THE DAILY EXAMINER.

FEBRUARY 16, 1883.

A Suggestion.

WE would suggest to the Directors of the Skating Rink, that they give a Carnival for the *especial benefit of the poor people* of the City—not the paupers or those who need pecuniary assistance—and place the admission at ten cents. There are hundreds of men, women and children in town who have never yet witnessed a Carnival, and who would be delighted at the sight. They are not able to pay the usual price of admission; but if the price was reduced for the one occasion to the sum we name, we believe that hundreds who have never visited the Rink, would avail themselves of the opportunity. A more beautiful and pleasing sight than a Carnival on the ice of a well-lighted and decorated Rink, can scarcely be imagined, let alone rivaled anywhere else than in similar Rinks. The fine music, the glistening ice, the graceful movements of the skaters, the tasteful, appropriate, and grotesque costumes, with their quiet and gaudy, and loud colors, all combined to produce a fairy-like scene, ever-changing, and never twice producing the same combination, variegated, and truly kaleidescopical. Without being the least fulsome in praise, we may say that our people show a great amount of careful study of historical costumes, and skill and taste in adopting them. Very seldom do mistakes occur, through persons assuming characters inappropriate; but many costumes are particularly fit and suitable, and at once declare the character represented. A Carnival on the ice, in any particular, is far superior to a *Bal Masque*, the ordinary ball-room, or even a "teashine," for pleasant, exhilerating amusement, either for participants or onlookers. As conducted, our Carnivals are occasions of much innocent recreation, and healthful exercise. Some little coquetry may be indulged in, but not much flirtation, as the fearfully "got up" clowns, may at any moment dash like the wind under the noses of the swains and nymphs, and with their long ears gather in the "soft nothings," if any were attempted to be uttered. And Byron's well-known line:

"Soft eyes looked love to eyes which spake again,"

would be utter nonsense in the chill atmosphere of our Rink. From large portions of the civilized world the climate precludes ice carnivals; therefore the inhabitants are deprived of the pretty, innocent, and mirthful sights which the Carnivals here furnish our people. We, therefore, while enjoying and appreciating our Carnivals, would wish that no one be denied the privilege of witnessing one at least; and again repeat that the gentleman Directors of the Rink should give those of their fellow citizens, who cannot afford to pay the higher price of admission, the opportunity of seeing a Carnival at a figure which is within the reach of almost all.

"Cheek."

OUR readers will remember that, from time to time, we have published some news paragraphs respecting the movements of an individual named James S. Macdonald, of Halifax, who did a small brokerage business which collapsed, and caused some "weeping and wailing and knashing of teeth," among many who found themselves badly "sold." He has been *non est* until the other day, when, according to the Halifax papers, he returned, and took his seat in the Legislative Council, under cover of the law exempting members of the Legislature from arrest. Of course the question of privilege was raised and the matter was discussed with closed doors, with what result we have not yet learned. It is said some old despatches from the Colonial office, the effect of which would prevent Macdonald from taking his seat, have been unearthed, but he contends that he is not an "insolvent" within the meaning of the term used in those documents, and that, even if he were, those despatches have ceased to become law. It will be something "new under the sun" if this individual's contention is sustained, and another instance that all things are possible of accomplishment by the application of cheek. As an instance of how an honorable man, being a member of a legislature, should act, while in insolvency, we may mention the case of the Hon. James Skead, of Ottawa, Senator. This gentleman, the soul of honor, and highly respected by all political parties, got into financial difficulties some years ago, and voluntarily abstained from taking his seat for several sessions. In course of time, his estate turned out well, and he was allowed to resume his seat (or was re-appointed, we don't remember which) with the proud satisfaction of knowing that he had wronged no man, nor violated any well understood law, while through all his troubles he preserved his honor and self-respect, and thus added to, instead of detracted from the dignity of the honorable body of which he is now, as he was previously, a highly respected member. Mr. Skead's leading characteristic was—not cheek.

FATHER OSBORNE will, to-night, give an address to parents, on the subject of "Children's Religion." The morning service of the Children's Mission will be at 9.30 to-morrow.

RELIGION IN THE SCHOOLS.

HOW IT MAY BE IMPARTED.

ADDRESS TO TEACHERS—GIVEN IN ST. PETER'S CHURCH, BY REV. E. OSBORNE, S. S. J. E.—ON THURSDAY EVENING.

"And the streets of the city shall be full of boys and girls playing in the streets thereof."—ZECH. VIII. 5.

Father Osborne took these words not so much by way of a text to be expounded, as for the cheering thought expressed in them. They bring before us a picture of child-life, reminding us of some simple village scene, with the boys and girls playing happily together.

All through the Bible we read of God's love for children. In the picture drawn of the Heavenly City at the restitution of all things, the streets are represented as full of boys and girls. In the life of Jesus Christ the most tender touches are in His own childhood. God cares not only for grown up people, but for little ones as well. This is our justification of the Children's Mission.

But the work of the missionary is short. He speaks, and his words produce a certain impression; they have a certain influence on the lives of his hearers, and for awhile are laid to heart. But, as time passes, the memory of what he has said becomes fainter, and the effect upon the life less perceptible; and then, who is to carry on the work that he has begun? It is the teacher—the teacher in day school, in Sunday school, and at home. And not only the teacher, but the parent, and not only the parent, but the elder brother and sister. We *are* our brothers' keepers.

When I speak of religion to public school teachers, perhaps they will answer, "It is no use saying anything to us. We have our mouths closed. We can teach no religion." I know this, that nothing more than the reading of the Bible is permitted. But still much can be done, though the opportunities are limited; and the fact that they are so is the very reason for speaking, that these may not be overlooked.

Teachers have the little ones with them during a great part of their child-life; and children's religion is greatly influenced by their day school teachers. I would speak especially to those who seem to have few opportunities of teaching religion.

Those who are much concerned with children and their religion have great anxiety at present. There is abroad in the world a strong spirit of indifference to religion, which is very widespread, though churches in some places are so well filled. It is very manifest in England and the United States, though it may not yet have reached this Island. Why is this? It comes (1.) partly from general restlessness—religion takes time—time for prayer, meditation and other duties—and people will not give it time. (2.) Peoples minds are overworked. In business men's minds are overtaxed; and even in schools, children's strength is often overstrained. The first thing told them is to give up going to Church, and thinking of serious things, and so religion is set aside. (3.) Another cause is the desire for excitement. People are eager after pleasure, and cannot settle down, while religion demands quiet. (4.) The universal demand for that which can be tested by practical results, that everything shall be capable of demonstration and proof. But, while certain results of religion are seen, it is largely a matter of faith, and is not capable of mathematical proof. (5.) The chief reason, however, is the absence of religious teaching from the schools—the result of this being twofold. First, ignorance. Children are not taught even the Bible facts that the last generation learnt, and so don't know them; and second, that people don't recognize the *obligations* of religious duty. They sometimes take religion on trial and if it does not suit them give it up. The reason for this is in the want of a sense of duty towards God. Children are taught reading, and writing and arithmetic, but religion is left out. There is a great difference between the children of twenty years ago and of to-day, both in England and the States. In the States children know nothing of religion. They grow up with the feeling that it is a matter of choice not of obligation. The idea of God is left out.

How are we to meet this difficulty? He would not discuss theories of education to-night, but offer a few suggestions that individuals could carry out. Some say by Sunday Schools; it is their remedy for everything; but Sunday Schools do *not* meet the difficulty. How can one hour a week make up for the neglect of the other six days? But Sunday schools do effect something, and the good that is done makes it necessary for Sunday School teachers to realize the greatness of their position. Sunday School work is not to be taken up merely because we have leisure or because we feel we must do something for the Church we have joined, and this is easy; nor is it to consist only in the mere routine of learning and hearing lessons. It must be in personal intercourse, in individual care, and in loving earnest watchfulness. I would gather all up in this: the cherishing of individual religion in childish souls as the only remedy for religious indifference. This is the work of the Children's Mission; this is the work of teachers too—cherishing personal religion in children's souls.

How can this be done in schools, if religion is not to be spoken of?

1st. By allowing that children can be actuated by high motives. Some people think that children can only be bribed or whipped into goodness. In every child's heart is the desire to be good and to avoid baseness, which only requires to be brought out. To bring this out is the teacher's work. If we wish to help them we must begin with the implanted desire after goodness. Do not speak to classes, but to individuals. Every child is different and requires different treatment. Children do not want to be bad; have faith in this and you will help them.

2nd. You must sympathize with them. The good teacher teaches by sympathy with the child's desires, the poor one by machinery. Here, again, is work for day-school teachers. When a child is trying to be good, try to foster the spirit, address yourself to it, and don't snub him. Children understand signs of sympathy, though no word may be spoken; and they feel much, though they don't put their feelings into words. They feel and are encouraged by this bond of sympathy between them and their teacher. There are two books which will be found useful to teachers—"Misunderstood," by Florence Montgomery; and "Hitherto," by Mrs. Whitney; both of which unfold the working of a child's heart.

3. Avoid reproach. Never reproach or taunt a child on account of its religion. A child's religion is a tender plant that will not stand exposure. When punishment is necessary, do not associate religion with it, by saying "Going to Church doesn't do you much good." Do not reproach a child with failure, and never taunt him about his church. He feels it both on his own account and on account of his church. Whether he belongs to the Church of England, or is a Presbyterian, or Methodist, or Roman Catholic, teach him to respect and honor his church. Recognize the possibility of a child being religious, and never make him feel sorry that he is religious. Never make his religion bitter to him, never use it as a weapon of torture; draw him up by it rather to a true love of God. Last of all, there is the need of personal religion in ourselves. We can only sympathize with children's difficulties, when we know something of the struggle, and how hard it is to be good ourselves. If our religion is only a hard creed out of a book, then we cannot understand children. The teacher's influence is rather the going out of virtue than of teaching. The teachers' mouth may be closed as regards catechisms and formularies, but the influence of his heart is still there to be used. Let him say, I am not only to teach my children grammar, and spelling, and arithmetic, but to lead them to a higher level up towards God. How am I to do it? By my own life. Not by much teaching, but by the going out of virtue. Children understand children, and if the teacher has a childlike heart to be taught of God he will be able to understand and make children understand him. Have the joy of God in your own heart and then you will be able to make the child's life happy, to help him to find his own joy in being good too. The streets of the city of God are to be full of children playing there, that is, full of life and joy. This joy, the children ought to have now, and the teacher and child who are drawn together by the bond of a common love may have this joy together.

To-night, (Friday), there is an address to parents.

The children's service to-morrow morning, is at 9.30.

The Phœnix Park Murder.

KAVANAGH'S STARTLING EVIDENCE.—THE PLOT TO KILL UNDER-SECRETARY BURKE, ONLY.

Great excitement ensued in Kilmainham Court, Dublin, on the 11th, when the carman, Kavanagh was placed in the witness seat. Kavanagh apparently labored under great excitement. He deposed that on the 6th of May last he was at the Royal Oak public house in Park Gate street. He was engaged by four men—Brady, Kelly, and two strangers. [Brady here uttered a loud guttural threat, but no distinct words were heard.] There was no laughter to-day among the prisoners when Kavanagh identified them. Kavanagh pointed out Patrick Delaney as another of the men present. He drove the four men into the park by Island Bridge gate, by the Phœnix monument, and along the main road to the Gough monument, and they there got down. They said there was no sign of "Skin the Goat," moaning Fitzharris, a carman. Fitzharris here shouted: "Don't call me nicknames."

Kavanagh, resuming, deposed as follows: After the prisoners said there was no sign of Fitzharris, witness saw an American coming from the opposite direction, and saw four men jump from the cab. The cab stayed a long way up the road, with the horse's head turned towards Dublin. A short time after he saw two gentlemen approaching and heard a cry. On looking around he saw one of the gentlemen fall. He did not see the other fall, but the four men whom he drove to the park jumped on his car, and he drove away. Brady sat on the right side of the car. Kavanagh identified Fitzharris as the driver of the cab. He deposed that he saw Lord Cavendish and Mr. Burke approaching. Some one among those he drove said the tall man was to be assassinated. Kavanagh said he subsequently drove by Chapel road round town to Palmerston Park. Kelly alighted at the terminus; Brady paid him one pound. After the men witness drove to the park had alighted there, he put a nose-bag on his horse while waiting. He heard a person speak to James Carey. Delaney afterwards instructed him (Kavanagn) to look sharp and be ready to start. Upon this he drove nearer to the waiting group, which included some person he did not know. Two gentlemen Lord Frederick Cavendish and Mr. Burke, were approaching arm-in-arm. James Carey and Delaney, who had come back on the car from the place where it was waiting, jumped down and joined the group. Witness heard some one say "It is the tall man." Kavanagh was then ordered to go further away by some one, he could not tell who, repeat "mind, it is the tall man." As the gentleman came along either Carey or Delaney raised a white handkerchief. While he was waiting the carman, nicknamed the "Goat," passed him driving a passenger named Nolan toward Dublin. He was also passed by some bicyclists. The witness said on looking round he thought he only saw one gentleman fall, and saw that the other, who had an umbrella, was lying on the ground. On driving from the scene of the murder they took a turn to the left, then crossed the bridge to the right along Inchicore road. Delaney directed him where to drive. He drove rapidly until he reached Round Tower, two miles from the Park. Here Tim Kelly alighted. He then drove round to Leeson Park, stopping at a public house near Leeson Bridge. Brady then paid and dismissed him. On Sunday morning he met Brady at Townsend street, and received £2. Brady afterwards bought him harness.

Kavanagh further deposed that Fitzharris on one occasion, told him that they were after Judge Lawson. Kavanagh said he became an informer on Thursday last. He was sworn into the society by Kelly; the task assigned him was to drive the boys. In reply to Mr. Murphy, Crown counsel, he said that on the 6th of May he wore a white hat, but a man on the car, who was not in prisoner's dock, changed with him, giving him a large brown one. This is important as it is believed to furnish a clue to a murderer who has not been apprehended.

W. & A. BROWN & CO.

WILL close out (during the month of January and February) the balance of their large Stock of

WOOLLEN GOODS,

Including Shawls, Squares, Clouds, Scarfs, Children's Hoods, Ulsters and Underwear, Ladies' Vests, Mitts, Cuffs, Hosiery, Gents' Cardigan Jackets, Gloves, etc.

Fur Goods, Dolmans, Mantles, Ulsters, and Millinery Goods.

Also, the remainder of their Choice Stock of Scotch, Brussels, and Tapestry Carpets and Hearth Rugs,

AT A LARGE DISCOUNT.

GREAT BARGAINS MAY BE EXPECTED.

Ch'town, Jan. 18, 1883.

JANUARY.

:o:

ANNUAL CLEARANCE SALE,

BEFORE STOCK TAKING.

:o:

J. B. MACDONALD will, during this month, clear out lots of Goods in every Department:

A Lot of Ladies' Dress Goods,
A Lot of Clouds and Scarfs,
A Lot of Men's Scarfs,
A Lot of Tweeds and Heavy Cloths,
A Lot of Mantle and Ulster Cloths,
A Lot of Fur Caps Mitts and Gloves,
A Lot of Men's and Boys' Ulsters,
A Lot of Winceys and Flannels.

J. B. MACDONALD.

:o:

Also, 100 Chests of Fine Congou Tea, very cheap, by the Chest or Package.

J. B. MACDONALD,

Ch'town., Jan. 10, 1883—wkly pat, pres ne — QUEEN STREET.

L. E. PROWSE

Will, for the next Two Weeks, give

SPECIAL BARGAINS,

—IN—

Men's Overcoats, Reefers & Ulsters,

MEN'S FUR CAPS,

Tweeds, Winceys, Wool Squares, Scarfs, Sacques, &c.

☞ Everyone should call and see those Goods, as Great Bargains will be given.

L. E. PROWSE,

Ch'town, Dec. 19, 1882. **74 Queen Street.**

Charlottetown Boot and Shoe Factory.

:o:

BE SURE AND ASK YOUR STOREKEEPER FOR

DORSEY, GOFF & CO.'S OWN MAKE

—OF—

BOOTS AND SHOES.

:o:

EVERY PAIR WARRANTED.

:o:

DORSEY, GOFF & CO.

Ch'town, Jan. 26, 1883.—2aw wkly

LONDON HOUSE.

:o:

JANUARY, 1883.

:o:

OPENING EX "NORTHERN LIGHT."

:o:

Black and Colored Cashmeres,
Black Plush Velveteens,
Colored Velveteens,
Table Napkins,
Black Muslins,
Black Gros Grain Ribbons,
Black Moire Ribbons,
Black Kid Gloves,
Black Casbains,
Coat Canvas,
Striped Hessians,
Sheeting, Winceys, etc., etc.

GEO. DAVIES & CO.

Charlottetown, Jan. 6, 1883.

Dominion of Canada,

Province of Prince Edward Island.

IN THE SUPREME COURT.

In the matter of An Act of the Parliament of Canada, passed in the forty-fifth year of Her present Majesty's Reign, Chapter 23, intituled "An Act respecting Insolvent Banks, Insurance Companies, Loan Companies, Building Societies and Trading Corporations, and of the President, Directors and Company of the Bank of Prince Edward Island, an Insolvent Banking Company.

NOTICE is hereby given that, on Monday the nineteenth day of February, instant, A. D. 1883, Mr. Justice Peters will sanction the sale by the Liquidators of the above-named Company, of the vessel mentioned in the petition filed this day by the said Liquidators, unless cause to the contrary be shown before the said Judge, at the Judges' Chambers, in the Law Courts Building, in Charlottetown, in said Province, on that day, at the hour of eleven o'clock in the forenoon, by any of the Creditors, Contributories, Shareholders, or Members of the above-named Banking Company.

Dated this fourteenth day of February, A. D. 1883.

D. HODGSON, Prothonotary.

R. R. FITZGERALD, Solicitor for Liquidators.

Feb. 14, 1883.—4i

FREEHOLD FARMS FOR SALE.

I HAVE received instructions to sell several valuable FARMS, situated in different sections of the country containing

From 100 to 300 Acres each.

For particulars apply at

My Auction Room, Queen St.

Application my mail will receive prompt attention.

A. McNEILL, Auctioneer.

Ch'town, Feb. 13, 1883.—tf

'BEACONSFIELD'

TO BE SOLD BY AUCTION,

On Thursday, 22nd February

AT TWELVE O'CLOCK,

On the premises, that beautiful residence known as "Beaconsfield," situated on West Street, near Government House.

WILLIAM DODD, Auctioneer.

Feb 13, '83.

MEETING AT CRAPAUD.

To D. W. Palmer, Henry Wadman, Wm. C. Lea, Wm. B. Clarke, Justices of Peace.

GENTLEMEN, we the undersigned request you will at your earliest convenience call a public meeting in the Victoria Hall for the purpose of taking into consideration the want of Steam Communication in Victoria and the surrounding districts, to the Provincial Provinces as well as Charlottetown. You will please notify the Local Members of this district to attend.

We remain, Gentlemen,
Yours truly,

John B Lea,	Warren Hood,
John N. McDonald,	James A. Howatt,
Charles L. Wright,	William S. Howatt,
James P. Cooke,	Angus Brien,
Jos. B. Trowsdale,	Peter Stewart,
George Palmer,	Jabez Lea,

In accordance with the above requisition, we, the undersigned, appoint TUESDAY, the 20th inst., as the day to hold such meeting at Victoria, at the hour of 2 o'clock, p.m., and request the local representatives of the District to attend.

DONALD W. PALMER, J. P.,
WILLIAM C. LEA, J. P.,
HENRY WADMAN, J. P.,
W. B. CLARK, J. P.

Victoria, Feb. 9, 1883.

Bank of P. E. Island.

I WILL pay cash for any number of Bank of P. E. Island Bills. Address,

E. H. NORTON.
Charlottetown, P. E. Island.

Feb. 12, 1883.—3i eod wly

WANTS, LOST, FOUND, &c.

WANTED—$10 DAILY—Canvassers for "Our Lost Explorers; or, Jeannette Arctic Expedition." 500 pages 100 illustrations. Sales unprecedented. Extra copies with 10. Exclusive territory. Outfit 50 cents—BUKER PUB. CO., Providence, R. I. [feb. 16 6i

LOST—On Thursday night been W. W. Wellners' and John Jury's, a Gold Ear Ring. The finder will be rewarded by leaving it at G. G. Jury's shop, North Side Queen Square. [feb 16

LOST—On Saturday, a Gold (Cuff) Stud. The finder will be rewarded on leaving it at this office. [feb14 2i pd

A LADY will be glad to help young girls who are preparing for the entrance examination in the Prince of Wales College in their studies. For particulars apply at this office. [feb9

LOST—On Tuesday, a PURSE, containing a sum of money and some postage stamps. The finder will be rewarded by leaving the same at this office. [feb7

WANTED—A Clerk in a General Store, of about sixteen years of age. Good reference required. Apply at THE EXAMINER OFFICE. [feb7 tf

TO LET—A Dwelling House pleasantly situated on Prince Street. Apply to Peake Bros. & Co. nov8

TO LET—Immediate possession given of a desirable residence, situate on Upper Hillsborough Street. Rent low to a good tenant. Apply at the Merchants Bank of P. E. I. to Mr. F. S. Moore. [nov17