

The Daily Examiner.

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NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, MONDAY, MARCH 6, 1882.

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ALMANAC FOR MARCH, 1882.

MOON'S CHANGES. Full Moon 4th day, 8h. 27m. p. m., S. E. Third Quarter 12th day, 5h. 15m., p. m., N. (below horizon.) New Moon 19th day, 5h. 5m. a. m., N. W. First Quarter, 26th day, 9h. 21m. a. m., E.

DAY OF WEEK	Sun rises	Sun sets	Moon rises	Moon sets	High water	Low water	Days len h.
1 Wednesday	6 43	5 42	2 54	8 32			
2 Thursday	41	43	3 55	9 13			
3 Friday	40	45	4 06	9 49			
4 Saturday	38	46	5 53	10 23	11 24		
5 Sunday	36	47	6 58	10 53			
6 Monday	34	49	7 9	11 24			
7 Tuesday	32	50	9 1	11 55			
8 Wednesday	30	52	10 4	12 28			
9 Thursday	28	54	11 7	1 2			
10 Friday	26	55	morn	1 43			
11 Saturday	24	56	0 9	2 49	11 46		
12 Sunday	23	57	1 6	3 44			
13 Monday	21	58	2 0	4 49			
14 Tuesday	19	6	2 49	6 18			
15 Wednesday	17	1	3 29	7 38			
16 Thursday	15	3	4 5	8 38			
17 Friday	13	4	4 38	9 28			
18 Saturday	11	5	5 8	10 12	12 07		
19 Sunday	9	7	5 37	10 53			
20 Monday	7	8	6 8	11 33			
21 Tuesday	5	9	6 41	morn			
22 Wednesday	3	11	7 18	0 13			
23 Thursday	6	1	8 2	0 54			
24 Friday	5	59	8 52	1 39			
25 Saturday	57	15	9 3	2 29	12 28		
26 Sunday	55	16	10 4	3 26			
27 Monday	53	17	11 45	4 38			
28 Tuesday	51	19	12 46	5 53			
29 Wednesday	49	20	1 47	7 1			
30 Thursday	48	21	2 47	7 57			
31 Friday	5	46	6 22	3 48	8 39	12 49	

CARD.

THE MISSES CURRIE
HAVE removed from the Rooms recently occupied by them above the Store of R. W. Tremaine, Esq., to the Store lately occupied by their late father, near cor. of Pownall and Grafton Streets, where they are still prepared to fill orders for Dress and Mantle-making. Mantles a speciality. [Feb 1882]

INSURANCE OFFICE.

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CAPITAL, TEN MILLION DOLLARS.

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CAPITAL, TEN MILLION DOLLARS.

Insurance effected on all kinds of property at equitable rates. Losses settled promptly and accurately.

F. KENNEDY,
General Agent.
Office—South Side Queen Square.
Ch'town, Feb. 3, 1882.

W. C. BISHOP, SHIPPING

FORWARDING AGENT,
Marine Insurance Broker,

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BEDFORD ROW.

P. O. BOX 1. HALIFAX, N. S.

PARTICULAR ATTENTION given to the Shipment of Lobsters and other Canned Goods, and collection of Custom Drawbacks thereon.
Hulls, Cargoes, and Freights insured in first-class offices at most favorable rates.
Consignments of Produce solicited, and prompt returns guaranteed.
Correspondence solicited and answered promptly.
Nov. 14, 1881—lyr

53 Queen Street.

SIGN OF THE

Blue Flag.

Extraordinary and Unprecedented Bargains
IN BOOTS AND SHOES

The stock is good and seasonable, and the opportunity is a very rare one to secure really

MARVELLOUS BARGAINS.

P. E. Island Bank notes taken at their full value for goods.

E. W. SMITH.

Ch'town, Dec. 5, 1881—cod

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W. & A. BROWN & CO.

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INSPECT THEIR STOCK IF YOU WANT GOOD VALUE FOR YOUR MONEY.

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—AT—

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I shall Sell off my Stock of Groceries at **COST.**

Parties wishing to get their **GROCERIES** Cheap should call at once and leave their orders.

GOOD TEA, 25, 30 and 33 cents; CRACKERS, 4 to 14 cents; MOLASSES, 47 cents; RAISINS, 10 cents; CURRANTS, 8 cents. SUGAR, 8 cents.

A large lot of CONFECTIONERY from 15 to 20 cents; lot CHRISTMAS GOODS, very cheap; and sundry other articles too numerous to mention—all at cost for Cash only.

W. A. HUTCHESON,

Dec. 16, 1881—3m cod, wklly

109 UPPER QUEEN STREET

AT COST!

Readymade Clothing, Tweeds and Heavy Cloths,

AS I WANT TO CLOSE OUT MY STOCK IN THIS LINE.

Some Expensive Ladies' Cloth Mantles and Dolmans, and Fur Lined Cloaks, Sealettes and Colored Dress Goods.

AT A LARGE REDUCTION.

JUST OPENED AND MARKED LOW,

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R. W. TREMAINE,

Nov. 1, 1881.

83 QUEEN STREET

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Designed to Educate Young Men for Business.

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Diplomas granted to such as pass satisfactory 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., on application to L. B. MILLER, Principal

BANK OF P. E. ISLAND.

BANK OF P. E. ISLAND NOTES taken at their face for Goods or in payment of Bills, at BOREHAM'S BOOT STORE.

Nov. 29—1f

FARM WANTED.

WANTED TO PURCHASE, a Farm of from 200 to 500 acres of friable soil and porous subsoil, well watered, with good dwelling House and other necessary buildings. Address, with full particulars to Mr. Rind, Hamilton Lodge, Joppa, Edinburgh, Scotland. [Feb 1882]

The Advantages and Necessity of Education and Religion in Society.

LECTURE GIVEN IN ST. CUTHBERT'S CHURCH, FEBRUARY 18TH, BY THE REV. PASTOR OF THAT PLACE.

Learned books tell us that there are a number of powers in our soul, intellect, reason, and will, memory and understanding; mention could be made of more than these five, but they can be included under the same.

These powers are, as it were, impressed upon the soul of every child, when first it comes into the world. In order to draw out these powers so as to give them their proper direction, and correct mode of action; to put them in active able operation, to answer the different purposes of life; something must necessarily be done; and this something makes up what we call the work of education.

The word education is derived from the Latin term which means, "to lead or draw forth," because the training of a man is really the gradual bringing out of all the different powers of his intelligence, to put them in active exercise for the performance of duty.

We are not to suppose that education consists merely in the teaching which a child receives at school; there is more required besides this, both at home and abroad. Whatever influence, good, bad, or indifferent, calls out his faculties, and teaches him the right use of them, is to him education. He may see what is bad or indifferent, but if he is taught to take on all occasions, a common sense and an upright view of things, he will hate and avoid the bad and false, because it is hurtful and hateful in itself, and will love and embrace the good and true, because it is so in itself. Thus all men are more or less educated, or some have more or less talents and intellectual powers than others; they can exist with eyes, ears, mouth and hands, in a world full of varying objects and busy scenes of life, without receiving ideas and notions from what they see around them, and learning, by observations of other men, and a thorn and means besides, how to use their natural powers.

Some authors talk of the education of rude nature; this is far from being enough to make man what his Creator designed that he should be. Savages may be said to have the education of rude nature; it acts very slowly and imperfectly, and only produces such results as are witnessed in wild and barbarous life.

Savages grow cunning and ingenious, and learn to catch animals that are suitable to serve them as food; they also make themselves canoes that can float them across rivers and seas, and fashion for themselves garments out of lew's and skins. But they are unable to control the great physical powers of nature to work in their service and for their advantage; neither can they control and direct their own impulses and passions. Nations that are civilized are so precisely because they possess a higher kind of education. The ideas of other minds have been preserved among them, and have become their property; they have been communicated from one individual to another, and have been written down, and kept in these registers of other men's thoughts which we call books. Thus, as years roll on, the young start in the pursuit of knowledge and wisdom, furnished with all that has been already gained and laid up for them by the toil of those who have lived before them; and each age adds to the stores thus laid for succeeding generations.

Education, properly so-called, therefore, consists in the training of all the powers of the mind. In the popular way in which we use the term, it is very often made to express the particular training of the intellect or the memory. If a man learns to read or write, he is said to have some education; if, in addition to this, he has been taught Greek, Latin and Mathematics, he is said to be well educated; and yet, in spite of his learning he may be only half educated after all; because the kind of learning he acquired may be of very little good to him, when he is not able to understand it properly; his powers may not be developed enough to grapple it nor build upon it. His intellect may have been developed; but his other powers may never yet have been developed. Thus, a man may have been educated, but not properly directed, nor shown on what he may most worthily employ his strength; and hence the man, with all his learning, may have less that will really serve his purpose than the nature-taught savage of America.

To understand the full meaning and real value of education, let us remember that every thing in the universe approaches perfection in proportion as it is adapted to its end. A knife that is made of gold and ornamented with jewels may be a handsome trinket; but it is not a good knife unless it cuts. And so a man's education must fit him for his end, or it will be simply good for nothing. It must call forth his powers of observation and reasoning; because in all the affairs of life he has need of good sense and sound judgment. It must strengthen his memory, and fill it with useful facts, and must aim at making him an intelligent being, with powers capable of being directed to the particular end which each man is called on to accomplish.

It is obvious, however, that every man does not stand in need of the same kind of education. A physician requires a different kind of teaching from a priest; and a soldier has to learn many things which would be quite useless to a ploughman or a shoemaker. Of what use would it be to an artist's wife if she perfectly well comprehended the whole solar system, and yet knew not how to make her own clothing or furniture, or keep her husband's house in order? or if her husband himself were to be learned in Greek and Latin, yet unable to attend to the duty of his calling as a useful man, is expected to do for himself and family, to gain a living? There are some things, therefore, in which people do not all require the same sort of education, because all have not the same end to live for. But, again, in other respects they all have the same requirements, because in some things their end is the same. The real end of man is not to be a carpenter, or a physician, or a soldier, or a merchant, or member of Parliament, or a Governor, etc.; it is to know God, to love God, and to serve God in this world, and to be happy with him forever in the next. Without recollecting this, we can never form any true idea of what constitutes education.

For without this thought in our minds, how can we know in what direction our powers are to be "led out," on what objects they are to be employed, and to what purpose we shall use them? If things are perfect in proportion as they are fitted for their end, how can the powers of our soul reach perfection if they be not trained to do that for which God created them? Unless our memory shall have been

taught to think of God, and our will to love him and serve him, by assisting what is evil and resisting what is good; and unless our understanding, enlightened by faith, shall have been directed to distinguish truth from falsehood, our education is imperfect; for surely that will be a sorry education by which the intellect had only been nurtured to error. Never, therefore, let us fall into the common mistake of thinking a man well educated simply because he knows many things.

KNOWLEDGE ALONE IS NOT EDUCATION, any more than it is wisdom. Knowledge is merely the information of the memory. A very useful part of education, provided always that the facts so communicated be good and true; for there may be knowledge of evil. We want the proper and practical knowledge of what is good and true.

Neither is a man well educated merely because he can think and reason. Here, again, we have a great power; but does he think and reason rightly?

A steam engine is an enormous power. It can be used for different purposes, and those who manage it require to have strict knowledge of their business. What would be the result if the engine were set in motion for some mischievous purpose? Instead of propelling a railway engine, or working a cotton mill, or any other machinery, it might, unless properly guided, crush a hundred or a thousand men to death, or blow up a dozen of houses. Now, human reason needs control and direction just as much, and we may say it has more need of control and direction than any steam engine. The education of the understanding is not intended merely to make a man into

A REASONING MACHINE;

but to lead him to form true conclusions, and so to teach him sometimes to use and sometimes to resist his judgment. What shall we say of the will of man? that gigantic power which we are all conscious of possessing, and on the use of which all our other powers depend for good or for evil. This also requires to have its cultivation. As we require to know how to work an intellect, so we also require to learn how to command our passions. As our heads need to be trained to a thousand different exercises; so also our hearts—from which come the issues of life and death—strictly demand to be tamed, disciplined and moulded to virtue and truth. We may consider the human soul, without education, like

MARBLE IN THE QUARRY.

which shows none of its inherent beauties until the skill of the polisher fetches out the colours, makes the surface shine and discovers every ornamental cloud, spot and vein that runs through the whole block of marble. Education, after the same manner, when it works upon a noble mind, draws out to view every latent virtue and perfection, which without such helps are never able to make their appearance.

In order to illustrate the force of education, we shall make use of this instance, which writers on the same subject have so often used to explain their doctrine of substantial forms, when they tell us that a beautiful and valuable statue lies hid in a block of marble; and that the art of statuary only cleaves away the superfluous matter, and removes the rubbish. The figure is in the stone, and the sculptor only finds it, and by the skill and knowledge of his workmanship, brings out a statue which becomes a masterpiece of excellence.

What sculpture is to a block of marble, education is to the human soul. The philosopher, the statesman, the saint, or the hero; the wise, the good or the great man, may very often lie hid and concealed in a poor, homely plebeian, which a proper education might have discovered and brought to light.

We hear of some who seem to be delighted with reading the account of savage nations, and with contemplating those virtues which are wild and uncultivated; to see courage exerting itself in ferocity; resolution in obstinacy; and wisdom in cunning. Men's passions operate variously, and appear in different kinds of actions, according as they are more or less rectified and swayed by reason.

Who can forbear admiring the sterling fidelity to duty and right, recorded by travellers, of those in wild countries, even though it sometimes expresses itself in a very rude and savage manner? What might not that fierce native greatness of soul which appears in those poor creatures, on many occasions, be raised to, if it were but rightly cultivated?

Again, to return to our statue in the block of marble. We see it sometimes only begun to be chipped, sometimes rough hewn, and but just sketched out in a human figure; sometimes we see the man appearing distinctly in all his limbs and features; sometimes we find the figure wrought up to great elegance; but we seldom meet any to which the hand and ability of true Christian education could not give several additional touches and finishings of great value and excellence.

There is no Dog Law in Tennessee to protect sheep, but a writer from that part says in the *Country Gentleman* that he built a pen with rails, commencing at the ground and gradually drawing in each additional course of rails, like a bird trap, until sufficiently high to prevent a dog from jumping out; leaving the top open. "I then put into this sheep that had been killed. It will readily be seen that a dog could easily get on the top of the pen from the outside and jump in, but it was impossible for him to get out. My pen was a complete success, and so far I have not had a single sheep bitten outside of that pen by a dog. I will not say how many dogs I caught in my pen."

Mr. Cyrus Field is determined that his new building at the battery in New York shall be the greatest effort of his life. It is said that the structure is to be sixteen stories high and the most conspicuous object in New York city as seen from the Bay. Mr. Field is not yet decided what group of statuary is to embellish the front portal. He is balancing between the Field family, the Kings of Wall street and the Pilgrim Fathers. The Field family is likely to be selected, as there can be no doubt they have done more for America than both the other groups combined.

Your word to the ladies! Do not exchange your old sewing Machine for a new one; but fetch it to me and I will repair it and make it as good as new or no charge made.—WILLIAM BROWN, shop on corner of Prince and Grafton Streets, Charlottetown, P. E. I. nov 17 1881