUSGRAVE, BROKERS

Commission Merchants, HALIFAX.

Consignments of Island produce will receive
prompt attention.
REFERENCERS: Thomas Fyche, Esq., Cashier
Bank of Nova Scotia, Halifax; George
MacLeod, Manager Bank of Nova Scotia,
Charlottetown.

WARREN & JONES, TEA MERCHANTS,

71 EAST CHEAP AND 9 & 14 MINING LANE,
LONDON, ENGLAND.
Represented in Canada by MORRISON &
MUSGRAVE, Halifax.
Oct. 24, 1887—

OVERCOATS, SUITS.

Heavy All-Wool Pants, a Specialty.

KNIT SHIRTS, ALL STYLES.

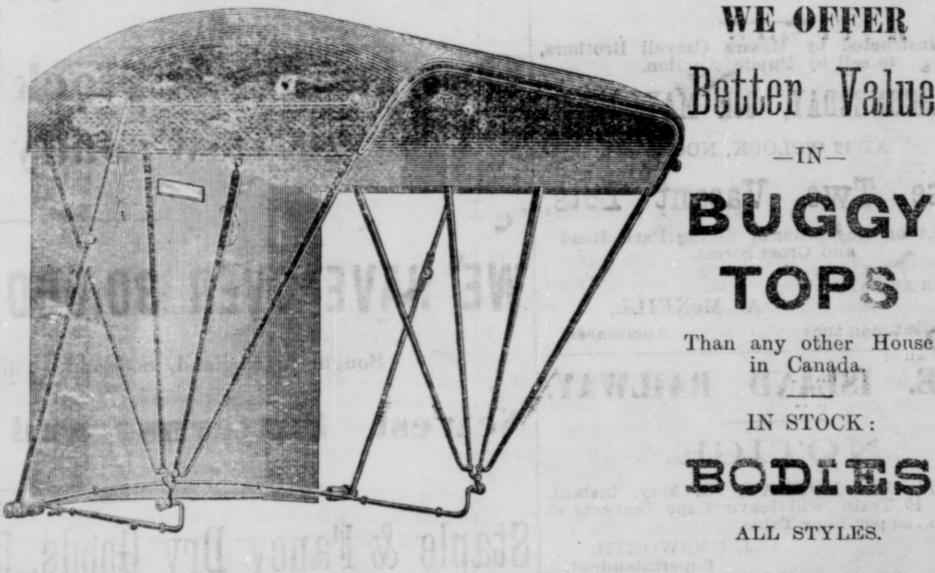
Flannel Shirts, Linders, &c.

ALL AT AWAY DOWN PRICES.

GEO. E. FULL,

SIGN OF THE LION, QUEEN STREET.

Ch. town, Feb. 18, 1888



A FULL AND COMPLETE STOCK OF

CARRIAGE GOODS

OF EVERY DESCRIPTION.
GENERAL HARDWARE and MILL SUPPLIES.

NORTON & FENNELL,

City Hardware Store.
Charlottetown, March 5, 1888.

BEER & GOFF'S.

Headquarters for Staple and Fancy Groceries.

We Have Now on Hand a Very Large Stock of

CANNED GOODS, in Peaches, Pine Apple, Corn, Tomatoes, French Peas, Sardines,
Salmon, Lobster, Corned Beef, Dried Beef, Ox Tongue, Cured Tongue, Pea Soup, &c., &c.
LEA & PERRINS' WORCESTER SAUCE, Tomato Sauce, Harvey's Sauce, Mushroom
Catsup, Yorkshire Relish, Mango Chutney, Capers, Ess. Anchovies, China Say Olives,
Curry Powder, Salad Oil, French Mustard, &c., &c.

CROSSE & BLACKWELL'S MIXED PICKLES, Chow Chow, Onions, Piccalilli and
Pickled Walnuts.
KELLER'S MARMALADE, JAMS and JELLIES of all kinds.
POTTED HAM, Devilled Ham, Potted Tongue, LIEBEG'S EXT. MEAT, Fluid Beef,
Milk Food.

All Fresh, Good Stock.

BEER & GOFF,

Queen and King Squares' Stores.
Feb. 9, 1888—oaw & wky

The Liverpool and London and Globe Insurance Co.

Assets 1st January, 1887. \$38,016,884.56
Assets in Canada. 673,375.05

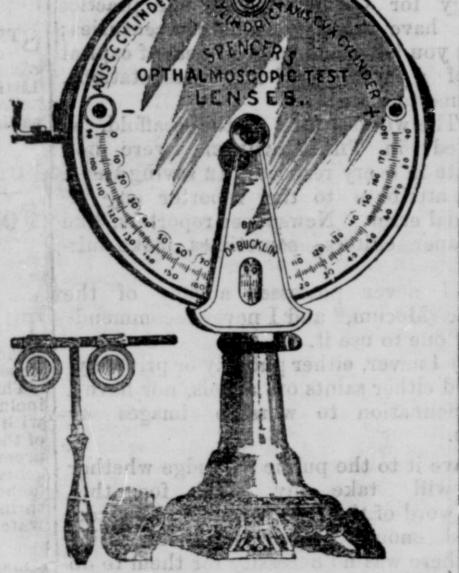
This Company offers every advantage of the most undoubted
security, liberal contracts, low rates, and prompt payment of
losses to the insured.

Policies issued for three years on Dwellings, Churches
etc., at reduced rates.

LEONARD MORRIS, Agent,
Summerside.
R. R. FITZGERALD, Agent,
Charlottetown.
February 11, 1888—3m 2aw pd

SPENCER'S OPHTHALMOSCOPIC TEST LENSES

Will Detect All Visual Defects.



A scientific and practical instrument for detect-
ing all optical defects of the eye, and deter-
mining the lenses needed for their correction.
As we use this instrument in adjusting spec-
tacles and Eye Glasses, we can guarantee satis-
faction to our customers in all cases of
MYOPIA, or Near Sight,
HYPEROPIA, or Far Sight,
PRESBYOPIA, or Old Sight, and
ASTIGMATISM, or Poor Sight.
Caused by oval eyes, which causes some figures
on a clock dial at fifteen feet to look darker than
others.
This instrument measures each eye separately,
a method which all oculists agree is the proper
one.
Persons who have had difficulty in obtaining
spectacles to suit them are cordially invited to
call and acquaint themselves with the merits of
this instrument.
SPECTACLES and EYE GLASSES always in
stock, of the several grades, in frames of Steel,
Rubber, Nickel, Celluloid, Silver, Gold, and
Spectacles and Eye Glasses other than regular
goods mentioned to order.
Oculists' Prescriptions carefully filled.

E. W. TAYLOR, JEWELER AND OPTICIAN.

Charlottetown, P. E. I.
Feb. 28, 1888—2aw & wky

THE Clearance Sale

—AT THE—
LONDON HOUSE

Is Still Going On.

Many Fine Grades of Goods,
LARGE DISCOUNTS,

And every effort made to meet the require-
ments of CASH BUYERS.
F. W. MOORE,
Assignee of HARRIS & STEWART.
Ch. town, March 2, 1888.

NOTICE.

NOTICE is hereby given that the Annual
General Meeting of the Shareholders of the
Charlottetown Gaslight Company will take place
at the Gas Works, on TUESDAY, the 8th day of
May, 1888, at the hour of Eleven o'clock in the
forenoon, for the purpose of electing Directors
and the general transacting of business.
DENNIS MURPHY,
Manager.

Pure, Reliable.

NO AMMONIA,
ALUM,
LIME,

But Purest and Best Materials used in the
manufacture of

Woodill's German Baking Powder.

April 11, 1883.

MR. S. N. EARLE,

Teacher of Piano and Organ,
WEST STREET,
Charlottetown, P. E. Island.

SUMMER CLASSES will commence May 1st,
when Mr. Earle will be glad to receive a few
pupils in place of some who do not remain in
town during the summer.
Having resigned his position in St. Paul's
Church, Mr. Earle is open to an engagement as
Organist or Trainer of a Choir.
Terms—Ten Dollars per quarter, hour lessons
Five Dollars per quarter, half hour lessons.
Special attention given to young ladies from
the country.
2aw (mon & thurs)—ap16

Oddfellow's Natal Day.

SYNOPSIS OF SERMON PREACHED BY THE REV.
BRO. J. A. CARILL, AT SUMMERSIDE.

(Published by Request.)

TEXT.—Therefore all things whatsoever ye
would that men should do to you, do ye even
so to them.—Mat. vii. 12.

I am pleased to welcome you, the Brother-
hood of Oddfellows, to our church to-day, and
am also pleased to have the honor of being
myself a member of the Order. When among
the fraternity I feel I am among my fellows,
my friends—yea better, among true men. But
some will say I know there are in the frater-
nity dishonest and bad men, hence the
principle must be wrong; they cannot be
founded on the truth. Well, there was a
bad, dishonest man among the apostles—one
Judas; but this does not destroy apostleship,
which was instituted by our Savior. The
Church has some very bad, dishonest men
in it. It has had such in it in every age. Why
not condemn the church, that most sacred
and divine of all institutions. If in the
fraternity of Oddfellows there are some bad
men, and strange were there not some, the
principles of the Order have not made them
bad, but ignoring the truth, they like Judas
and many in the church have followed the
evil in their corrupt natures and have thus
brought reproach upon that which was pure
and noble. Hence, do not condemn the Order
because there are bad men in it, for upon that
principle you would sweep from earth every
institution, even the family circle.

I am pleased that to-day it is my privilege
to address the Brotherhood from God's word.
In the text we have one of the most simple
and yet one of the most far-reaching truths
ever uttered by our dear Lord. Because of
its infinite excellence this is everywhere
known as the golden rule. This precept is
the supplement or practical application of the
positive law: "Thou shalt love thy neighbor
as thyself." The one is the royal law, the
other the grand fulfillment of that law. But
we are not to infer that this text expresses
Man's whole religious duty. Do not conclude
that all the requirements of God's law are
summed up in this one rule. Not so. The
precept marks out the way in which man is
to do his duty to the common brotherhood of
man. It expresses the human side of religion or
the normal way of manifesting the Divine Life
in man. But in religion there is another side—
the Divine side, and that side is summed up
in the positive law. "Thou shalt love the
Lord thy God with all thy heart." In this
grand law and golden rule are contained the
whole law and the prophets. This text then
pre-supposes that the fount of our moral
beings has been touched by the Divine Power,
and that, in us, the Divine Life of love to God
is struggling to manifest itself. This golden
rule points out the Divine Way to show our
love to God, and prove to those about us that
we do possess the Divine Life. "Therefore
all things whatsoever ye would that men
should do to you, do ye even so to them."

But the question will arise, how broad is
the word "others"? Who are included by
it? How far does it extend? To what
length does it take me? What grades of
society are embraced by it? When Christ
expressed the law, "Thou shalt love thy neigh-
bor as thyself," the question was asked, who
is my neighbor? Christ fully answers that
question, and in the answer He clearly defines
the true neighbor. Now in that definition of
neighbor, I think we have the word "others"
defined clearly as used in the text. He who
made of one blood all nations thereby estab-
lished a common brotherhood of man—one
universal family. Hence the word "others"
in the text is as broad as the race of man,
and my obligation as expressed by the text is
as wide as the world's deep need, circum-
scribed by my ability to help and to bless the
world. This golden rule is then the Divine
injunction that we should recognize that
universal brotherhood of man and our relation
and duty to it. Christ during His ministry
on earth brought two truths into grand
prominence that were never before made
prominent. One was touching our relation to
God, the other man's relation to his fellow-
man. The Jews thought of God as the Great
Creator, the Mighty Legislator, the Omnipotent
God, the Great Judicial Ruler. Christ
comes and elevates and softens these stern
relations into one more precious and dear,
viz., one of common fatherhood, Christ
taught as was never before taught the com-
mon Fatherhood of God. That God was a
spirit and would delight not so much in
bloody sacrifices as in spirit worship. He re-
presented the Jehovah of universal govern-
ment, one of universal love, yea, that He was
love. The other great truth brought into
such grand prominence by our Saviour was
the common brotherhood of man. These two
truths are vitally united. The common
fatherhood of God implies and necessitates
the common brotherhood of man. Christ
taught that man, even in the lowest strata,
was a man, and though vile in the extreme
was worth saving. Yea, He came to seek as
well as save the lost. He came as a man
among men. He never impressed a suffering,
sin-sick race with His importance. He proved
by His whole life as well as His death that He
was our fellow and the benefactor of the
human family. These truths emancipate men
from wrong views of themselves and their
Maker, and give them self-respect, which is
the noblest of all freedom. Christ would
have us apprehend these two truths, and prove
that we in heart believe in the common
Fatherhood of God by a practical recognition
of the common brotherhood of man. "There-
fore all things whatsoever ye would that men
should do to you, do ye even so to them."
This, brothers, is the new law of the New
Kingdom—the Kingdom of Love. The law
of an eye for an eye and a tooth for a tooth
is not the rule of our lives. By the common
version of that law, we render good for good,
evil for evil, or even for supposed evil.
We do to others as some gossip, scandal-
monger says they think others have done to us.
Much of the strife and bitterness of life is found
upon supposed evil of innocent parties. We
pay in the same coin that we think we have
received, hence the bitter strife and conflict of
earth. We, by the new law are not to do to
others as some have thought others have done
to us nor as they really have done to us,
but as we under similar circumstances would
have them do to us. I am to use every human
being as I would be used under the same or
similar circumstances. If this was done the
strife and conflict of earth would cease. Christ
says, with what measure ye mete it shall be
measured to you again. In the world every
spirit begets its own likeness. Like begets
like. The world is apt to give me in kind
what it receives from me. If I use him mean-

ly, he will pay in the same. If I judge harshly
he will do the same to me. I will generally
reap what I sow.

Again, I have no right to expect better
usage from my fellow man than I gave him.
If I wrong Jones out of \$40 I have no right
to complain when Jones wrongs me out of \$40.
I do not claim that Jones does right in wrong-
ing me, but when I complain, I acknowledge
that I did wrong. I received what I gave and
have no just cause of complaint. Though man-
kind is a common brotherhood, yet there are
many heterogeneous elements in it, there are
moral, social and intellectual grades—some
very low down. The golden rule when made
practically tends to level up society. And yet
that leveling is as far removed from socialism
and communism, as east is from west. It is
also opposed to the so-called scientific idea of
the survival of the fittest. It is a moral as-
similation that we seek an uplifting of the
race to a higher ideal of life. Society, in one
sense, can never be levelled up. The social
grades found everywhere are the outcome of
one of the fixed laws. Birds of a feather flock
together. By no rule can you compel the
philosopher or poet to enjoy the society of the
very low carrier. But in another sense we can
level up society. As Christians and Oddfel-
lows it is our work to do it. This can be done
in two ways. First, by bringing the high
grades down to the level of low. Second, by
lifting the low up to a level with the higher
grades, these two ways are practised. A man
has been used meanly, the act in his moral
nature he despises; but he says I will be
square with the offender, and he in turn treats
his neighbor meanly. They are now on a level,
there are two mean men, where there might
have been but one, and should have been none.
He is lied to by another. He gets level by
lying to the party in turn. He is cheated by a
third and at the first opportunity cheats, the
third in turn making two villains, where
there might not have been any. A man is
lying in the gutter. By two ways I can get
level with him, first, by lying in the gutter
with him, and second, by a manly and Chris-
tian love lifting him up to a higher and nobler
plane of living. The second is the true way to
level up society. When we are treated wrong-
ly, set them an example of an ideal moral
character and by our influence raise them up
to it. Place them where they can respect
themselves, and then they are worthy of the
respect of the common brotherhood. Oddfel-
lows not only recognizes the common
brotherhood of man, but also strives to lift
up the lower grades so that the whole may be
a worthy brotherhood. It recognizes in every
man—a man. It counts men not according to
what they have but what they are, not by
circumstances, but by character. And if, in
any, the character is lacking as it is in many,
by acting upon the golden rule, endeavors to
raise men to what they should be. To inspire
them by example, to a grander idea of morals.
Through this we may not only recognize a
common brotherhood, but a noble brother-
hood, one that God can look upon with de-
light. Oddfellowship is no organized, is not
an ancient order, but in another and more im-
portant sense is very old. Abraham in his
attitude toward Lot, Joseph in his dealings
toward his brethren and the Samaritan in his
kindness to the stranger, were all Oddfellows,
because they in life exemplified the prin-
ciples which now underlie the order. In the
past so few have acted by the golden rule, that
no doubt good and true men have viewed these
few as odd, and desiring to increase the num-
ber, and thus elevate and bless the world,
have formed the organization called the Odd-
fellows. A common brotherhood, universal
friendship, love and truth, are the foundation
stones of the structure. Help and sympathy
for the needy everywhere. Our aim is to in-
spire to high and noble moral character.
Brothers, our principles are Eternal, our cause
a noble one. Let us by noble character and
lines do them credit. Let all we do flow from
love to Him, who, in His whole life exemplified
the text. Then if we are not recognized by
the world in our work and labor of love, we
will be by the Father who seeth in secret and
who will reward the faithful servant. May
God bless the Brotherhood.

Coal Shipments.

A Toronto Mail correspondent, who is
now in Manitoba, writes that the future
coal shipments from Northwest Canada into
the United States promise to become very
large. The coal of the Banff mine having
been adjudged Canadian anthracite, is ad-
mitted to the United States free of duty.
It has already attained a reputation in some
localities in the United States, and is being
shipped in large quantities even to Califor-
nia. Since last October, 5,000 tons have
been exported to the Spreckles sugar re-
finery at San Francisco, and the correspond-
ent is informed that the same establish-
ment is only awaiting the perfect develop-
ment of the mines to order 100 tons a day.
Large quantities of the same coal have been
used in Winnipeg this winter. The agents
claim that when rid of slate and well cleaned
it will displace the Pennsylvania coal
entirely.

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.

G. M. Harris received instructions from

Mrs. Grey to sell by auction at her resi-
dence "Inkerman House" all her house-
hold furniture. Sale will take place about
the middle of May. Catalogue will appear
in due time. cod w ap 24

A French physician once sent his man

with a box of pills to a patient, and a
hamper containing six live pullets to be left
at the house of a friend. Unluckily the
messenger bungled over his errand, and
took the hamper to the patient and the pills
to his master's friend. Imagine the con-
sternation of the patient on receiving along
with the fowls the following prescription:
"Two of these to be swallowed every half-
hour."

D. A. BRUCE is opening his stock of spring
hats. Great bargains.