

The Daily Examiner.

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NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, SATURDAY, JANUARY 30, 1886.

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WARBURTON & SMALLWOOD,
NOTICE OF CO-PARTNERSHIP.

The undersigned have this day entered into partnership, under the style and firm of Warburton and Smallwood,

Barristers, Attorneys-at-Law,
Notaries Public, &c.

Office—Cameron Block, Queen Square.

A. W. WARBURTON, B.A., B.C.L., J.C., R. SMALLWOOD.

The firm are Agents for the Equitable Life Assurance Society of the United States, which does the largest business of any Life Insurance Company in the world.

Dec. 3—law wky 3 mo

L. ARTHUR & CO.,
GENERAL

Commission Merchants,

121 ATLANTIC AVENUE,

BOSTON, MASS.

Eggs and Produce a Specialty.

July 15—dly wky

—FOR—

BOSTON,

Fall and Winter Arrangement

THE PALACE STEAMERS

OF THE

INTERNATIONAL S.S. CO.

Leave St. John for Boston, via Eastport and Portland, every Monday and Thursday, at 8.30 a.m.

Fare from Charlottetown to Boston, \$5.50, 2nd class; \$3.50, 1st class.

For tickets and other information apply to

G. A. SHARP, P. E. I. Steam Nav. Co.,

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Nov. 2, 1885—cod wky

CAUTION.

EACH FLAG OF THE

MYRTLE NAVY

IS MARKED

T & B.

IN BRONZE LETTERS.

None Other Genuine.

Oct. 20.

FOR SALE.

BRIGHTON TANNERY, with its Steam Engine, Boiler, Splitting Machine, Stuff Box Machine and other Plant is offered for sale at private contract.

The above Tannery was formerly operated by the late Donald McKinnon, of the late firm of McKinnon & Co., of this city. It is fitted up on the most modern principle, and has hitherto paid a large percentage on the capital invested. To capitalists no better investment for their money, either by Bank or Manufacturing, can be offered.

Possession given immediately.

MARY J. MACKINNON,

Executrix.

Ch'town, Oct. 17, 1885.

Executors' Notice.

The undersigned Executrix and Executors of the late Will and Testament of the late Donald Mackinnon, of Charlottetown, tanner, deceased, carrying on business under the name and style of "MACKINNON & CO.," hereby notify all persons indebted to his estate to make immediate payment to them at his late office, in Grafton Street, in Charlottetown, and all persons having claims or demands against the said estate are hereby required to furnish the same, duly attested, within twelve months from this date.

Dated at Charlottetown, the 2nd day of OCTOBER, 1885.

MARY JANE MACKINNON,

Executrix.

W. McLEAN, J. S. OUBRIER, Executors.

Oct. 2nd—law wky

NOW THEN FOR

D. A. BRUCE'S

—OFFER OF—

CLOTHING & GENTS' FURNISHINGS

WE have on hand one case Cloths, one case Gents' Furnishings, sent by mistake, and sold to us at a big advantage rather than return them. We are manufacturing these cloths into

SUITS AND OVERCOATS,

charging only FIVE PER CENT. OVER COST; and from \$4.50 to \$6 for making and trimming Overcoats; from \$5 to \$7 for making and trimming Suits with Good Trimmings and

GOOD WORKMANSHIP.

CLOTH, by the yard or piece, Very Cheap. We have on hand a few Suits and Overcoats, made to order, not called for.

SELLING AT COST.

This ought to convince you that there is money lost if you don't purchase from us, instead of buying imported clothing. ALL OUR CLOTHING IS MADE ON THE PREMISES. No \$3 Overcoats.

The Custom Tailoring,

under the management of MR. JAMES McLEOD, leads all others for A1 work. Prices in this department will be found lower than ever. Our past record is sufficient guarantee to secure your future confidence.

A large portion of our Neckwear has been manufactured in our special order, from patterns that will be found the very thing you want.

D. A. BRUCE,

72 QUEEN STREET.

Ch'town, Dec. 3, 1885.—cod wky 2mo

Printing and Book-Binding.

Printing.

We are better than ever prepared to turn out every description of

Book, Mercantile

—AND—

Fancy Printing.

as Specimens of our work shows, at the Provincial Exhibition and executed since, for several of the leading business men of the city, will abundantly testify.

Our Styles are Original and Tasty. Call and see our Specimens.

Color Work a Specialty.

JOHN COOMBS,

18 Queen Street,

CHARLOTTETOWN, P. E. I.

Dec. 26—law w2m.

PRINCE EDWARD ISLAND RAILWAY.

1885-6. Winter Arrangement. 1885-6.

ON AND AFTER TUESDAY, DECEMBER 1st, 1885, Trains will run daily, as follows (Sundays excepted):—

TRAINS DEPART.—FOR THE WEST.

STATIONS.	No. 1.	No. 3.
Charlottetown.....	A. M. 7 15	P. M. 1 50
Royalty Junction.....	7 34	2 12
North Wiltshire.....	8 17	3 05
Hunter River.....	8 39	3 20
Bradabane.....	9 09	3 57
County Line.....	9 09	4 07
Freestown.....	9 23	4 22
Kensington.....	9 40	4 45
Alberton.....	10 10	5 20
Summerside.....	dp	P. M. 12 40
Miscocha.....	1 00	
Wellington.....	1 27	
Port Hill.....	2 08	
O'Leary.....	3 22	
Bloomfield.....	3 45	
Alberton.....	4 20	
Tignish.....	5 15	

TRAINS ARRIVE.—FROM THE WEST.

STATIONS.	No. 2.	No. 4.
Charlottetown.....	P. M. 2 30	A. M. 10 00
Royalty Junction.....	2 12	9 37
North Wiltshire.....	1 29	8 45
Hunter River.....	1 15	8 30
Bradabane.....	12 45	7 53
County Line.....	12 30	7 43
Freestown.....	12 23	7 33
Kensington.....	12 05	7 05
Alberton.....	11 35	6 30
Summerside.....	ar	A. M. 10 35
Miscocha.....	10 15	
Wellington.....	9 49	
Port Hill.....	9 07	
O'Leary.....	7 54	
Bloomfield.....	7 30	
Alberton.....	6 55	
Tignish.....	6 00	

TRAINS DEPART.—FOR THE EAST.

STATIONS.	No. 5.	No. 7.
Charlottetown.....	P. M. 2 30	
Royalty Junction.....	2 50	
Bedford.....	3 25	
Mount Stewart.....	3 50	
Carligan.....	4 10	
Georgetown.....	4 22	
Mount Stewart.....	4 45	
Morell.....	4 13	
St. Peter's.....	5 12	
St. Peter's.....	5 57	
Souris.....	6 40	

TRAINS ARRIVE.—FROM THE EAST.

STATIONS.	No. 6.	No. 8.
Charlottetown.....	A. M. 10 25	
Royalty Junction.....	10 05	
Bedford.....	9 32	
Mount Stewart.....	9 00	
Carligan.....	8 50	
Georgetown.....	7 38	
Mount Stewart.....	7 15	
Morell.....	6 00	
St. Peter's.....	5 17	
St. Peter's.....	4 48	
Bear River.....	7 03	
Souris.....	6 30	

* Trains are run by Eastern Standard Time.

JAMES COLEMAN,

Superintendent.

Railway Office, Charlottetown, Nov. 25, 1885—wky w2m

TABERNAACLE SERMON.

"The Marriage Ring."

DR. TALMAGE'S DISCOURSE ON "CLANDESTINE MARRIAGES AND ESCAPADES, PREACHED IN BROOKLYN YESTERDAY MORNING.

BROOKLYN, N. Y., Jan. 24.—The Rev. P. DeWitt Talmage, D. D., preached today in the Brooklyn Tabernacle, the third of his series of sermons on "The Marriage Ring." The hymn sung by the congregation begins:

"My soul, be on thy guard!
Ten thousand foes arise,
And hosts of sin are pressing hard
To draw thee from the skies."

Professor Browne rendered on the organ the Sonata No. 1 in D minor, by Gailment. The subject of Dr. Talmage's sermon was "Clandestine Marriages and Escapades," and the text, Proverbs ix, 17 and 18: "Stolen waters are sweet, and bread taken in secret is pleasant. But he knoweth not that the dead are there." The preacher said:

"The garden of Eden was a great orchard of fruit bearing trees, bushes and bushes of round, ripe glorious fruit, but the horticulturist and his wife having it in charge, banked for one special tree simply because it was forbidden, starting a bad streak in human nature, so that children will now sometimes do something simply because they are forbidden to do it. This kink in the human race is not easily unlearned. Tell a company that they may look into any twenty rooms of a large house except one, and their chief desire is to see that one, though all the others were picture galleries and that a garret. If there were a region of mineral springs twenty fountains, but the proprietor had fenced in one well against the public, the one fenced in would be the chief temptation to the visitors, and they would rather taste of that than of the other ninety-nine. Solomon recognized this principle in the text, and also the danger that follows forbidden conduct, when he said: "Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there."

In this course of sermons on "The Marriage Ring," I, this morning, sin a point-blank shot at "Clandestine Marriages and Escapades." Younder comes up through the narrow of New York harbor a ship heaving all the evidence of tempestuous weather, the smokestack, the funnel, the foremast, the mainmast twisted off, Bulwarks knocked in, Lifaboats off the davit, Jibsheet and lee-bowlines missing, Captain's bridge demolished, Main shaft broken. All the pumps working to keep from sinking before they can get to wharfage. That ship is the institution of Christian marriage, launched by the Lord graciously from the banks of the Euphrates, and floating out on the seas for the attraction and happiness of all nations. But Free loveism struck it from one side, and Mormonism struck it from another side, and hurricanes of liberalism have struck it on all sides, until the old ship needs repairs in every plank, and beam, and sail, and bolt, and clamp, and transom and stanchion.

In other words, the notions of modern society must be reconstructed on the subject of the marriage institution. And when we have got it back somewhere near what it was when God built it in Paradise, the earth will be far on toward resumption of Paradisaical conditions. Do you ask what is the need of a course of sermons on this subject? The man or woman who asks this question is either ignorant or guilty. In New England, which has been considered by many the most moral part of the United States, there are two thousand divorces per year. And in Massachusetts, the headquarters of steady habits, there is one divorce to every fourteen marriages. The State of Maine, considered by many almost frigid in proprieties, has in one year 478 divorces. In Vermont, swapping wives is not a rare transaction. In Connecticut there are women who boast that they have four or five times been divorced. Moreover, our boasted Protestantism is, on this subject, more lax than Roman Catholicism. Roman Catholicism admits of no divorces except for the reason that Christ admitted as lawful reason. But Protestantism is admitting anything and everything, and the larger the proportion of Protestants in any part of the country, the larger the ratio of divorce. Do you not, then, think that Protestantism needs some toning up on this subject?

Aye, when you realize that the sacred and divine institution is being caricatured and defamed by clandestine marriages and escapades all over the land, does there not seem a call for such discussion? Hardly a morning or evening paper comes into your possession, without reporting them, and there are fifty of these occurrences where one is reported, because it is the interest of all parties to hush them up. The victims are, all hours of the night, climbing down ladders or crossing over from State to State, holding receipts six months after marriage to let the public know for the first time that a half year before they were united in wedlock. Ministers of religion, and justices of the peace, and mayors of cities, willingly joining in marriage run-aways from other States and neighborhoods; the coach box and the back seat of the finisely landau in flirtation; telegrams passing across the country for the arrest of abandoned school misses who started off with armful of books, and taking rail trains to meet their affianced;—in the snow drifts of the great storm that has recently passed over the country some of them, I read, have perished—thousands of people in a marriage whose banes have never been published; precipitated conjugal; bigamy triumphant; marriage a joke; society blotched all over with a putrefaction on this subject, which no one but the Almighty God can arrest.

We admit that clandestinity and escapades are sometimes authorized and made right by parental tyranny or domestic custom.

There have been exceptional cases where parents have had a monomania in regard to their sons and daughters, demanding their celibacy or forbidding relations every way right. Through absurd family ambition parents have sometimes demanded unreasonably to expect or simply impossible. Children are not expected to marry to please their parents, but to please themselves. Given good morals, means of a livelihood, appropriate age and equality of social position, and no parent has a right to prohibit a union that seems deliberate and a matter of the heart.

Rev. Philip Henry, eminent for piety and good sense, used to say to his children: "Please God and please yourselves, and you shall never displease me."

During our Civil War a marriage was about to be celebrated at Charleston, South Carolina, between Lieutenant de Rochelle and Miss Anna, the daughter of ex-Governor Pickens. As the ceremony was about to be solemnized, a shell broke through the roof and wounded nine of the guests, and the bride fell dying, and, wrapped in her white wedding robe, her betrothed kneeling to her side, in two hours she expired. And there has been many as bright a union of hearts as that proposed, that the bomb-shell of outrageous parental indignation has wounded and scattered and slain.

If the hand offered in marriage be blotched by intemperance, if the life of the marital candidate has been debauched, if he has no visible means of support, and abandonment seems only a little way ahead, if the twin seem entirely unmatched in disposition, protest and forbid and reinforce your opinion by that of others, and put all lawful obstacles in the way; but do not join that company of parents who have ruined their children by a plutocracy of domestic crankiness which has caused more than one elopement. I know of a few cases where marriage has been under the red-hot anathema of parents and all the neighbors, but God approved, and the homes established have been beautiful and positively Edenic.

But while we have admitted there are real cases of justifiable rebellion, in ninety-nine cases out of a hundred, yea, in 999 cases out of a thousand, these unlicensed departures and decampments by moonlight, are ruin, temporal and eternal. It is safer for a woman to jump off the docks of the East River and depend on being able to swim to the other shore or get picked up by a ferryboat. The possibilities are that she may be rescued, but the probability is that she will not. Read the stories of the escapades in the newspapers for the last ten years, and find me a half dozen that do not mean poverty, disgrace, abandonment, police court, divorce, death and hell. "Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there." Satan resides over the escapade. He induces the two parties to each other. He gets them to pledge their troth. He appoints where they shall meet. He shows them where they can find officiating minister or quire. He points out to them the ticked-off offices for the rail train. He puts them aboard, and when they are going at forty miles the hour, he jumps off and leaves them in the lurch; for while Satan has a genius in getting people into trouble, he has no genius for getting people out. He induced Jonah to take ship for Persia, when God told him to go to Nineveh; but provided for the recreant prophet no better landing-place than the middle of the Mediterranean Sea.

The modern novel is responsible for many of these abscondings. Do you think that young women would sit up half a night reading novels in which the hero and heroine get acquainted in the usual way and carry on their increased friendliness until with the consent of parents the day of marriage is appointed, and amid the surrounding group of kindred, the vows are taken? Oh, no! There must be flight and pursuit and narrow escape and drawn danger, all ending in sunshine and parental forgiveness and bliss unalloyed and gorgeous. In many of the cases of escapades the idea was implanted in the hot brain of the woman by a cheap novel—ten cents' worth of unadulterated perdition.

These evasions of the ordinary modes of marriage are to be deplored for the reason that nearly all of them are proposed by bad men. If the man behave well, he has a character to which he can refer and he can say: "If you want to inquire about me there is a list of names of people in the town or neighborhood where I live." Now the heroes of escapades are nearly all bigamists or libertines, or drunkards or defrauders, or first class scoundrels of some sort. They have no character to lose. They may be dressed in the height of fashion, may be cologne and pumatumed and padded and diamond-ringed and flamboyant cravated until they bewitch the eye and intoxicate the olfactory, but they are double-dyed dregs of villainy, moral dirt and blasphemy. Beware of them, "Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there."

Fugitive marriage is to be deplored because it almost always implies woman's descent from a higher social plane to a lower. If the man was not of a higher plane, or the marriage on an equality, there would be no objections and hence no inducement to clandestinity. In almost all cases it means the lowering of womanhood. Observe this law: a man marrying a woman beneath him in society, may raise her to an eminence that he himself may reach; but if a woman marry a man below her in society, she always goes down to his level. That is a law inexorable and there are no exceptions. Is any woman so high up that she can afford to plot for her own debasement? There is not a State in the American Union that has not for the last twenty years furnished an instance of the sudden departure of some intelligent woman from an affluent home to spend her life with some one who can make three dollars a day provided he keeps very busy. Well, many a man has lived on three dol-

lars a day and been happy, but he undertakes a big contract when with three dollars a day he attempts to support some one who has lived in a home that cost twenty thousand per annum. This has been about the history of most of such conjunctions of simplicity and extravagance, the marriage of ox and eagle. The first year they get on tolerably well, for it is odd and romantic and assisted by applause of people who admire outlawry. The second year the couple settle down into complete dislike of each other. The third year they separate and seek for divorce, or, as is more probable, the man becomes a drunkard and the woman a blackened wail of the street. "Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there."

These transient marriages are also to be deplored, because in most instances they are executed in defiance of parental wisdom and kindness. Most parents are anxious for the best welfare of a child. If they make vehement and determined opposition, it is largely because it is a match unfit to be made, and they can see for their daughter nothing but wretchedness in that direction. They have keener and wiser appreciation, for instance, of the certain domestic demolition that comes from alcoholism in a young man. They realize what an idiot a woman is who marries a man who has no brains or industry enough to earn a livelihood for a family. No bureau of statistics can tell us the number of women who, after marriage, have to support themselves and their husbands. If the husband becomes an invalid, it is a beautiful thing to see a wife uncomplainingly, by needle or pen or yard stick or washing machine, support the home. But these great, lazy masculine souls that stand around with hands in their pockets, allowing the wife with her weak arm to fight the battle of bread, need to be reeducated from society. There are innumerable instances in these cities, where the wife pays the rent and meets all the family expenses, and furnishes the tobacco and the beer for the lord of the household. No wonder parents put on all the brakes to stop such a train of disaster. They have too often seen the gold ring put on the finger at the altar turning out to be the iron link of a chain of domestic servitude. What a farce it is for a man who cannot support himself, and not worth a cent in the world, to take a ring which he purchased by money stolen from his grandmother's cupboard, and put it on the finger of the bride, saying, "With this ring I thee wed and with all my worldly goods I thee endow."

It is amazing to see how some women will marry men knowing nothing about them. No merchant or merchantess would sell a hundred dollars' worth of goods on credit, without knowing whether the customer was worthy of being trusted. No man or woman would buy a house with encumbrances of mortgages and liens and judgments against it unascertained, and yet there is not an hour of the day or night for the last ten years, there have not been women by hasty marriage entrusting their earthly happiness to men about whose honesty they knew nothing, or who are encumbered with liens and judgments and first mortgages and second mortgages and third mortgages of evil habits. No wonder that in such circumstances parents in conjugating the verb in question, pass from the subjective mood to the indicative, and from the indicative to the imperative. In nearly all the cases of escapade that you will hear of the rest of your lives, there will be a heading leap over the barriers of parental common-sense and forethought. "Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there."

We also deplore these fraudulent espousals and this sneaking exchange of single life for married life, because it is deception, and that is a corroding and damning vice. You must deceive your kindred, and you must deceive society, you cannot deceive but God, and Him you cannot deceive. Deception does not injure others so much as it injures ourselves. Marriage is too important a crisis in one's life to be decided by sleight of hand or a sort of jugglery, which says: "Presto change! Now you see her and now you don't." Better wait for years for circumstances to improve. Time may remove all obstacles. The candidate for marital preferences may change his habits, or get into some trade or business that will support a home, or be promoted to Celestial citizenship. At the right time have the day appointed. Stand at the end of the best room in the house with joined hands and, minister of religion before you to challenge the world that "If they know of any reason why these two persons shall not be united, they state it now or forever hold their peace," and then start out with the good wishes of all the neighbors and the help of Divine sanction. When you can go out of harbor at noon with all flags flying, do not try to run a blockade at midnight.

In view of all this I charge you to break up this clandestine correspondence if you are engaged in it, and have no more clandestine meetings either at the ferry or on the street, or at the house of mutual friends, or at the corner of the woods. Do not have letters come for you to the post office under assumed address. Have no correspondence that makes you uneasy lest some one by mistake open your letters. Do not employ terms of endearment at the beginning and close of letters unless you have a right to use them. That young lady is on the edge of danger who dares not allow her mother to see her letters.

If you have sensible parents take them into your confidence in all the affairs of the heart. They will give you more good advice in one hour than you can get from all the world beside, in five years. They have toiled for you so long and prayed for you so much, they have your best interests at heart. At the same time let parents review their opposition to a proposed marital alliance, and see if their opposition is founded on a genuine wish for the child's welfare, or on some whim, or notion, or