

# THE DAILY EXAMINER.

TERMS—FIVE DOLLARS A YEAR.

"This is true Liberty, when Free Born Men, having to advise the Public, may speak free."—EURIPIDES.

SINGLE COPIES TWO CENTS.

NEW SERIES.

CHARLOTTETOWN, P. E. ISLAND, WEDNESDAY, SEPTEMBER 24, 1890.

VOL. 26.—NO. 100

CALENDAR FOR SEPTEMBER, 1890.

MOON'S CHANGES.

Last Quarter, 5th day, 11h., 17.0m., p. m., E.  
New Moon, 14th day, 3h., 40.5m., a. m., N.E.  
below horizon.  
First Quarter, 21st day, 5h., 53.0m., p. m., S.  
Full Moon, 28th day, 8h., 47.2m., a. m., N.W.  
below horizon.

DAY OF WEEK	SUN	MOON	High	Days
M.	h	m	after	rise
1 Monday	5 25 6 34	8 11 0 9 13 9		
2 Tuesday	27 33 8 35 0 45 6			
3 Wednesday	28 31 9 11 1 25 3			
4 Thursday	29 29 9 29 2 9 0			
5 Friday	30 27 10 4 2 57 1257			
6 Saturday	32 25 10 45 4 0 53			
7 Sunday	33 23 11 32 5 19 50			
8 Monday	34 21 12 0 6 34 47			
9 Tuesday	35 19 0 26 7 43 44			
10 Wednesday	37 17 1 27 8 34 40			
11 Thursday	38 15 2 28 9 17 37			
12 Friday	39 13 3 32 9 54 34			
13 Saturday	40 11 4 37 10 24 31			
14 Sunday	41 9 5 41 11 0 28			
15 Monday	43 8 6 56 11 30 25			
16 Tuesday	44 6 7 55 12 0 22			
17 Wednesday	45 3 8 58 0 1 18			
18 Thursday	47 2 10 6 0 33 15			
19 Friday	48 0 11 17 1 9 12			
20 Saturday	50 5 58 1 30 1 50 8			
21 Sunday	51 5 6 1 36 2 51 5			
22 Monday	52 5 4 2 38 3 48 2			
23 Tuesday	53 5 2 3 32 5 17 1150			
24 Wednesday	54 5 0 4 16 6 50 56			
25 Thursday	55 4 8 4 52 8 7 53			
26 Friday	56 4 5 5 21 9 3 48			
27 Saturday	58 4 3 5 47 9 49 45			
28 Sunday	6 0 4 2 6 11 10 30 42			
29 Monday	1 0 4 6 34 11 8 39			
30 Tuesday	6 2 5 38 6 58 11 45 1156			
31				

## Parsons' Pills

These pills were a wonderful discovery. Unlike any others. One Pill a Day. Children take them easily. The most delicate women use them. In fact all ladies can obtain very great benefit from the use of Parsons' Pills. One box sent post-paid for 25 cts., or five boxes for \$1 in stamps. 50 Pills in every box. We pay duty to Canada.



The circular around each box explains the symptoms. Also how to cure a great variety of diseases. This information alone is worth ten times the cost. A handsome illustrated pamphlet sent free contains valuable information. Send for Dr. J. S. Johnson, 60, 25 Custom House Street, Boston, Mass. "Best Liver Pill Known."

### Make New Rich Blood!

## A GREAT

# COME DOWN!

FROM  
**Garret to Kitchen**

We can furnish anyone, from East point to West Cape, with New Goods clean and sweet, ten to fifty per cent. cheaper than any Bankrupt stock on the market.

Furniture! Furniture! for every room in the house—all grades, all styles, all prices.

Lowest Prices ever quoted. Best values ever shown. High-priced goods and low-priced goods.

We want your trade. We have the stock. We must make a clearance. Times are hard and Money scarce.

We can give you more for your money, WE BELIEVE, than you can get elsewhere. WE MAY BE MISTAKEN. It will pay you to investigate.

Now is the time to buy. Ours the place to get Bargains.

## MARK WRIGHT & CO.

Charlottetown, Sept. 5, 1890.—2aw wy

## CH'TOWN MUTUAL Fire Insurance Company.

THE ABOVE COMPANY is taking risks on Dwellings, Furniture, Stocks, etc., at very low rates. Citizens get insurance at the actual cost, instead of paying exorbitant premiums to foreign corporations. The undersigned has been appointed Secretary, and can be seen at his residence, Lower Great George Street.

aug 2—3m 2aw  
**CHARLES I. MORRISON,**  
Commission Merchant  
—AND—  
AUCTIONEER,  
106 Queen St., Charlottetown, P. E. I.

Auction Sales of Real Estate, Bankrupt Stock, Furniture, Farm Stock, etc., carefully attended to.  
Consignments solicited. Prompt returns guaranteed and good references given.  
aug 6—2m eod

## P. E. ISLAND STEAMERS.

### Summer Arrangements.

THE well-known Steamers "ST. LAWRENCE" and "PRINCESS OF WALES" make DAILY TRIP'S as under. Sundays excepted:  
Leaving Charlottetown at six o'clock in the morning for Pictou, connecting there with steamer "Egerton" at 9 a. m. for New Glasgow, and thus with Morning Train for Cape Breton and Eastern Points. Also at Pictou 4 p. m. with I. C. R. for Halifax.  
Leaving Pictou about noon, on arrival of Morning Train from Charlottetown for Poindeu Chene and connect there with I. C. R. Trains for Moncton and St. John. for Canada and United States.  
Leaving Poindeu Chene on arrival of Morning Train from St. John and Moncton for Summerside, and connect there with train for Charlottetown.  
By order, F. W. HALES,  
Secy. Ch'town Steam Nav. Co. (Ltd.)  
July 5—eod 4m

## FOR SALE.

WHAT desirable Brick Residence situated on the north side of Hillsboro Square. The House is frost-proof throughout. Coach House, Stable and Coal House on the premises. Entrance from Weymouth and Richmond Streets. The property runs back 160 feet, and is 48 feet wide.  
For further particulars apply on the premises to  
june 27—lv  
MRS. KENNEDY.

## Potato Baskets.

3,000 INDIAN POTATO BASKETS for sale at  
CARVELL BROS.  
Ch'town, Sept. 13, 1890—2w 2aw pat



## NEW YORK Steamship Co.

### THE REGULAR LINE.

## VALENCIA,

1600 TONS,  
CAPTAIN F. C. MILLAR.

Will leave Company's Wharf, rear of Custom House, ST. JOHN, for NEW YORK, via City, Massachusetts,  
Every Friday, at 3 p. m.,  
(Eastern Standard Time).

Returning, Steamer will leave Pier 40, E. R. (foot of Pike Street), New York, every TUESDAY, at 5 p. m., for Cottage City, Mass., Rockland, Me., Eastport, Me., and St. John, N. B.  
Freight taken on Through Bills of Lading to and from all points South and West of New York, and from New York to all points in the Maritime Provinces.  
Cheapest fares and lowest rates.  
Shippers and importers save TIME and MONEY by ordering goods to be forwarded by the New York Steamship Company.  
Tickets sold at all stations on the Intercolonial Railway.  
For further information apply to  
FRANK ROWAN, Agent,  
225 Prince William Street,  
St. John, N. B.  
Or to N. L. NEWCOMB,  
General Manager,  
63 Broadway, New York.  
July

## RICE.

40 TONS, in Bags containing 224, 100 and 50 pounds each.  
CARVELL BROS.  
sept 8—2w 2aw pat  
K. D. C. is Guaranteed.

## LETTERS TO THE EDITOR.

### The Church and Temperance.

No. 1

SIR,—I was not privileged to attend the Mission given by the Redeemtorists in St. Dunstan's Cathedral last autumn and summer; but I have observed in the press frequent references to the remarks of Father Strubbe on the Scott Act. I assume that he has not been misrepresented when he is reported to have denounced that measure in very strong language. But those who do not approve of the Scott Act should not be condemned as inimical to the cause of temperance, and those who deride Father Strubbe for what we are bound to believe his honest convictions are themselves to be blamed. The Catholic Church, true to her Divine mission, ever and everywhere preaches temperance. Much, however, depends upon circumstances, and what suits one country or class of people is far from being applicable to another. The question of environment must be considered. The Pharisees pointed the finger of scorn at our Saviour. "Behold a man that is a glutton and a wine drinker, a friend of publicans and sinners," said they. Still it will not do to quote the miracle at the marriage in Cana of Galilee in justification of the use of intoxicating liquors. With all due respect to Father Strubbe, I bow with greater deference to the opinions of Bishop McIntyre (whose record on the temperance question is well known), and of his priests, who have worthily seconded his efforts to eradicate the vice of intemperance from Prince Edward Island.

Father Strubbe is reported to have said that Catholics have no need of the Scott Act,—that they have the sacraments and other means of keeping sober. This is his opinion, and probably is warranted by his previous experience. In European countries the use of wine and beer is as common as that of tea and coffee on this side of the Atlantic; and it is possible that Father Strubbe's fellow countrymen, and those with whom he is best acquainted, are not prone to the vice which assails us in America. For it cannot be denied that the sin of intemperance is the besetting one of Americans and Canadians, and the Catholic portions of both communities are not exceptions to the rule. Father Strubbe evidently misapprehends the state of affairs amongst us. The supernatural aids afforded by the Catholic Church are powerful; but there are certain natural remedies to be applied before the supernatural can be effectual. Father Damien did not depend entirely upon the administration of the sacraments for the alleviation of the Hawaiian lepers—he did fully as much work as a carpenter, and even as a scavenger, as he did as a priest. Catholic missionaries first instruct the savages in the arts of civilization before they attempt to christianize them. Miracles are not worked in the case of those whom the remedies of the physician or the knife of the surgeon can cure of their infirmities. Cities which neglect sanitary precautions cannot expect immunity from disease, and it is idle to ask God for health while we are content to drink from poisoned wells.

I have been deeply impressed in reading what I may call a remarkable article in the September number of the *Catholic World*, the leading Catholic magazine in the United States. It is from the pen of the Rev. Walter Elliott, of New York, an eminent member of the Congregation of St. Paul the Apostle, better known as the Paulist Fathers. In language which he has weighed well, and about which there can be no misconception, he "speaks out in meeting" about this wide spread vice. He offers no apologies, he does not "hum or haw" or attempt to explain away, but, in words which, he says, have burned him painfully in the writing, goes to the root of the matter at once. I do not think it can be successfully denied that intemperance is too common among the Catholics of Prince Edward Island, and that the baneful traffic is largely in their hands. Probably these words will give offence; but they come from a Roman Catholic who believes in the truth of what he states, and whose sole desire is to benefit his co-religionists however much he may regret exposing their shame. It is with this object in view that I ask your kind indulgence, Mr. Editor, while I proceed to quote some rather lengthy extracts from Father Elliott's contribution, intitled, "The Church and Temperance."  
After noting the objections raised by many Catholics to a distinctively Catholic temperance movement, because, like Father Strubbe, they consider the administration of the sacraments and their devout reception, attendance at mass and hearing the word of God, enough to secure the attainment of any virtue, Father Elliott lays down the following principles:—  
"Before you have the Christian you must first have the man."  
"Before the grace of God can do its work well it must have good natural material to work on."  
"Religion does not start with nothing; it must have a man to begin with, and what makes the man is his reason, and what un-makes the reason and the man and the Christian all at once is intemperance."

Father Elliott then goes on to say:—  
"Wherever the Christian pastor finds a tendency to excessive drink in his parish, he is confronted with the absolute necessity to antagonize it before he can hope to succeed in any way whatever. What he preaches; how, when, and to whom he administers the sacraments; how he shall edify by his conduct; all that he does and says, and prays and preaches, must be a two-handed endeavor to place manhood in reach of the divine gifts on the altar. If his right hand offers the saving absolution for sin in the confessional, his left must shut the saloon door if he has absolved men addicted to drink. Drink maddens the intelligence which the faith seeks to enlighten; hence the instruction from the altar must condemn fearlessly the drink habit which is the enemy of reason's sovereignty. Drink darkens with despair the soul which hope would illumine with courage; drink demonizes the

heart which love would ennoble. What manner of supernatural faith, hope, and love shall exist in a parish darkened by intemperance and infested with saloons.

"We call drunkenness a brutalizing vice. Precisely so. And men brutalized by intemperance, and their children brutalized by its hereditary and its evil example, must first be humanized before they can be christianized. Civilize first and then christianize, or rather civilize in the very process of christianizing."

"*Sacramenta propter homines* is a theological maxim—the sacraments are for the sake of men. Give yourself men, then, say the advocates of the temperance movement, that the sacraments may avail them. The more men—that is to say, the more sober, intelligent, conscious of human dignity, and self-respecting your people are, the better use they will make of the sacraments. Before regeneration comes generation; men were before the sacraments. Their native virtues and excellences were bestowed upon them by God, that the sacramental life might the more readily elevate them to union with the Deity. Exactly in proportion to the manhood of a people will the sacraments work a divine work among them."

"Now comes the horrible truth. In all the cities of the Union a large proportion of these wretches (drunkards) are Catholics. To deny this is a great weakness; it is folly to try to conceal it. Mr. Powerly ought to know whether the working classes are given to excessive drink, and at the last convention of the Catholic Total Abstinence Union of America he affirmed that nine out of ten of the supporters of the saloon are working men—the very class which forms nearly the whole of our Catholic community. In many cities, big and little, we have something like a monopoly of the business of selling liquor, and in not a few something equivalent to a large proportion of these wretches (drunkards) are Catholics. To deny this is a great weakness; it is folly to try to conceal it. 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