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CHARLOTTETOWN, PRINCE EDWARD ISLAND, SATURDAY, APRIL 15, 1882.

VOL 10.—NO. 122.

## THE DAILY EXAMINER

IS ISSUED EVERY EVENING,  
BY THE EXAMINER PUBLISHING COMPANY,  
FROM THEIR OFFICE, CORNER OF WATER  
AND GREAT GEORGE STREETS,  
Charlottetown, P. E. Island.  
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### ALMANAC FOR APRIL, 1882.

MOON'S CHANGES.  
Full Moon 3rd day, 1h. 34m. p. m., N. (below  
horizon.)  
Third Quarter 11th day, 2h. 17m., a. m., E.  
New Moon 17th day, 4h. 26m. p. m., E.  
First Quarter, 25th day, 2h. 43m. a. m., S. E.

DAY OF WEEK	Sun	Moon	High	Days
M	rises	sets	(water)	(len' h)
1 Saturday	5 41	6 24	4 49	9 18
2 Sunday	4 2	5 20	5 50	9 52
3 Monday	4 9	6 53	10 25	
4 Tuesday	3 28	7 56	10 58	
5 Wednesday	3 29	9 0	11 32	
6 Thursday	3 4	10 2	12 7	
7 Friday	3 33	11 1	0 45	
8 Saturday	3 30	11 56	1 27	13 09
9 Sunday	2 58	12 5	2 15	
10 Monday	2 36	0 44	3 13	
11 Tuesday	2 37	1 26	4 28	
12 Wednesday	2 33	2 3	5 53	
13 Thursday	2 1	4 2	7 12	
14 Friday	1 19	4 3	8 15	
15 Saturday	1 7	4 33	9 5	13 32
16 Sunday	16	4 4	9 51	
17 Monday	14	4 35	10 33	
18 Tuesday	12	4 6	12 11	14
19 Wednesday	10	4 5	11 55	
20 Thursday	9	4 6	10 40	morn
21 Friday	7	5 7	9 36	
22 Saturday	5	5 8	8 32	1 19
23 Sunday	4	5 3	9 33	2 5
24 Monday	2	5 4	10 34	2 54
25 Tuesday	0	5 11	11 39	3 52
26 Wednesday	4 59	5 7	12 37	4 57
27 Thursday	5 7	5 8	1 38	6 7
28 Friday	5 5	5 9	2 42	7 8
29 Saturday	5 4	5 1	3 39	7 59
30 Sunday	4 52	4 2	4 42	8 42

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Nov. 14, 1881—lyr

## Removed.

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## CORRESPONDENCE.

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opinions or statements of our correspondents

Letter from Rev. Dr. O'Brien.

To the Editor of the Examiner.

DEAR SIR—In the DAILY EXAMINER  
of the 22nd ult., there appeared a report  
of the remarks made by Rev. Mr. Osborne  
at a meeting of the "P. E. I. Auxiliary  
Branch of the British and Foreign Bible  
Society." As no correction of that report  
has been published we take it for granted  
that it is substantially accurate. It is a  
matter for surprise and regret that one,  
presumably a christian gentleman, should  
display so much unchristian rancour, mingled  
with so much unmitigated misrepresenta-  
tion of facts. In England such displays are  
now relegated to the leaders of the latest  
"religious" craze; clergymen of respect-  
ability never indulge in them. Even if  
their conscience does not restrain them, the  
absurdity of the position into which they  
would fall, serves to check their heated  
prejudice. We decline to take Mr. Os-  
borne as a true representative of the intel-  
lectual endowments of the clergy of the  
Church of England on this Island; we de-  
cline to take him as a true representative  
of the gentlemanly and christian feeling  
of either the clergy or laity of that church.  
He is simply his own measure; he ex-  
presses solely himself. Hence our strictures  
are not directed against anyone, or  
anything, excepting the unit—Mr. Osborne.

Mr. Osborne rebuses from an obscure  
English periodical, as we think, a theory  
about the cause of the difference of religion  
between the north and south of Europe.  
When the degree of latitude does not coin-  
cide with the theory it ceases to be drawn.  
The plan is simple, if not severely logical.  
But let that pass. The learned gentle-  
man seems to be of the opinion that the  
Teutonic race is exclusively Protestant.  
Leaving out for the moment England, we  
may say that Austria and the German  
Empire contain all the Teutons in Europe.  
There are also many slaves in both. In the  
German Empire one-third of the whole  
population is Catholic, all or nearly all of  
whom are Teutons. Add the Catholic  
Germans of Austria and it will be found  
that very nearly one-half of the Teutons  
are Roman Catholic. If then, Mr. Os-  
borne informs us, the Latins are Catholics  
because they "simply followed their reli-  
gious leaders," (by the way, we think this  
is what Christ taught all Christians to do  
when he commanded them under pain of  
condemnation "to believe and be bap-  
tized")—it would follow that nearly or quite  
one-half of the Teutons did the same  
thing. The doubtful compliment, then,  
which Mr. Osborne pays the Teutonic race,  
of doing "what they were ordered not to  
do," must be modified like the line of  
latitude. Evidently Mr. Osborne's idea of  
a Christian's duty differs essentially from  
that of our Saviour who denounced as  
"heathens and publicans" all who would  
not hear the Church; and from St. Paul,  
who said, "But though I, or an Angel  
from heaven, should preach another Gospel  
to you besides that which I have preached,  
let him be anathema." Which is the true  
one?

We are told that the great peculiarity of  
the Latin races is the "absence of con-  
science"; and we are further informed that  
this was "brought about by the machinery  
of Popery." That "the best evidence of  
Religion to a Roman priest was that the  
people ceased to think and let him do the  
thinking, and that they paid his salary and  
held their tongue."

We wonder whether Mr. Osborne suc-  
ceeded in persuading himself that he was  
speaking honestly; we are certain he per-  
suaded no one else. The "machinery of  
Popery" (whatever may be its precise  
meaning) has brought about an absence of  
conscience! How does the Pope rule over  
the hearts and affections of untold millions,  
except through conscience? Through con-  
science, which has nerve, and still nerves,  
young and old, the frail virgin as well as  
the robust man, to endure privations, hard-  
ships, imprisonments, tortures, death it-  
self, rather than do violence to their con-  
victions. What kept Ireland faithful to  
her Religion during the long night of her  
persecution? Every worldly advantage was  
on the side of apostasy; but conscience,  
fostered and made strong by the "machin-  
ery of Popery," spurned them all, and  
made the nation prefer Faith with famine,  
to Protestantism with plenty. What has  
kept the Poles true to their Religion under  
fearful persecutions? What has made the  
tender woman strong enough to bear the  
know of a brutalized official, and to dare  
the bayonets of the soldiery (as an English  
diplomatic agent assured his government  
that they did) rather than renounce  
their Faith? What else but con-  
science, strengthened and purified by  
the "machinery of Popery?" What has  
kept the fifteen millions of Catholics in  
Germany from bending the knee, in mat-  
ters of religion, to the man of "blood and  
iron"? He could beat Austria on the field  
of battle; he could crush the armies of  
France; he could dictate to the statesmen  
of Europe. All this he could, and did do,  
for "blood and iron" were capable of this  
much. But there is one thing he could  
not conquer; there is one thing which de-  
fied cannon, and became stronger by the  
shedding of its own blood. It was the  
conscience of the German Catholics. Surely  
Mr. Osborne knows the history of Bismarck's  
campaign against the Catholic Church,  
and its failure. Bishops imprisoned,  
or in exile; Priests fined, imprisoned,  
exiled; Churches torn from their rightful  
owners and handed over to a few miserable  
recreants. All the power and resources of  
the great military Empire were, for nearly  
ten years, directed against the Church.  
The struggle was long and bitter; no one  
interfered between the despot and his vic-  
tims. It was the fight of the first centuries,  
carried on with modern arms, and dis-  
guised under the cant of modern phraseology,  
against the Church of Christ. But in our

own day, as in the beginning, the consci-  
ence which issues from the "machinery of  
Popery," was the victor. Bismarck is fol-  
lowing in the steps of Henry IV., to  
Canossa. He has re-established a ministry  
at the Vatican; he is helping to repeal his  
own cruel laws, hereby proving to the  
whole world that the conscience of Catho-  
lics is invincible. How many in the com-  
munity will believe that Mr. Osborne would  
have fought the fight of conscience as well  
as the noble Catholics of Germany? How  
many Protestant men of business in Char-  
lottetown will assert that their Catholic  
customers have less conscience than others?

Perhaps, after all, Mr. Osborne does not  
really know what conscience is. In fact he  
appears to think that it cannot exist with-  
out a persistent Bible reading. Conscience  
can, and does, exist without any religion at  
all, for, as St. Thomas puts it, "the natural  
law is an impression of the Divine light in  
us, a participation of the eternal law in the  
rational creature." This law, as apprehend-  
ed by man, is called conscience. It is the  
voice of God speaking to man. We obey  
the teachings of our religion, because,  
through the light of Faith we apprehend  
them as being the mandates of God. Hence  
it is the conscience of Catholics which  
makes them cling to their religion under  
adverse circumstances. The world's view  
of conscience—we know not if it be Mr.  
Osborne's—is that we are at liberty to  
follow our own whims and fancies in all  
matters, more especially in matters of  
religion, without any reference to the  
teachings of God's Church. Hence a sneer  
from the world at the Latins who "simply  
followed their religious leaders," would not  
surprise us.

The atrocious calumny that the Church  
crushes out Conscience, is sufficiently dis-  
proved by the foregoing well known facts.  
Catholic priests have ever been the cham-  
pions of Conscience as explained above.  
The Fourth Lateran Council declared that  
he "who acts against his conscience loses  
his soul." We have only to turn to any  
treatise on conscience by a Catholic theo-  
logian, to find that they all teach with the  
Spanish Monk Corduba, that "in no man-  
ner is it lawful to act against conscience,  
even though a law, or a superior commands  
it." Common fairness requires that Mr.  
Osborne should have become acquainted  
with Catholic teaching before attacking it.  
Gentlemen and scholars do this. He might  
surely have read Cardinal Newman's  
"Letter to the Duke of Norfolk." But  
then that would have spoiled his "smart"  
speech.

What he says about France is very misty.  
He evidently felt that he had not the  
grasp of his subject. However, having  
mentioned the country, he was, like a man  
who had mounted an ungovernable steed,  
obliged to fall somewhere. It is a fatal  
peculiarity of his mental composition, that  
he cannot approach an historical question,  
be it ancient or modern, without getting on  
the wrong side; and if it should have an  
absurd one, you can safely count on his  
adopting it. Nor is this asserted without  
reason. Witness his derivation of the  
Masonic Order from the builders of Solo-  
mon's Temple; his historical escapade  
regarding St. Peter's sojourn, or rather  
non-sojourn, at Rome; and now his muddle  
about the "mental and physical"  
enslavement of France! It is really too  
ridiculous to be obliged to notice such  
Exeter Hall rant. Can Mr. Osborne name  
any branch of literature, art, or science, in  
which Catholics and Frenchmen do not  
stand in the first rank? Wherefore, then,  
insult the intelligence of this community  
with this trash about mental enslavement?

Unfortunately, owing to political divi-  
sions into Legitimists, Orleansists, Bona-  
partists and Republicans, and a certain  
apathy in political matters, a government  
which by no means represented the real  
feelings of France, acquired power, and put  
in force obsolete laws against the Religious  
Orders. They were disbanded. Mr.  
Osborne appears to approve of persecution.  
For a thorough going, relentless, unmitigated  
tyrant, commend me to the man who pre-  
tends the most glibly and offensively about liberty.  
It is surely the commonest of civil rights for  
persons to live in community, under volun-  
tary obedience, pursuing no object hurtful  
to the State. Yet Mr. Osborne is pleased  
to know that the Religious Orders in France  
were prohibited from doing this. His in-  
sulting remark about France being "now  
delivered from the immense weight which  
hung over her," may be allowed to pass.  
He does not know, and cannot understand,  
a life of chastity, poverty, obedience, and  
complete self-denial. It is the habit of the  
world to rage at that which rebukes, even  
by its existence, its self-indulgence.

What could the learned gentleman have  
possibly meant by saying that, in Belgium,  
"many persons had become atheists,"  
"wishing, no doubt, to have freedom at  
whatever cost?" Every school-boy knows  
that there is perfect equality, before the  
law, for all religions in Belgium. As the  
Constitution was not framed by the Bel-  
gians, but imposed on them when the  
country became a kingdom, Catholics are,  
if anything, at a disadvantage. It is pre-  
suming very much to the ignorance, or  
credulity, of one's hearers to say that men  
in Belgium became atheists in order to have  
freedom. Perhaps some antiquated lady  
or some "intense" girl was brought down  
by the daring shot; certainly no one else  
was.

We are gravely informed that in Rome  
the "Monastic Order has been reconstructed,  
but there is no spiritual life." That  
depends on what is meant by "spiritual  
life." It is quite true that "spiritual life"  
of the kind seemingly admired by Mr.  
Osborne, a cross, that is, between the cant of  
Cromwell, and the persecuting craft of Julian  
the Apostate, does not flourish in Rome, and  
we harbor the happy conviction that it  
never will. The "spiritual life," however,  
which our Saviour taught, and to which  
the martyrs of Rome gave testimony by  
their blood, thrives wonderfully, despite  
the trying political situation. A proof of  
this, is that the Pope's Encyclicals regard-  
ing Civil power, and Nihilism, have  
Continued on fourth page.