

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.

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NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, SATURDAY, MAY 27, 1882.

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THE DAILY EXAMINER

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Advertising at most moderate rates.
Contracts may be made for monthly,
quarterly, half-yearly or yearly advertise-
ments, on application.

ALMANAC FOR MAY, 1882.

MOON'S CHANGES.
Full Moon 3rd day, 2h. 15m. a. m., N. W.
(below horizon).
Third Quarter 10th day, 5h. 22m., a. m., S. W.
New Moon 17th day, 3h. 20m., a. m., N. E.
(below horizon).
First Quarter, 24th day, 5h. 23m. p. m., S. W.

DAY OF WEEK	Sun	Moon	High	Days
	rises	sets	water	lon h.
1 Monday	4 51	7 3	5 45	9 21
2 Tuesday	49	5 6	4 9	5 58
3 Wednesday	48	6 7	5 21	10 35
4 Thursday	46	7 8	5 51	11 12
5 Friday	45	8 9	5 51	11 52
6 Saturday	43	10 10	4 42	32
7 Sunday	42	11 11	2 16	14 29
8 Monday	41	12 noon	2 3	
9 Tuesday	39	13 0	3 2	56
10 Wednesday	38	15 0	3 7	4 5
11 Thursday	37	19 1	8 5	24
12 Friday	35	17 1	3 6	42
13 Saturday	34	18 2	10 7	10
14 Sunday	33	19 2	3 8	44 14
15 Monday	32	21 3	6 9	31
16 Tuesday	31	22 3	4 10	16
17 Wednesday	30	23 4	2 10	57
18 Thursday	29	24 5	11 35	
19 Friday	27	25 6	6 16	10
20 Saturday	26	26 7	16 0	18
21 Sunday	25	27 8	2 20	0 57 15 00
22 Monday	24	28 9	2 23	1 38
23 Tuesday	24	29 10	2 23	1 19
24 Wednesday	23	30 11	2 26	3 4
25 Thursday	22	31 12	2 3	5 59
26 Friday	21	32 1	2 7	5 1
27 Saturday	20	33 2	2 7	6 7
28 Sunday	19	34 3	2 9	15 12
29 Monday	18	35 4	3 8	2
30 Tuesday	18	37 5	3 39	8 59
31 Wednesday	17	38 6	4 2	9 34



STEAMER HEATHER BELLE

Will leave Orwell Wharf for Char-
lottetown every Tuesday, Wednesday,
and Thursday morning at 7 o'clock, calling
at China Point and Halliday's Wharves; re-
turning from Charlottetown to Orwell each
evening at 9 o'clock; remaining at Orwell
Wharf Tuesday and Wednesday nights, and
Thursday night returning to Charlottetown,
arriving about 8.30 o'clock, p. m., and when
tide permits on one of these days the steamer
will run to Vernon River Bridge.
Will leave Charlottetown for Crapaud
every Friday and Saturday, according to
tide, till first November, and not after; every
alternate Friday the steamer will remain at
Crapaud Wharf over night.
Fares to Orwell and other wharves—Upper
Deck and Cabin, 30 cts; Lower Deck, 20 cts.
Fares to Crapaud—Upper Deck and Cabin,
40 cts., Lower Deck, 30 cts.
JOHN HUGHES,
May 11, 1882—pat no pr 31 law Agent.

CHARLOTTETOWN

BUSINESS COLLEGE,

(ESTABLISHED 1873.)
Welsh & Owen's Brick Building, Corner of
King and Queen Streets, Char-
lottetown, P. E. I.

REAGH & MILLER, - Proprietors.

Designed to Educate Young Men
for Business.

OUR SYSTEM is conducted on Actual
Business and Scientific Principles, and
embraces all subjects necessary for a thorough
Commercial Education. Our facilities for
teaching these are the most complete that have
ever been devised. Theory and practice are
combined, and the whole course rendered so
interesting and practical that the dull student
cannot fail to be largely benefited. The
course of study is short, practical, useful and
reasonable; it is just what every MAN needs
and will use, no matter what his calling or
profession is to be.
The youth commencing a business life with
only industry and integrity as his capital, the
clerk engaged during business hours, but
desirous of evening study to repair the de-
fects in his education, each have the advan-
tages offered by our sessions occupying DAY
AND EVENING. Morning Session, 9.30 to
12, and 2 to 4 p. m. Evening Session, 7.30
to 9.30.
Diplomas granted to such as pass satisfac-
tory examinations. Students may enter at
any time. No entrance examination required.
Business men and others are cordially invited
to call and examine our system.
Teach your sons what they will practice
when they become men.
Full particulars concerning Terms, Tuition,
Scholarships, &c., &c., on application to
L. B. MILLER,
Jan. 7, '81—e o d. Principal.

NOTICE.

HAVING rented the premises lately oc-
cupied by C. F. HARRIS, the subscriber
begs to intimate to the public that he is carry-
ing on the

TINSMITH BUSINESS

in all its branches. Orders, punctually at-
tended to. A call respectfully solicited.
L. W. HARRIS,
Feb. 8, 1882. Upper Queen St.

"CITY STEAM BAKERY."

THE proprietor of this Establishment, owing to the increased
demand for his Goods, has added new facilities to his
Bakery, consisting of the latest and most improved machinery,
etc., and is now prepared to supply the trade with

Hard Bread, Plain and Fancy Biscuits, &c.,
AT THE SHORTEST NOTICE.

1000 lbs. CHOICE CONFECTIONERY

To arrive per Steamship "Miranichi," from Montreal.
Orders by mail promptly executed.

J QUIRK,
Prince Street, Charlottetown, P. E. Island.
May 4, 1882.

British Warehouse.

W. & A. BROWN & CO.
HAVE JUST OPENED

26 Cases of LONDON GOODS, of the Latest Spring Styles,
SELECTED BY ONE OF THEIR PARTNERS.

Manchester and Glasgow Goods, also a large lot Carpets
of New Designs and of Excellent Value, to follow
by Steamship "Prince Edward."

RECEIVED EARLY BY "NORTHERN LIGHT,"
28 Bales English Paper Hangings,
3 Bales Grain Bags.

W. & A. BROWN & CO.
April 28, 1882.

Charlottetown Boot and Shoe Factory.

DORSEY, GOFF & CO.,
Boots, Shoes and Slippers, Our Own Make and Imported.

SPRING IMPORTATIONS ALREADY RECEIVED BY "NORTHERN LIGHT."
Our own Factory make are becoming celebrated for good style and quality. We sell
for cash only, and therefore we can sell cheap. New York Rubber Boots (Crack Proof)
just received.
To Shoemakers—We sell French Calf Uppers for \$1.75 per pair. Boot Polish Button
Hooks, Leather Laces, Water-proof Dressing, Buttons and Fasteners always kept on hand.
Give us a trial. [ap 25]

MARINE, FIRE AND LIFE

INSURANCE!
The Great Western Marine Insurance Company of New York.
ASSETS 1st JANUARY, 1882, - \$939,523.92.
Hulls, Cargoes and Freights insured at lowest rates. Certificates issued
here payable in England, on the Continent of Europe, or New York.

The Fire Insurance Association (Limited) of London, Eng.
CAPITAL, \$5,000,000.
Every description of Property covered at lowest rates. Policies issued
by the undersigned.

The Northern Fire Insurance Company of London and Aberdeen
CAPITAL, \$15,000,000.
Every description of Property covered at the lowest rates.

The North American Life Insurance Company,
HEAD OFFICE - TORONTO.
Issues Policies on the Tontine system. Also ordinary Life and Indus-
trial Plans.

The London and Lancashire Life Assurance Company.
All rates lower than the majority of Offices.
FRED. W. HYNDMAN,
Charlottetown, April 10, 1882—e d p t Agent.

CORRESPONDENCE.

We do not hold ourselves responsible for the
opinions or statements of our correspondents.

Letter from Dr. O'Brien.

To the Editor of the Examiner.

DEAR SIR,—It was not, nor is it now,
my intention to be a party to a "Religious
Controversy" in a newspaper. In my
opinion, a newspaper is not a fitting
medium for that purpose. As the Rev.
Mr. Osborne had allowed himself to in-
dulge in an unseemly exhibition of old
time prejudice and misrepresentation, I
wished to point out his inaccuracies, un-
intentional no doubt, and to state well-
known facts. A careful perusal of my
letter was calculated to assist him in pro-
ducing a greater masterpiece of Christian
and scholarly eloquence on the next in-
teresting occasion of a meeting of the A.
B. S., than any to which he has hitherto
given utterance. He cannot, however,
find in it "anything in reply to his speech."
It is really a pity he cannot find what
every one else has found.

In your issue of the 20th inst. the Rev.
gentleman speaks much about conscience.
I shall not follow his every sentence, but
will endeavor to be as concise as possible.
I will first observe that it is not true that
the Teutonic race is mainly Protestant.
In Austria and Germany, taken together,
they are nearly equally divided. In Den-
mark, Sweden and Norway the people are
not properly Teutonic. I know that many
will call England a Teutonic country, but
it is an exploded fallacy. The Britons
were of Celtic descent. The Saxons and
other German tribes that came over were
very much less in number than the Britons.
Then came the Normans of Celtic stock.
A complete amalgamation of races took
place. The Celtic element was the pre-
dominant one; hence the resultant must
be more Celtic than Teutonic. However,
this is a matter of little consequence to me,
or to my religion. I am not anxious to
claim relationship with the English.
They are naughty cousins of whom we are
not over proud.
All Christians must admit that, morally,
we are not free to think just as we like on
matters of religion. If there has been a
Revelation, our intellect must bow to its
teachings. If God has spoken, his word
must be true, whether we can understand,
or not, the truth thus revealed. Physically
we are free to reject it; but then we
would not be Christians. The very first
 requisite then of Christianity is to bow the
intellect to revealed truth. Christ and the
Apostles did demand this "surrender of
the intellect" to Revelation. But in this
there is no degradation, no real surrender-
ing. If God is God; if truth is truth, the
intellect is enabled and really made free by
bowing to Revelation. "The truth shall
make you free," are the words of Eternal
Wisdom.
By conscience, or the voice of God speak-
ing within us, if we do not smother it by
our evil passions, we apprehend that the
will of God should be the guide of our
actions, and the measure of our conduct.
When the truths of Revelation are laid
before such a one, God's grace co-operating,
belief in them follows, and the dim, uncer-
tain light of reason gives place to the full
blaze of supernatural Faith. The man thus
acquires a certain and infallible guide.
Previously his knowledge was scanty and
uncertain. Passions, interest, the force of
surrounding circumstances and education,
all tended to warp or bias his judgment,
when trying to decide what was right. But
now, his intellect having been led a glorious
captive by Faith, he knows what is
God's law; he knows the truth, and in pos-
sessing it he is free. Rationalists and
Atheists will not, of course, admit this, but
Christians must and will.
Now, I say that Mr. Osborne's intellect
and conscience are no freer than those of
any Catholic. They both must bow to the
revealed Word of God; in supernatural
matters they are both bounded and circum-
scribed by that word. The Rev. gentleman
finds, as he thinks, that word in the Bible,
but he finds likewise from that same Bible
that Christ instituted a living body, society,
church, congregation (we care not what
name may be given to it), with which he
promised to abide for all time, and which
was to teach "all things whatsoever I have
commanded," and against which the "gates
of hell should never prevail." The differ-
ence then between the suggestion of Mr.
Osborne's intellect and conscience and
that of a Catholic is not one of degree, but
of kind. Their rule of Faith is different.
The Catholic is just as certain that his
Church is the living representative of
Christ, and that it cannot teach anything
against the Scriptures, as Mr. Osborne can
possibly be that the Scriptures are the Word
of God. In fact it is only through the
Church of the Catholic that Mr. Osborne
can prove the Bible to be God's Word. We
would just like to see the Rev. gentleman
proving the authenticity of the Scriptures
without our Church. He can be a Rational-
ist, or an Atheist, without her, but he
cannot be a Christian.

We said before, and we repeat, that the
individual conscience, when it is really
conscience, is to be followed. It is not in
the keeping of the priest, or any one else,
except its owner; the "voice of the
priest does not become conscience." He
does what we suppose Mr. Osborne en-
deavours to do, viz: to awaken the dormant
consciences of the careless and sinful to
the revealed Word of God, and to induce
them to "seek first the Kingdom of God
and its justice." I am surprised and sorry
to see that the Rev. Mr. Osborne follows
the tactics of a certain class of con-
tractualists; that is, he makes Catholic
belief from his own imaginings, and then
refutes it. The pastime may be amusing,
but it is neither profitable, nor dignified.
I gave Catholic teaching regarding con-
science when I wrote: "We obey the
teachings of our religion, because through
the light of Faith we apprehend them as
being the mandates of God." Mr. Osborne,

however, knows better than I do, and says
the last word should be "Priest." It is
unfortunate for him that the Catholic
Church differs from him and agrees with
me. Let him consult any standard work
on conscience, Ligouri, for instance, or
Gury, the text books in nearly every
Catholic Theological Seminary, and he will
find that I, not he, am correct. In default
of these books he can read the chapter on
conscience in Cardinal Newman's letter to
the Duke of Norfolk.
"But," he exclaims with triumph,
"Dr. O'Brien dare not himself, in
matters of Faith, exercise his private
judgment against Rome." If he
means the Roman Catholic Church, I
say he is quite right. What will he gain
by this admission? I shall force him, if he
be a Christian, to make another admission.
Dare Mr. Osborne himself, in matters of
Faith, exercise his private judgment against
the Bible? As a Christian, he cannot run
counter to the teachings of a book whose
authenticity is proved only through the
Roman Catholic Church. His liberty of
judgment, in matters of Faith, is as much
restricted as mine. I can prove the Church
to be the "pillar and ground of truth," the
Spouse of Christ without "stain or
wrinkle"; the infallible oracle established
by God to bear witness of the truth through
all time. My position is, therefore,
stronger than his. I have Scripture and
the Church as his infallible exponent; he
has the Scripture alone, and his own rather
fallible powers. As shown already, the
Christian intellect must bow to Revelation;
but the Catholic intellect and conscience
are as free as those of other Christians.
We trust for his own sake that Mr. Osborne
may see the truth of this.

Regarding changes in politics we can
easily explain. In 1876, the general elec-
tion turned on the School Question, a mat-
ter of conscience to Catholics, as it ought
to be to Mr. Osborne. We were beaten. A
Protestant Government followed. Its wild
extravagance disgusted and alarmed even
the valiant Godless school men. At the
next general election the Catholics clung
together to defeat the "exclusively Protes-
tant Government." It fell, "unwept, un-
honor'd, and unsung." At the late election,
as there was no question of religion,
Catholics were divided, as they always are
on purely political grounds. If Mr.
Osborne would only understand that the
Catholic conscience puts God before worldly
advantages, he would easily solve the reason
for those changes.
It seems that I did the Rev. gentleman
an injustice in my last. The report of his
lecture, which I read in a newspaper some
years ago, led me to believe that he held
the childish theory held by many Masons.
As we have his disavowal, I beg to retract
the sentence relating to that point, and
frankly apologize for having written it.
It appears that he was actually in earnest
in denying the Roman Bishopric of St.
Peter. Does he deny it altogether, or only
the term of twenty-five years? The exact
term of years is merely a matter of histori-
cal criticism; he may reduce it to fifteen,
if he likes; i. e., if he can show proof. If he
denies the fact that he was Bishop of Rome,
and died there, then I shall only add
that his mental lens requires re-adjust-
ment.
I say that the Government of France is
a misrepresentation of the National spirit;
I showed how it had succeeded. In France
the "teaching Orders" had diplomas from
their religious superiors, just as they have
them in Quebec and Ontario. Three years
ago, at the examination for entrance into
State offices, the pupils of the Christian
Brothers and Jesuits carried off nine-
tenths of the prizes. That was diploma
enough. It was this very superiority of
these schools which led to a bitter crusade
against them by noisy infidels and the
members of secret societies. They had no
exemptions except such as were well repaid
in another way to the State. I have already
explained how it came to pass that the
Elections returned members who do not re-
present France.

Does Mr. Osborne really know why the
Religious Orders, and Jesuits in particular,
are persecuted? I had thought he was
sufficiently versed in Holy Writ to under-
stand the reason. Our Saviour's words
(John xv. : 19, 20) will enlighten him—"If
you had been of the world, the world would
love its own; but, because you are not
of the world, but I have chosen you out
of the world, therefore the world hateth
you. . . . If they have persecute
d me they will also persecute you."
This, and similar passages, explain to
Christians what is a puzzle to Mr. Osborne.
In self-respect I must refuse to cross
lances with a gentleman who accepts Pascal
as an authority. He must first provide
himself with decent and reliable armour.
It is surely too ridiculous to bring
forward as arguments a Report of an investi-
gation got up by enemies, for the intended
purpose of injuring Catholic Schools and
their managers in Belgium. Yet Mr.
Osborne does this. No wonder the Priests
did not "remember what never happened."
No man remembers what never happened.
Our Rev. friend must try again. He
scarcely does justice to his scholarly attain-
ments by quoting authorities which might
pass current at Exeter Hall, or in a Penny
Tract.
His dear friends, the colporteurs, are not
forgotten. Luckily for themselves our
readers do not know much about these in-
teresting creatures. They are to be met
with in Catholic countries. They go, at
times, to convert the Pope. Liberally paid
by the contributions of generous and well-
meaning dupes, furnished with more
"cheek" than a whole army of book and
lightning-rod agents, carrying a bundle of
badly-written and lying tracts, the colpor-
teur makes a descent into a Catholic vil-
lage and hurls his literary treasures
right and left. He is not satisfied with the
street and square; he enters the Church,
and invades the family hearth. With stony
look, with eyes showing only their yellow-
ish white, with whining voice, or at times
in a wretched key, he assures his hearers
that they are sunk in the "idolatry of

popery." He reads from a tract that the
Pope is the "Man of Sin," the Church the
"Scarlet Woman," the Mass "a damnable
idolatry," Priests "knaves and villains."
Dear reader, this is no exaggerated pic-
ture. Those who have lived in Catholic
countries will recognize the likeness; Mr.
Osborne, did he wish, could witness
to its truth. The colporteur is a living,
walking, steaming charlatan. This gentle
creature, who outrages all sense of propi-
ety, and insults the dearest feelings of
Catholics, complains, and Mr. Osborne
champions him, if he be sometimes rudely
kicked out from the peasant's cot, or in-
dignantly hustled from the Church which
he is profaning. It will take a good many
stories told by such individuals to prove
the ignorance of Catholics, to help Mr.
Osborne's argument, or to excite the pity
of any sensible man. One such story,
however, is quite sufficient to manifest the
ignorance of those who set them on, and
the mistaken nature of the charity of those
who contribute money for their support.

Mr. Mayhew, in "London Labour and
London Poor," points out a more fitting
field for Missionary enterprise than Spain
or Italy. Twenty years ago he found in
London alone 20,000 "credless, mindless,
and principleless." He said too: "The
moral and religious state of these men is a
foul disgrace to us, laughing to scorn our
zeal for the 'propagation of the Gospel in
foreign parts' . . . when we have
so many people sunk in the lowest depths
of barbarism round about our very homes."
Now, we by no means pretend that all
Catholics are well-instructed and virtuous.
But what shall we say to the astounding
assertion:—"I never came across one
Roman Catholic, and descendant of a
Spaniard, too, who had ever seen a Bible."
This is not an extempore utterance. It is
the penned statement of a gentleman.
Well, all I can say is, no other man in
Charlottetown could make a similar state-
ment, and still be entitled to the appellation
of gentleman. I have met more Roman
Catholics than he, and so far as I know and
believe, everyone of them had seen a Bible.
Mr. Osborne has been peculiarly unfortu-
nate in his Catholic acquaintances. The
Spaniards, whom he heard hissing and
cursing the Priests, were, doubtless,
delightful as companions, but they were
scarcely reliable authorities on Catholic
doctrine and practice. He is again
doing himself injustice by quoting them.
Blackguards and members of secret socie-
ties, who may once have been Catholics,
can hardly be put against the conspicuous
fact of the comparative purity and devotion
of the clergy. For the one who falls, thou-
sands remain standing.

What I said regarding Spain was not, as
it could not be, refuted. I shall now sub-
join an extract from an English paper.
The article, I take it, was written by a
Protestant:—"We, English, don't know
Spain. Spain is not ignorant; its
people are neither deficient in their capaci-
ties for attaining knowledge, nor in actual
knowledge. My three years in an American
College left me imbued with a
contemptuous pity for the dullness
and ignorance of English students;
my subsequent three years of College
life in England gave me an intense disgust
for the "tall talk," and superficial flimsi-
ness of the Yankees. The two worst years
of my life, spent in a French-German Col-
lege, situated on the borders of both
countries, and attended by some 800 stu-
dents, impressed me with the idea that
both English and Yankees were immeasur-
ably far in the background, as to cleverness
and application; and now, after a
considerable time spent in Spain, after
carefully inspecting the prospectuses of dif-
ferent colleges, making myself acquainted
with the style of questions usually put in
examinations, looking and enquiring into
subjects studied . . . the only candid
conclusion I arrived at is that Spanish
students are quite on a par with German,
French, English, and Americans, as regards
the definite specific amount of knowledge
they imbibe, and that as to their capacity
for learning they surpass the rest im-
measurably. Boys of eleven are quite con-
versant with Newton's Binomial Theorem,
and undepiably at home in Logarithms."
This man spoke with knowledge of facts.
It ought to dispel the idea of Spanish
ignorance, as he himself says.

Mr. Osborne need scarcely have asserted
that he was a Protestant. His letter
bristles with protests against truth and
facts. If he will use his properties of
"Protestantism and freedom" in the same
unamiable manner at future meetings, he
need not be surprised to find himself
badly scotched.
C. O'BRIEN.

CAN SEALER.

A CAN SEALER who has had a year or
two's experience can find employment
on application to
C. P. FLETCHER,
May 13, '82—1f

Molasses and Sugar.

200 puns, Barbadoes Molasses,
50 hhds. Bright Grocery Sugar.
Now loading at Barbadoes, and will be due
here on opening of navigation.
HORACE HAZARD,
Ch'town, April 17, '82—1m eod

St. Lawrence Hotel.

THE above Hotel is now REOPENED,
having been thoroughly repaired and
refurnished in the best style. Being centrally
situated and within three minutes walk of
the Railway Depot and Steamboats, it offers
inducements to the travelling public.
Permanent and Transient boarders accom-
modation unsurpassed by any other Hotel in
the city.
WM. E. HICKSY,
Ch'town, Dec. 21, '81. Proprietor