THE DAILY EXAMINER.

JANUARY 19, 1895.

THE OIL QUESTION.

The proprietors of the Canadian Oil Works will probably deal with the Guardian concerning its statements that Canadian oil is "crude," and "filthy," and "vile stuff." Messrs. J. D. McLeod & Company telephone that they intend to have two lamps filled with oil,—one with the best American and the other with the best Canadian, have them lit and placed at THE EXAMINER office so that the brilliancy and cleanliness of the two oils may be compared by anyone who chooses to call, and so that their lasting qualities may be tested. The test will be made on Monday.

As the people have had personal experience in respect to the prices of oils, we shall not dwell upon that point. It will be observed that some of our correspondents speak with no uncertain sound.

The rule of the Guardian is, the lower the price the higher the duty. The price of imported oil has, under the national policy, gone down from 40 cents per gallon to 22 cents, and though the duties, etc., have been reduced from 15 cents per gallon under the grits, to 6 cents under the tories, the Guardian by its rule is able to figure out a duty of 150 per cent! We suppose that when, upon a further development of the oil resources of North America, the prices of oil shall be still further reduced, there will still be some wisehead to estimate that the duty at six cents per gallon is 200 or perhaps 300 per cent.

Reduced as it is, the duty upon kerosene oil is undoubtedly high. But suppose it abolished, the revenue lost would have to be made up by the placing of a duty upon some other article. From the mere consumers' point of view, what difference does it make whether he pay a tax levied upon kerosene oil, or upon tea, or coffee, or raw cotton or raw sugar. The United States impose high duties upon almost everything that we have to sell them, and why should Canadians not impose a high duty upon an article imported exclusively from the United States? A revenue must be made up, and why not impose the taxes so that Canadian industries may be placed at an advantage as compared with those of outsiders? It is of the first importance that the great natural resources of Canada, such as its treasures in coal oil, be developed. Why not encourage men to go into the work of development? Even though we may, in the meantime, have to pay a little higher price for oil imported from America, or iron imported from Great Britain, will it not pay us in the end to unite in a national effort to bring into use the great natural resources of Canada? We appeal to the common sense and enterprise of the people.

PERSONAL.

Mr. J. A. Mathieson, Attorney-at-Law, Georgetown, is in the city.

Rev. G. M. Campbell lectures in St. James' Hall next Tuesday evening.

Mr. J. A. Clarke, representing Brock & Patterson, St. John, is here on a business trip. He is registered at the Hotel Davies.

Mr. Allan Parsons is here in the interests of Brophy, Kains & Co., Montreal. He is at the Hotel Davies.

Rev. William Lawson and Mr. Benjamin Chappell, of Montague, were delegates to the Grand Lodge, I. O. G. T.

Stipendiary Wortman received a telegram yesterday informing him of the death of his eldest daughter, Mrs. Bevan, at Charlottetown. Deceased, who was 59 years of age, has been in the asylum for some years past.—Moncton Times.

Mr. Geo. H. Ham, recently manager of the C. P. R. Literary Bureau at Montreal, has become editor of the Winnipeg Nor'-Wester. Mr. Ham is a newspaper man of ability, and it goes without saying that under his management the Nor'-Wester cannot be other than successful.

Lord Haddo and Lady Marjorie Gordon are to join St. Paul's Presbyterian Church, Montreal, the session of which decided to advance the regular communion service a week earlier than is customary in order to permit Lord Haddo to return to school in time for the regular opening.

James Paul, chief of the Micmac Indians of Nova Scotia, died on Thursday at the Indian reservation, Shubenacadie, in his 96th year, being born on January 5th, 1800 at Rocky Lake. He was installed as chief by the late Archbishop Walsh, 35 years ago, succeeding Francis Paul, and has since then been recognized in that capacity by 2,500 Micmacs scattered through the province. An assembly of Micmacs will be called soon to elect a new chief, John Noel (who has been doing the active duties of the office for years, and who attended Sir John Thompson's funeral in that capacity) will occupy the office pro tem.

NEWS NOTES.

In the anti-toxine establishments in Paris they get enough of the serum from one tapping of a single horse to treat 150 persons; and they can draw blood from a horse, without injuring it, once every 20 days.

The Governor of Alaska says that the seals are being exterminated by poachers and the natives by free whiskey. Apparently the change from Russian despotism to the free and enlightened Government of the United States was not to the advantage of the inhabitants of Alaska. The freest thing in Alaska is free whiskey.

A severe and new kind of malarial fever has broken out at Samoa. It is highly infectious. Natives are dying by the score, and its ravages are more terrible than internal wars. Medical men declare that the disease is unknown to medical science, that the mortality of patients is large, and that the disease is rapidly spreading.

Imitations of the celebrated "*Tyke*" serge are being shown by many tailors but any customer who knows the real "*Tyke*" will recognise them at once. Look for the trade mark "*Tyke*" on back of every 2½ yards.

Even an Oregon woman finds excitement in that benighted land. She says she killed sixty-three rattlesnakes last summer, and when the reptiles give out she shoots ducks on the wing.

Hood's Sarsaparilla acting through the blood, reaches every part of the system, and in this way positively cures catarrh.

CHRISTIANITY AND AGNOSTICISM.

Lectures Delivered by the Rev. James Simpson, at St. Peter's Cathedral, Charlottetown, P. E. I.

III. IS A REVELATION FROM GOD IMPROBABLE?

In our last lecture we brought forward four arguments in favor of a belief in a personal God. The first of these was from the general consent of mankind—every nation, tribe and tongue confesses a supreme Deity, and even if (as some affirm) there have been found peoples who do not acknowledge a God, yet they are at the best but very rare exceptions, which only prove the rule. The second argument was from effect to cause. It is an axiom of thought,—a self-evident truth—that every effect must have a cause. No law is more universal than this; its validity is at once recognized. And since an infinite succession of causes cannot be conceived of as possible, we infer that all finite causes must have originated in a *first* cause, which must have been itself uncaused. This first Cause we designate God. The third argument was from design, first seen in the order of the universe, and then in its adaptations. The things of this world are not thrown together haphazard, but are arranged in a marvellous beauty and order which implies that it is all the result of intelligence, since it could not possibly have originated in unconscious and unintelligent forces. And the fourth argument was from the moral nature of man, which could not be from natural selection, or of purely physical evolution, with no personal Being behind that evolution; it could not have originated in matter, force or motion; than which the universe in its primitive condition contained naught else according to the antitheistic evolutionists. So when we consider the personality of man, his freedom, his conscience, his religious nature, his spiritual aspirations, his innate perception and approval of the true, the beautiful, the good, we conclude that there must be a Being who is free and pure and good; a personal being who is spiritual and moral, from whom man has received his spiritual and moral nature.

Each of these arguments, considered by itself, affords reasonable evidence that God exists—so reasonable that many unbelievers have admitted the validity but our case is strengthened infinitely by the combined force of the arguments. The possession of the purse of a murdered man may not be conclusive proof that the possessor was the murderer. But if his clothes are stained with blood; if various articles belonging to the murdered man are found in his possession; if it can be proved that he purchased the instrument by which the murder was accomplished; if his footprints exactly correspond to those of the murderer; if he has also adopted a number of cunning devices to avoid detection, if all these circumstances meet together in the same person, they afford a stronger evidence of guilt than that of one man who affirms that he saw the prisoner commit the murder, because testimony may be false, or a mistake may be made about personal identity. But facts like these can neither lie nor deceive, and when they thus converge in a common focus they possess all the force of demonstration. So it is with the evidence before us." Each separate argument, taken by itself, affords a strong presumption that God exists, but when they are all taken together, the evidence becomes overwhelming. We therefore feel justified in concluding that there is a personal God, the Cause of Causes, the intelligent orderer and adapter of the universe, who is at once benevolent and holy and just and true and moral.

Having proved the existence of God, the next question that demands our attention is, "Are there any sufficient grounds for believing that He will make any manifestations of Himself to man other than those He has already made in His various creative and providential acts?" This point is of very considerable importance in relation to the question before us. You all know, for it is constantly brought to your notice in the ordinary affairs of life, that the amount of evidence which is necessary to prove that a certain event has taken place varies in proportion to the probability or improbability of its occurrence. Very slight evidence is sufficient to satisfy us that an event has occurred if such an event is likely and expected. For instance, if we saw a man in the last stages of consumption and were told that he could not live many hours longer, we would have no difficulty in believing he was dead if an obituary notice appeared in the newspaper the next day. But we should require much stronger evidence than a newspaper to convince us that autumn was not succeeded by winter, or winter by spring, in some given locality. In a similar manner, an action which, if assigned to one motive, may be in the highest degree improbable, may be accepted on the most ordinary testimony if assigned to another. We should require strong proof before we could believe that one whom we had always looked upon as a consistent Christian, had subscribed largely towards the erection of an idol temple in his town, but if it could be shown that the money was extorted from him by threats of violence or injury to his business, while condemning his cowardice, the difficulty in accepting the *fact* of the subscription would disappear.

Or let me put it another way. If the papers announced that the Federal Government had ordered several shiploads of provisions and clothing to be sent to Charlottetown, to be distributed indiscriminately among the people, we should receive the news with a smile of incredulity. It is antecedently improbable that the Government should interfere in our favor, because there is no manifest reason why it should do so. But if next Spring we should hear that the people of Labrador had run short of provisions, and were, consequently, starving, we should not only have no difficulty in believing that the Government would send them supplies as soon as navigation opened—we should expect them to do so. To-day we would laugh at a telegram stating that the principal cities in Canada, England, and the United States were raising subscriptions for us in Charlottetown; but if a fire swept away three-fourths of our city to night, to-morrow we should expect to receive such a telegram, because our condition would be entirely altered, and consequently the idea of foreign assistance would be brought within the bounds of reasonable probability; in fact, we should be very much surprised if other cities did not come to our aid, since we have always helped other cities in similar distress.

The bearing of this principle on the question of divine revelation is obvious. Abstractedly it may be very difficult to believe in supernatural interferences with the ordinary affairs of the universe, and it may require an overwhelming amount of evidence to prove their reality. But if we have reason to believe that the divine character and the condition of man are such as to render a revelation probable, the difficulty of accepting it disappears and it can be believed an ordinary testimony.

"We ask, therefore, if there be a God, is there any reason for thinking that He will interfere in man's favor in a manner other than he has already done in the order of nature? In answering this question our appeal must not be to theories, but to facts only. Here again we can quote the high authority of John Stuart Mill in connection with this subject in his posthumous essays. The picture which he has drawn of man's condition is somewhat indeed—we believe it to be overcharged, but there it is, as it presented itself to the reason of this eminent unbeliever. If it is only quarter true, it is in the highest degree probable, if a God exists who cares for man, that He will make an interposition in his favor beyond any that he has already made. Look abroad upon the world. Where do we see the features of the Almighty Father? Is not the earth like the prophets' scroll, "Full, within and without, of lamentation and mourning and woe?" Do we not feel with the Apostle that "the whole creation groaneth and travaileth in pain together until now?" That is the first impression which the study of nature is calculated to make on a reflective mind. The world is full of misery and pain, and this apparently anterior to the entrance of sin and independent of it. Geology has deciphered for us the testimony of the rocks and of the everlasting hills, and there we find ample evidence of conflict and carnage long before the apparition of man upon the scene. Timorous flight and swift pursuit; animals fleet of foot and strong of limb, with claws to rend and teeth to grind; whole tribes living on the violent death of creatures weaker than themselves. This is what we find written on the unerring records of the time when man was not yet. And now, is it not a simple fact that the vast majority of mankind are in a very degraded condition? Does not evil everywhere abound? Does it not occasion a vast amount of suffering, even to those who are not the guilty causes of it? How all this originated, is nothing to do with the question, any more than how a fire originated which swept away a city. The facts are there, the need is apparent, a remedy is demanded. Has not past experience utterly failed to provide any adequate cure for it? Or does it suggest the hope of being able to eradicate it for countless ages to come? With the facts of life and history before us, these are things that cannot be denied. It follows therefore, if there be a God who contemplates man with feelings of benevolence, that some interposition in his favour is highly probable, and that there is no *abstract* difficulty in accepting the fact that He has so interposed, if only it can be established on evidence that will commend itself to our reason.

Such evidence we now hope to bring forward to prove that Jesus of Nazareth is a revelation from God. His character, His discourses, His influence on mankind cannot be catalogued among merely human phenomena. But before we proceed to do this, let us clear up any possible misunderstanding upon two points, viz., that it is necessary to assume the inspiration of the Bible, and that it is necessary to point to the miracles of Christ as a proof of His Divinity.

It is not necessary to assume the inspiration of the Bible in our argument for Christianity. To prove Christianity by the inspiration or authority of the Bible would be to beg the question at issue. This is obvious, though it is not always observed.

Even though the Bible were not inspired, Christianity might yet be true. Even if we could not recognize in the writings of the New Testament the result of the influence of the Holy Ghost upon the men who wrote it, it might still be possible to accept Jesus Christ as the Son of God and the Saviour of the world. It is therefore no essential part of our duty in this place to establish the inspiration of the Bible or any part of it. Do not misunderstand me. I believe the Bible is inspired and I believe its inspiration can be established to the complete satisfaction of the Christian mind, though some of the commonly accepted theories of inspiration cannot be established. But we can prove the divine origin of Christianity, the divine mission of Christ and His claim to be the Lord and Saviour without ever raising the question of inspiration. It is possible, therefore, to believe in Christ, and to be a sincere Christian without believing in the inspiration of the Scriptures. I do not say it is *reasonable*. I only say it is possible. This was recognized 250 years ago by that devout and able non-conformist, Richard Baxter, who has not without reason been called "the father of English apologetics." "If (he says) the Scriptures were but the writings of honest men, that were subject to mistakes and contradictions in the manner and circumstances, yet they might afford us a full certainty of the substance of Christianity. · · · Tacitus, Suetonius, Livy and others were all heathens and very fallible, and yet their history affords us a certainty of the great substantial passages of the Roman affairs which they treat of. · · · Now if Scriptures were but such common writings as these, especially joined with the uncontrolled tradition that hath since conveyed it to us, may it not yet give us a full certainty that Christ was in the flesh, and that he preached this doctrine for the substance · · · which will afford us an invincible argument for our Christianity.

The recognition of the fact that the truth of the Christian religion is not bound up with belief in the infallibility, or even the inspiration of the Bible is of the utmost importance. It clears the ground of discussion of many irrevelent issues. It is then seen that however the questions between the Bible and science are determined, they do not necessarily invoke the integrity of the Christian religion. Suppose you make out to your entire satisfaction that Genesis and geology are irreconcilably opposed (which I for one do not believe), this conclusion does not shake the evidence by by which we are convinced that Jesus of of Nazareth was a superhuman person and that His mission was divine. Equally clear is it that most of the questions discussed so earnestly in our day in the field of criticism leave the argument for the essential truth of Cristianity untouched. Whether Moses wrote the Pentateuch; whether Isaiah was written by one person or two; whether Daniel and St. John wrote the books bearing their respective names matters not,—the truth or falsity of Christianity is not bound up with any of these or similar questions. Unhappily they have been discussed as well by Christians as by unbelievers, as if the very citadel of the Christian faith must stand or fall with the issue here involved, and so the faith of multitudes has been shaken, and the peace and comfort of thousands have been disturbed by this confounding of issues which are really distinct." (McKim).

II. It is not necessary to point to the miracles of Christ to prove His Divinity. "It is a popular idea that Christianity rests for its attestation exclusively on the evidence of miracles wrought expressly for the purpose of proving its truth, and the principles which have been laid down by many learned writers have greatly formed this conception of it. I cannot but think that this view of the subject is a very imperfect representation of the case. Miracles constitute an important portion of the evidence of Christianity, but by no means the whole or even the most prominent part of it. Our Lord affirmed that He had a higher witness than that of miracles to the truth of His Divine Mission. This is indisputable if we accept the fourth gospel as a truthful exponent of His teaching. His own express assertions assign the first rank to the manifestation of His own divine reason and character as affording proof that He came from God, and to his miracles the second rank. This must necessarily have been the case if He is the Light of the World. The existence of the sun is best known by his visible shining. Our Lord's divine working, viewed as a whole, constitutes the highest evidence of His mission. In this is included the moral aspect of his miraculous acts. Miracles would indeed be a convincing evidence of a divine mission to those who witnessed them. But their testimony weakens with the lapse of time. We who live in these latter days do not, as a rule, behold miracles so our belief in them must be grounded on the testimony of others. To us, therefore, they afford an inferior evidence compared with that which they yielded to the actual spectators. We have to establish the facts by a long chain of historical reasoning, involving the discussion of several abstract questions which would require more time than we can devote to them in these lectures. So then we will not argue that Christ must be the Son of God because He wrought miracles; but rather we shall urge weighty reasons for believing in his superhuman personality; independent of the truth and reality of the miracles He is alleged to have performed. Our argument will be this: The character of Jesus is superhuman; the teaching of Jesus in history and in the individual soul is superhuman, the work of Jesus is superhuman; therefore, He was Himself superhuman. He was the Christ, the Son of God, and as such it was natural that he should work miracles. Instead of proving Christ by the miracles, we prove the miracles by Christ."

And this we aim to do by meeting the intelligent unbeliever on his own ground, and in the arguments used conceding everything to him, but what we can prove clearly and satisfactorily to be untrue or unreasonable, illogical or unhistorical.

n Olden Times

People overlooked the importance of permanently beneficial effects and were satisfied with transient action; but now that it is generally known that Syrup of Figs, will permanently cure habitual constipation, well-informed people will not buy other laxatives, which act for a time, but finally injure the system.

A bill has been introduced in the New York Legislature providing for the re-establishing of the whipping post in that state for the treatment of men who beat their wives or children.

THE fastidious Englishman thinks of Poole when he decides that he wants a new suit of clothes. Every well dressed Englishwoman asks for Priestly's dress fabrics. The higher grades are partly wool and partly silk, and the effect of this combination is exceedingly beautiful. There is at once a richness, and softness, and delicacy which appeal to every woman of taste. These goods are sold by first-class dealers. The trade mark is "the Varnished Board," round which the cloth is rolled. Nothing else is Priestly's.

DIED.

In this city on the 18th inst., John H. Murray, aged 48 years.

SPECIAL NOTICES

Advertisements under this heading charged for at the rate of five cents per line.

A few more of the good fur caps left still selling at 33⅓ per cent discount.—McKay Woolen Co.

Call and see our new novels. 500 to choose from. Opened to-day.—Bazaar Co.

The best value in the city in clothing either imported or homemade at McKay Woolen Co.

MANDOLIN.

MR. VINNICOMBE will take a limited number of pupils for this beautiful instrument. Hodge's system of instruction will be used. Students, advanced, will be formed into a Mandolin Club, to enable them to play *en semble*.

Orders from the country or city for Piano and Organ Tuning will receive prompt attention. Address P. O. Box 98.

jan19—3m d&w

1895.

An Early Response to our December Accounts will oblige.

HASZARD & MOORE

Our Big Calendar is Ready.

jan19—dy

FOR A FEW DAYS

we will show in our east window a few lines of goods, which we offer BELOW COST to clear. They consist of

Keiller's Jams (Assorted),	12c. each
Morton's Catsup (Pints),	25c. "
Pinks Jellies (Pints),	7c. "
Fine Scotch Oatmeal,	25c. "
Potted Turkey,	10c. "
Condensed Tea,	15c. "
West India Limes,	25c. "
Fresh Mushrooms,	10c. "
Nelson, Morris & Co's. Extract Beef (large),	25c. "

SANDERSON & CO.,

NEWSON BLOCK.

jan18

TELEGRAPHIC.

SPECIAL DESPATCHES TO THE EXAMINER

Notes From the Capital,

OTTAWA, Jan. 19.

The Cabinet was in session yesterday, and the French treaty was being considered.

It is currently reported that the Governor-General has, in lieu of a subscription to the Thompson Memorial Fund, offered to defray the cost of supporting the late Premier's two sons, who are now studying law in Toronto, until such time as they become barristers and are able to follow their profession.

Sittings of the Exchequer Court will be held at St. John, Monday, June 3, and at Halifax, Tuesday, June 11.

A Noble Turncoat Rewarded.

LONDON, Jan. 19.

The Earl of Buckinghamshire, who recently announced his conversion to the Liberal programme, has been gazetted a Lord-in-waiting.

He Will Not Accept.

QUEBEC, Jan. 19.

Mr. Laurier informs the Grits of Gaspe that he will not accept a nomination for that county.

A Miserable Fight.

NEW YORK, Jan. 19.

Tommy Ryan knocked out Jack Dempsey in the third round last evening. It was a miserable fight.

HIGHLAND FOUNDRY COMPANY, 1836.

The Highland Foundry Company has the honor of being the first and only concern of its kind in the city of Boston.

The Highland Foundry Company is a Massachusetts Corporation. Its officers being Mr. Wm. H Towne, President; Percival W. Elliott, Treasurer and Manager, who, with Capt. Albert Cooper, Mr. Geo. Elliott and Mr. Charles B. Wheelock, comprise the Board of Directors.

Under their able management the business has rapidly progressed. Improvements have been made, new designs invented, adopted and introduced, new appliances patented and added.

By these means the Company has popularized its products with the public and retained firm hold on the dealers.

The consequence of the energy and enterprise is shown by the three very significant facts. 1. While they make several lines of Highland Ranges, the total amount of which reaches way into the thousands, during the past few years they have made and sold upward of 20,000 of their Highland Grand Ranges (their leading production) and have yet the first serious objections. 2, Notwithstanding the hard times which have prostrated many lines of industry, the demand for Highland Ranges was such that the Foundry has been run more days this year and put out more iron into ranges than ever before. 3. At this season of the year the Foundry has usually shut down for a month, but being at the present time some 300 ranges behind orders no shut down can be permitted.

These facts, which so clearly demonstrate the condition of the business, speak volumes for the management, and require no comment.

The Highland Grand Range, as a finished production of its kind, unquestionably "stands at the head." A model of neatness and of convenience, the cook that has it not has indeed "lost a pleasure," that of "cooking with a Highland Grand Range."

To add still further to the popularity of Highland Ranges, the company has patented a gas attachment, by which means a gas stove fully equipped can be added to the range at nominal cost.

The utility of this attachment can be readily seen. 1. In times of emergency, double work can be done at the same time. 2. When the fire is low and a meal must be prepared hastily, and 3. During the hot summer months it is a joy and a comfort, thus affording such a multum of convenience in a parvo of space seldom seen. 4. Hot water can be supplied to the boiler either in connection with regular water front or independently.

This Company transacts a business which for volume places it among the foremost in this particular industry.

Their products are shipped to all parts of the world; to supply their Western trade a branch office and salesroom are located at 114 and 116 Lake St., Chicago, Ill.; also at Buffalo, N. Y., and San Francisco, Cal., are located wholesale distributing agencies.

The concern enjoys ample facilities for handling this extensive business, the plant covering over two acres of ground space, affording over seven acres of floor space.

The Highland Foundry Company is up to date in every respect, and for beauty of design, artistic workmanship, convenience and quality of its products, "stands at the head."—Boston Herald, Jan. 7th.

[Fennell & Chandler, of this city, sell the Highland Ranges.]

Boots, Boots—Look at our boots this evening. Special low prices.—J. B. Mac Donald & Co.

Buy your boots at J B. Macdonald & Co's.

At Carter's Bookstore

Are a few copies of PELOUBET'S NOTES on the International S. S. Lessons for 1895. Will sell them at $1.00 each.

A few XMAS NUMBERS of the Illustrated Magazines left. Will let them go at HALF PRICE.

A lot of BOUND BOOKS, worth 25 to 40 cents. Your choice for 15 cents.

A few pretty CALENDARS for 1895 at half price.

POCKET and OFFICE DIARIES for 1895. Will sell them cheap to clear them out.

If you want any of the above COME QUICK! jan16

A CONFIDENCE EXISTS

—BETWEEN—

The People and This Store.

WHY? Because you cannot buy goods under any possibility at any place cheaper than your CHILD.

Send your children along to do your shopping. Same price to children. Same price to mother. One price asked and one price taken.

All goods are marked at PROFITS LOW, enough to sell them rapidly. No salesman or saleslady paid to tell you that the goods are being sold below cost. Everything fair and square.

We do not want buyers unless buyers want us, and if our prices are not actually the lowest consistent with legitimate business, then we do not expect to do the business.

You will find on our counters this p. m., 500 Remnants DRESS GOODS, PRINT COTTONS, SILKS and WHITE & GREY COTTONS marked at selling prices.

JAS. PATON & CO.,

THE ONE-PRICE STORE.

$10,284,000.00

is the amount of New Insurance applied for in the

Sun Life Ass. Co.

for the year ending 31st December, 1894.

E. R. BROW,

Agent for P. E. Island.

Charlottetown, January 10, 1895.

for somebody always and for everybody sometime or other, at

E. W. TAYLOR'S,

jan11 Cameron Block.

JANUARY 19, 1895.

We have another lot of bargains in Footwear for our customers. Read them—you will need some of them at these prices:—

Women's	Fine	Lace	and	Button	Boots, at	$1.00
"	Kid	"	"	"	"	Half Price.
"	Felt	Lined	Skating		"	$1.10
Misses'		"	"		"	85c
Child's		"	"		"	65c
Women's	Lace	Leather			" Pegged,	55c
"	Felt	Foxed			"	75c
"	"	Elastic			"	65c
"	"	Slippers,	Elastic	Top,		30c

Other attrections. Call and see. Above prices CASH ONLY.

J. M. McLEOD & CO.

Charlottetown, January 19, 1895.

Furniture!

"Come on, McDuff, and woe to him
Who first says 'Hold! enough?'"

I have the largest stock, the greatest variety and lowest prices of any in the Furniture business. Our customers are delighted with the bargains they get. They advertise our Furniture. My sales are increasing. I am bound to meet all kinds of competition. Look out for great bargains.

JOHN NEWSON.

Charlottetown, January 17, 1895—dy

TO YOU, DEAR READER,

—WE WISH—

A Happy and Prosperous New Year!

Begin it well by saving money. You wear Shoes, of course! Become a customer of ours, and see what money you will have saved by the end of 1895.

Yours for Footwear,

A. E. McEACHEN,

dec29 THE SHOE MAN.

Charlottetown Driving Park

—AND—

Provincial Exhibition Association.

The Annual General Meeting of this Association will be held in the Masonic Temple on TUESDAY, 29th January, at 8 o'clock, p. m.

The Transfer Books are closed until after the General Meeting.

A. B. WARBURTON,
Secretary.

Ch'town, Jan. 17, 1895—d&w tl dte

CHEAP FLOUR FOR CASH.

BEER & GOFF have a large stock of Flour on hand, which they bought at the lowest point touched by the Flour market, and they are now offering it to their customers at a small advance on the cost. Their new high-grade brand, called "LILY QUEEN," has been giving splendid satisfaction, and they can confidently recommend it as the best Family Flour on the market to-day.

BEER & GOFF.

Charlottetown, January 17, 1895—tu thu sat

Continuation of Our Great Mantle & Jacket Sale.

Lowest Prices Ever Offered in Charlottetown.

If you have not thought of buying a Jacket or Cape this season, THINK OF IT NOW. Prices like the following ought to induce you:—$15.00 Garments for $10.50; $10.75 for $7.75; $8.25 for $6.00; $5.00 for $3.50. Remember that these goods are all this season's importation, the latest and best in styles.

STANLEY BROTHERS.

A Big Bargain in Ladies' Waterproof Cloaks.

READ WHAT WE OFFER THIS WEEK:

25 SAMPLE GARMENTS, double texture, made in the latest styles, single, double and triple detached Capes, 30 inches long, worth $7.00 to $10.00—OUR PRICE, $5.00.

STANLEY BROTHERS.