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NEW SERIES.

CHARLOTTETOWN, P. E. ISLAND, THURSDAY, FEBRUARY 24, 1887.

VOL. 19.—NO. 224.

The Daily Examiner

The Examiner Publishing Co

From their office, corner of Water and Great streets, Charlottetown, Prince Edward Island.
—RATES OF SUBSCRIPTION—
Six months \$2.50
Three months 1.25
One month 50
Advertising at moderate rates.
Contracts may be made for monthly, quarterly, half-yearly, or yearly advertisements, on application.

ALMANAC FOR FEBRUARY, 1887.

MOON'S CHANGES.
First Quarter 1st day, 4h. 14.3m. a. m., N. W. (below horizon).
Full Moon 8th day, 6h., 1.8m., a. m., W.
Last Quarter 14th day, 9h., 19.3m., p. m., S. W.
New Moon 22nd day, 5h., 27.7m., p. m., W.

DAY OF WEEK	Sun	Moon	High	Day's
	sets	rises	water	length
1 Tuesday	7 28 4	49 11 20	3 33	9 31
2 Wednesday	27 5	1 11 54	4 38	34
3 Thursday	26	3 43 33	5 54	37
4 Friday	24	4 1 29	7 10	40
5 Saturday	23	6 2 19	8 16	43
6 Sunday	21	7 3 24	9 11	46
7 Monday	19	8 4 34	10 0	49
8 Tuesday	18	9 5 54	10 45	51
9 Wednesday	17	11 7 10	11 37	54
10 Thursday	16	13 8 29	12 10	57
11 Friday	14	15 9 44	0 50	1
12 Saturday	12	16 10 58	1 34	4
13 Sunday	11	18 12 0	2 21	7
14 Monday	9	19 0 8	3 16	10
15 Tuesday	8	21 1 16	4 28	13
16 Wednesday	7	23 2 19	5 49	16
17 Thursday	5	24 3 18	7 6	19
18 Friday	5	26 4 11	8 8	23
19 Saturday	1	27 4 59	9 56	26
20 Sunday	6 50	28 5 39	9 39	29
21 Monday	58	30 6 10	10 32	32
22 Tuesday	53	31 6 44	10 48	35
23 Wednesday	53	33 7 12	11 24	38
24 Thursday	52	34 7 38	11 51	42
25 Friday	51	35 8 3	12 45	45
26 Saturday	49	37 8 28	0 23	48
27 Sunday	47	38 8 54	0 55	51
28 Monday	6 47 5	40 9 22	1 30	55



FOR BOSTON.

SPRING ARRANGEMENT.

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For tickets and other information apply to A. SHARP, P. E. I. Steam Nav. Co. or to your nearest Ticket Agent.
Feb. 12, 1887.—end wky

CARD.

"THE EXAMINER PUBLISHING COMPANY," having lately added to their stock of type and material for Job Printing, are better than ever prepared to execute orders for Bill Heads, Letter Heads, Handbills of all kinds, Visiting or Business Cards, &c., promptly and cheaply, in the best style of the art.
None but first-class workmen are employed in their office; and, as they do their printing papers direct from the manufacturers, they are able to fill all orders at the most favorable terms. The continued patronage of the public is respectfully solicited.
W. L. COTTON, Manager.
Ch'town, Nov. 16, 1886

CARD

"THE Subscriber begs to notify the public that his business connection with Mr. D. A. Bruce having ended, by mutual consent, he intends to open a Mercantile Tailor's Store, in the city, early in the Spring, when he hopes to receive the orders of his friends and to be favored with a share of public patronage.
JAMES MCLEOD.
Ch'town, Jan. 5, 1887.—49 ex pat 1 wks 2aw wky ex pat her 41

CARD.

MRS. E. RUTII wishes to announce to the ladies of Charlottetown that she is prepared to do MANICURE AND DRESSMAKING in the newest fashions, having had many years' practical experience in the United States, patrons can feel assured of getting every satisfaction.
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Nov. 23—3mo cod & wky

A CARD.

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Income, 1885 - - - - 319,987.05
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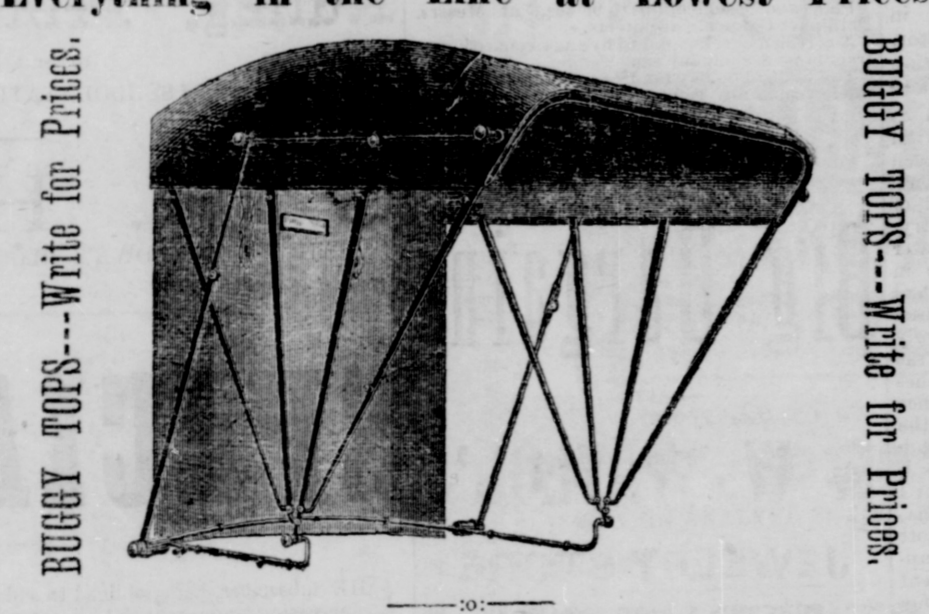
Ch'town, Jan. 13, 1887—Imo cod

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Nov. 13th, 1886—3 mos cod

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January 5, 1887.—2aw & wky

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All kinds of Gothic Windows for Churches made at shortest notice.
With new and first-class Machinery, and the latest appliances, we can insure the utmost satisfaction to all who favor us with their patronage.
Jan. 5, 1887.

Archbishop O'Brien's Pastoral.

READ IN THE DIFFERENT CATHOLIC CHURCHES OF THE DIOCESE OF NOVA SCOTIA, ON SUNDAY.

The following is the pastoral letter of Archbishop O'Brien, read in the Roman Catholic churches of the diocese, on Sunday:

CORNELIUS, BY THE GRACE OF GOD, AND FAVOR OF THE APOSTOLIC SEE, ARCHBISHOP OF HALIFAX.

To the Clergy and Laity of the Diocese, health and Benediction in the Lord:

DEARLY BELOVED, The apostle St. Paul, writing to the Ephesians concerning the gifts received through Christ our saviour, said: "For by grace you are saved through faith, and this not of yourselves, for it is the gift of God." (Eph. ii, 8.) Not of ourselves then can we gain everlasting life; but through the supernatural aids of faith and grace, and inclining our will to seek and embrace and practise in our daily life that truth. The faculties of our soul and the powers of our body must in their own way offer service to our Creator. Our first duty is to strive to know the will of God; and our first obligation is to do it as soon as it is known. Faith will enable us to know the former and grace will enable us to do the latter. The holy apostle warns the Ephesians in the same epistle to "walk circumspectly, not as wise but as with redeeming the time, for the days are evil." "Wherefore," he adds, "become not unwise, but understanding what is the will of God." (Eph. v., 15, 16, 17.)

If the days were evil when the apostle wrote this, if it were necessary to warn the faithful to walk circumspectly, and not become unwise with the many who did not endeavor to understand "what is the will of God," it is no less necessary to renew that warning now; for surely the days are evil, and the times dangerous. We have not the open brutality and public vices of pagan times; we have a better ordered state of society, and more humanizing social usages. The heaven of christianity has permeated our civilization, and produces good effects even after its spirit has been renounced. Notwithstanding this, even, perhaps, because of this, it is more necessary to walk circumspectly and to strive to understand what is the will of God. Open vice would shock us; the public enormities of paganism would horrify us; and show us very unmistakably the folly of confiding in ourselves, and the necessity of leaning on God by grace through faith. The spirit of refined unbelief, so widespread in our day, so careful of outward appearances, and so broadly tolerant in its expressions, is a more dangerous, because a more specious enemy than the grossness of ancient idolatry. It is the offspring of intellectual pride, and is nourished by the material comforts of the age. Its influence is all-pervading. It taints the atmosphere of the home; it infects the school; it poisons fashionable literature; it dominates many self-constituted teachers, of their fellows, and it reigns triumphantly in commercial and political life. The supernatural is ignored, or denied, and men are again seeking to live "without God" in the world. The logical results have followed. The intellect no longer recognizing in a practical way at least, the existence of a God, unshaken, and the will no longer influenced by grace, material comforts, and the gratification of desires, have come to be looked upon as the highest good, and their attainment as the noblest aim of mankind. Hence the wild unrest of modern life; the oppression exercised by capitalists, and the lawless outbreaks of socialists. We have a renewal of the social war that convulsed pagan Rome, and a plentiful crop of the nameless vices so severely rebuked by the Apostle St. Paul. When faith is lost duties and obligations are left unheeded; the source of grace dries up; the mind of man becomes a dreary waste, through which all unseemly beasts of the wood pass with pleasure; and his will constitutes itself the minister of its own eternal ruin.

Now, as in the past, we are to be saved by grace through faith, and this not of ourselves, "for it is the gift of God." Faith is a gift from God; it is infused into the soul of the infant by baptism, and is then in it as a habit. When the baptized child has acquired the use of reason, and God's law has been known to it, the child believes the revealed word and exercises its faith in act. By reason of this faith the baptized person readily grasps, and firmly holds what God has taught. As the light of the sun enables us to distinctly perceive sensible objects around about, and leaves no room for doubt regarding their reality, so the light of divine faith renders clear to the intellect the teachings of the supernatural order, and gives an invincible certainty of the truth of revealed doctrines. There is no truth or possibility of doubt in the mind enlightened by true faith; for faith is as the image of God impressed on the human soul. The faculties of the intellect are ennobled and expanded by the light of faith; its ideas and conceptions are refined; and its sphere of action broadened in a wonderful manner. Hence it is that so many unlettered men and women, brought up in the true faith, have nobler views of life, loftier ideas of perfection, purer hearts and more sensitive consciences than the cultured unbelievers, who pass them by with scorn or condescending pity.

The teachings of faith are not opposed to those of reason. Faith is only an advanced class of instruction with God, through his duly appointed organ, the church, for instructor. Truths that may be learned after long research by reason, and truths beyond the range of the human intellect, are clearly and quickly taught by faith. It raises man above the purely natural, in which the "animal man" is satisfied to wallow—boasting even of his shame—sets before him nobler aims of life, brings him into almost palpable contact with the unseen world, and fills him with the assurance of a "faith in the substance of things hoped for, the conviction of things that appear not." (Heb. xi., 1.) And he adds: "By faith we understand that the world was framed by the word of God; that from invisible things visible things might be made." And in the same chapter he gives us to understand the necessity of faith, saying: "But without faith it is impossible to please God; for he that cometh to God must believe that he is, and is a rewarder of them that seek him." (Heb. xi., 6.) These words stamp that condemnation the folly of so many who are wise only in their own esteem, and who either despise faith which they do not understand, or who look upon it as a matter of indifference—a mere opinion to be changed or cast aside at the will of each one. But God does not change, nor can faith His image change. "Distance and earth may pass away,

but my word shall not pass away," is the seal of permanency and unchangeability that Christ has set on His faith. There is a supreme God, the creator, the first cause of all things, the redeemer of mankind, for "Christ died for us." (Rom. v., 9.) Our future judge, as He himself tells us. "And when the son of man shall come in his majesty, and all the angels with Him, then shall He sit on the seat of His majesty. And all nations shall be gathered together before Him, and He shall separate them one from another, as the shepherd separateth the sheep from the goats." (Matt. xxv., 31, 32.) Now, this creator, redeemer and judge has spoken, has imposed a law, and has thenceforth with condemnation those who receive not that law, as well as those who, having received, do not observe it. The creator may be denied, the redeemer despised in life, but after death the just judge will sit on the seat of His majesty, and say to the impious: "Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels." (Ibid., 41.) He shall indeed, will those unhappy souls, seeing their awful doom, and the happiness of those at whom they scoffed during life, cry out: "These are they whom we had some time in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honor. Behold, how they are numbered among the children of God, and their lot is among the saints. Therefore, we have erred from the way of truth; and the light of justice hath not shined unto us." (Ibid., 42.)

What hath pride profited us, or what advantage hath the boasting of riches brought us?—(Wisdom v., 3 et seq.) This will be the sad awakening of the despisers of faith; this the bitter and useless lament, the eternal wail of those who have not "God in their understanding."

But, dearly beloved, faith alone is not sufficient to ensure our salvation; for we are saved "by grace through faith," as the apostle writes. By faith we learn God's law; by grace our will is inclined and strengthened to believe it. And that grace, we are assured, is "not of ourselves," but is "the gift of God." It is also true that without grace we cannot keep the commandments; without it we cannot do the smallest good, much less save our souls. St. Paul, after lamenting that whilst the will to do good was present he found not wherewith to accomplish it, and that whilst the law of God delighted the inward man, there was in his members a fierce fight against that law, cries out: "Unhappy man that I am; who shall deliver me from the body of this death?" But he at once adds: "The grace of God by Jesus Christ our Lord." (Rom. vii., 24, 25.)

By the side of these clear teachings, regarding the necessity of faith and grace for the salvation of our souls, how vain and deceptive, how hollow and unreal, appears the fashionable doctrine of our day. That doctrine laughs at faith and rejects grace as a childish weakness. In their stead we are given vague surmises, contradictory opinions, endless, sautes, frothy discourses that may please the ear, but must not prick or sting the liar, thief, drunkard or adulterer. We are given flattering but illusive pictures of humanity; each dullard intellect is held to be a revelation and a law unto itself; whilst music, books, papers and flowers, are supposed to take the place of God's grace in refining and sanctifying man. It is a strange mixture of ignorance and blasphemy, with a perceptible flavor of pagan poetry. And yet this is the gospel propagated widely, and accepted by many as christianity. What wonder that thoughtful men, who have been given this as Christ's message, should speak of christianity as a failure? What wonder that crime abounds, and that the pursuit of earthly goods by any and by every means should occupy the attention of so many, and that bitter jealousy and envy should find a resting place in the hearts of the toilers, when this horrible travesty of christianity is so diffused? Water cannot rise higher than its source; and the actions of men cannot be better or more noble than their principles. It is as true to-day as it was when the apostle wrote that "by grace we are saved through faith," and that these are not of ourselves, but are the "gift of God."

Do you, then, dearly beloved, prize the faith you have received as the most precious of all gifts. Guard it with vigilance; practice it everywhere and fearlessly; teach it to your children from their earliest years; and watch over them jealously lest harm should come to it in them. Seek the grace of God during the coming holy season of Lent by fervent prayer, and a devout reception of the sacraments. These are the chief channels through which the grace purchased by the blood of our Saviour flows to the souls of the faithful. Endeavor to overcome your passions by practicing some mortification. If you cannot fully serve the fasts of the season, you can, at least, deny yourselves in some thing. Intoxicating liquors are not necessary, either for health or comfort. Therefore avoid them. In honor of the sacred thirst of Jesus on the cross, for the good of your souls, and for the sake of your families, I beseech all who may have been addicted to drink, to arise manfully and pledge yourselves against it. For if over-indulgence in it be continued, grace will be expelled from the soul, and faith itself will be endangered. Do you, dear brethren of the clergy, use your best exertions to reclaim the victim of intemperance, and to bring all the faithful to the sacraments. If we fail in our duty their souls will be required at our hands.

We would, also, impress upon you the obligation of assisting at mass on Sundays and holidays. The awful sacrifice of the cross is renewed on the altar; the eternal victim who offered Himself on Calvary is now offered by the ministry of His priests. At the moment of consecration adoring angels kneel around the altar in wondering love; the crucified redeemer descends with hands filled with all graces, ready and anxious to dispense them to all who may ask. Each one, then, should attend regularly, and assist at mass with all possible devotion. Only a sufficiently grave reason can excuse one, who fails to attend, from previous sin. A few, happily only a few, presume to take advantage of their position of master, and are guilty of the meanness, as well as the wickedness, of endeavoring to tamper with the faith of their servants, either by preventing them from attending mass, or by urging them to join in prayers in which they do not believe. This intolerable petty tyranny must end. The master does not buy, nor even hire, the conscience of his servant. What worse form of desecrating the Sunday can be imagined than that of working to destroy faith in a soul, in trying to induce or force one to act against one's conviction, in preventing one from offering worship to God? Let all Catholics who are in the employ of others, insist on the right to worship God according to the teaching of their faith.

you, dear brethren of the clergy, have an especial care for those who are thus situated. If the slightest attempt to tamper with their faith be made, or any hindrance thrown in the way of their assisting at mass, insist on their going elsewhere. We shall not hesitate to publish in the newspapers the facts of any such case, so that all may know who are the worst class of Sabbath breakers. If the vendors of candy and of tallow-candles do not escape the meshes of the law these petty tyrants shall not be hid from the vengeance of public opinion.

In conclusion, dearly beloved, we would remind you, that towards the end of this year, our holy father the Pope will celebrate the golden jubilee of his priesthood. Later on, we will address you more at length on this subject. We now ask you to pray fervently each day during the year for the supreme pontiff, that God may add length to his days, crown his various and weighty undertakings for the good of the holy church, with success, and restore to him that civil power of which he is now deprived.

This pastoral shall be read in all the churches of the diocese, on the first Sunday after its reception, that the pastor officiates therein.
+ C. O'BRIEN, Archbishop of Halifax.
Halifax, Feb. 15th, 1887.

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Ch'town, Jan. 15, 1887.—Feb. 14 wks & wky 21

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Ch'town, Jan. 21, 1887—only wky 1 wky 1 wky