

# The Daily Examiner.

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NEW SERIES

CHARLOTTETOWN, PRINCE EDWARD ISLAND, SATURDAY, FEBRUARY 28, 1885.

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ALMANAC FOR FEBRUARY, 1885.

MOON'S CHANGES.

Last Quarter 6th day, 6a. 25m. p. m.  
New Moon 14th day, 10a. 9m. p. m.  
First Quarter, 22nd day, 6a. 19m. a. m.  
Full Moon, 28th day, 11a. 48m. p. m.

DAY OF WEEK	SUN	MOON	High	Days
	ris	sets	water	len
	h	m	h	m
1 Sunday	7 28	4 59	7 58	11 55
2 Monday	27 5	1 9	8 aft	32 34
3 Tuesday	26	3 10	14 1 9	37
4 Wednesday	24	5 11	18 1 50	41
5 Thursday	23	6 10	23 2 33	43
6 Friday	21	8 0	19 3 24	47
7 Saturday	19	1 1	14 4 29	50
8 Sunday	18	10 2	13 5 45	51
9 Monday	17	11 3	6 6 58	54
10 Tuesday	16	12 3	53 7 52	57
11 Wednesday	14	15 4	38 8 43	10 1
12 Thursday	12	16 5	18 9 34	4
13 Friday	11	18 5	57 10 3	7
14 Saturday	9	19 6	28 10 38	10
15 Sunday	8	21 6	59 11 13	13
16 Monday	7	22 7	28 11 47	16
17 Tuesday	5	24 7	56 12 21	19
18 Wednesday	3	26 8	26 0 21	23
19 Thursday	1	28 8	51 0 57	27
20 Friday	6 29	29 9	27 1 30	29
21 Saturday	58	30 10	11 2 25	32
22 Sunday	53	31 10	57 3 21	35
23 Monday	53	34 11	50 4 41	38
24 Tuesday	52	34 12	50 6 12	42
25 Wednesday	51	36 1	58 7 35	45
26 Thursday	49	37 3	9 8 37	48
27 Friday	47	38 4	22 9 29	51
28 Saturday	6 45	5 40	5 34 10 13	9 55

## THE RAILWAY TIME TABLE.

Charlottetown Time.		
	A. M.	P. M.
GOING WEST.		
Charlottetown	8 02	3 02
Royal Junction	8 25	3 25
North Wiltshire	9 17	4 17
Hunter River	9 32	4 32
Bradabano	10 10	5 09
County Line	10 19	5 19
Freetown	10 35	5 34
Kensington	10 57	5 57
Summerside	11 32	6 23
Summerside		P. M.
Summerside	1 47	
Misouche	2 09	
Wellington	2 37	
Port Hill	3 22	
O'Leary	4 42	
Alberton	5 47	
Tignish	6 47	
FROM WEST.		
Tignish	6 47	
Albion	7 47	
O'Leary	9 02	
Port Hill	10 22	
Wellington	11 07	
Misouche	11 34	
Summerside	11 57	A. M.
Summerside		P. M.
Summerside	9 02	7 32
Kensington	2 37	8 07
Freetown	3 00	8 30
County Line	3 17	8 45
Bradabano	3 27	8 55
Hunter River	4 02	9 32
North Wiltshire	4 17	9 47
Royal Junction	5 09	10 39
Charlottetown	5 32	11 02
GOING EAST.		
Charlottetown	3 17	
Royal Junction	3 40	
Beaufort	4 17	
Mount Stewart	4 52	
Beaufort	4 57	
Cardigan	6 17	
Georgetown	6 42	
Mount Stewart	4 57	
Moreil	5 37	
St. Peter's	6 05	
Bar River	6 57	
Souris	7 42	
FROM EAST.		
Souris	6 52	
Bar River	7 37	
St. Peter's	8 26	
Moreil	8 57	
Mount Stewart	9 37	
Georgetown	7 47	
Cardigan	8 12	
Mount Stewart	9 32	
Beaufort	9 42	
Royal Junction	10 17	
Charlottetown	10 54	
Charlottetown	11 17	

## LONDON HOUSE Custom Tailoring Department!



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Ch'town, Feb. 5, 1885—2 aw wklly

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in town, and his prices are very low. Ladies' Sacques, Ulsters,  
Wool Squares, Wool Scarfs, &c., on a big discount.  
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that we mean what we say.

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Sign of the BIG HAT, 74 Queen Street

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**F. H. ARNAUD,**

Ch'town, Jan 1885

Merchants Bank of Halifax

## ADAM BEDE. LETTERS TO THE EDITOR.

### CHAPTER XXVII.

(Continued.)

He remained as motionless as a statue,  
and turned almost as pale. The two figures  
were standing opposite to each other, with  
clasped hands, about to part; and while  
they were bending to kiss, Gyp, who had  
been running among the brushwood; came  
out, caught sight of them, and gave a sharp  
bark. They separated with a start—one  
hurried through the gate out of the grove,  
and the other turning round, walked slowly,  
with a sort of saunter, toward Adam,  
who still stood transfixed and pale, clutching  
tighter the stick with which he held the  
basket of tools over his shoulder, and looked  
at the approaching figure with eyes in  
which amazement was fast turning to  
fierceness.

Arthur Donnithorne looked flushed and  
excited; he had tried to make unpleasant  
feelings more bearable by drinking a little  
more wine than usual at dinner to-day, and  
was still engaged under its flattering in-  
fluence to think more lightly of the un-  
welcome to him than he would otherwise  
have done. After all, Adam was the best  
person who could have happened to see  
him and Hetty together; he was a sensible  
fellow, and would not babble about it to  
other people. Arthur felt confident that  
he could brush the thing off and explain it  
away. And so he sauntered forward with  
elaborate carelessness—his flushed face,  
his evening dress of fine cloth and linen,  
his white jeweled hands half thrust into  
his waistcoat pockets, all shone upon by  
the strange evening light which the light  
clouds had caught up even to the zenith  
and were now shedding down between  
the topmost branches above him.

Adam was still motionless, looking at  
him as he came up. He understood it all  
now—the look and every thing else that  
had been doubtful to him; a terrible  
scorching light showed him the hidden  
truth that changed the meaning of the past.  
If he had moved a muscle, he must inevitably  
have sprung upon Arthur like a tiger; and  
in the conflicting emotions that filled  
those long moments he had told himself  
that he would not give loose to passion—he  
would only speak the right thing. He  
stood as if petrified by an unseen force,  
but the force was his own strong will.

"Well, Adam," said Arthur, "you have  
been looking at the fine old beeches, eh?  
They're not to be come near by the hatched,  
though; this is a sacred grove. I overtook  
pretty little Hetty Sorrel as I was coming  
to my den—the Hermitage there. She ought  
not to come home this way so late. So I  
took care of her to the gate, and asked for  
a kiss for my pains. But I must get back  
now, for this road is confoundedly damp.  
Good-night, Adam, I shall see you to-mor-  
row—to say good-bye, you know."

Arthur was too much pre-occupied with  
the part he was playing himself to be  
thoroughly aware of the expression in  
Adam's face. He did not look directly at  
Adam, but glanced carelessly round at the  
trees, and then lifted up one foot to look  
at the sole of his foot. He cared not to say  
more; he had thrown quite dust enough into  
honest Adam's eyes; and, as he spoke the  
last words, he walked on.

"Stop a bit, sir," said Adam, in a hard,  
peremptory voice, without turning round.  
"I've got a word to say to you."

Arthur paused in surprise. Susceptible  
persons are more affected by a change of  
tone than by unexpected words, and Arthur  
had this susceptibility of a nature at once  
affectionate and vain. He was still more  
surprised when he saw that Adam had not  
moved, but stood with his back to him, as  
if summoning him to return. What did he  
mean? He was going to make a serious  
business of this affair. Confused the  
fellow! Arthur felt his temper rising.

A patronizing disposition has its  
meaner side, and in the confusion of his  
irritation and alarm there entered the feel-  
ing that a man to whom he had shown so  
much favor as to Adam was not in a position  
to criticize his conduct. And yet he was  
dominated, as one who feels himself in the  
wrong always is, by the man whose  
good opinion he cares for. In spite of pride  
and temper, there was as much deprecation  
as anger in his voice when he said—

"What do you mean, Adam?"

"I mean, sir," answered Adam, in the  
same harsh voice, still without turning  
around, "I mean, sir, that you don't de-  
ceive me by your light words. This is not  
the first time you've met Hetty Sorrel in  
this grove, and this is not the first time  
you've kissed her."

Arthur felt a startled uncertainty how  
far Adam was speaking from knowledge,  
and how far from mere inference. And  
this uncertainty, which prevented him from  
contriving a prudent answer, heightened  
his irritation. He said, in a high, sharp  
tone—

"Well, sir, what then?"

"Why, then, instead of acting like th'  
upright, honorable man we've all believed  
you to be, you're been acting the part of a  
selfish, light-minded scoundrel. You know,  
as well as I do, what it is to lead to, when a  
gentleman kisses and makes love to a young  
woman like Hetty, and gives her presents  
as she's frightened for the other folks to see.  
And I say it again, you're acting the part  
of a selfish, light-minded scoundrel, though  
it cuts me to the heart to say so, and I'd  
rather he lost my right hand."

"Let me tell you, said Arthur, briding  
his growing anger, and trying to recur to  
his careless tone, "you're not only devilish  
impertinent, but you're talking nonsense.  
Every pretty girl is not such a fool as you,  
to suppose that when a gentleman admires  
her beauty, and pays her a little attention,  
he must mean something particular. Every  
man likes to be flirted with. The wider  
the distance between them the less harm  
there is, for then she's not likely to deceive  
herself."

(To be continued.)

### "The Church in Council."

FATHER GREGORY REVIEWS "P. P.'S" STRICTURES.

SIR,—In sending you this paper I ask of  
you to extend to me the same favor you  
accorded to "P. P.," that I may review his  
strictures.

I chose the subject of my lecture with  
the view of giving a clear exposition of  
some Catholic truths; and in view of "P.  
P.'s" criticism, I am forced to the con-  
clusion that my undertaking was even more  
needed than I imagined. With the vast  
amount of Catholic literature in the English  
language that is now so easily attainable,  
there seems no valid reason why our dis-  
senting brethren should persist in attributing  
to us doctrines we do not hold. The  
great Brownson says: "To know what is  
Catholic faith and Catholic practice, you  
have only to consult the standards of the  
Catholic Church—not every individual  
Protestant, when you wish to ascertain what  
is Protestant opinion and practice. Our  
standards speak for themselves; and in de-  
termining what Catholicity enjoins or al-  
lows, you must consult them, and them  
only."

I cannot, in one letter, follow "P. P." in  
detail, still I hope to say enough to con-  
vince any unbiased mind that his produc-  
tion consists entirely of a series of misstate-  
ments, historical and theological, massed to-  
gether in one confused heap under cover of  
a formidable array of words.

At the very outset "P. P." is amazed at  
the amount of cheek I have, to coolly  
assume that the "Roman Catholic Church is  
identical with the Church established by  
Jesus Christ nearly two thousand years ago."

With the most accommodating indiffer-  
ence he passes down the centuries with as-  
tonishing rapidity, and finds his first  
stumbling block to the reception of my  
statement in the Council of Chalcedon, A. D. 451,  
where he says: "The Bishop of New Rome  
(Constantinople) was not precisely the same  
equality with the Bishop of Old Rome!"  
From this would follow all and more than  
he claims. It would suffice to establish the  
pet theories of independent churches,  
branch churches, &c., and, at the same  
time, destroy Rome's supremacy. Let me  
distinctly state that "P. P." is here  
guilty of falsifying history. The fact is—  
The Pope approved all the dogmatic decrees  
of that Council, but rejected the twenty-  
eighth canon which provided that New Rome  
(Constantinople), the honored seat of em-  
pire, should possess equal privileges in  
ecclesiastical matters with ancient Rome.  
Even in Council the Papal Legates and  
some of the Oriental Bishops protested  
against the said canon. Hence, New Rome  
was not placed on an equality in matters  
ecclesiastical with Old Rome. (See Con-  
c. Chalcedon, can. 28 in Hardwin T. II., p. 614;  
Riffel in l. c., p. 384 sq.) The Roman  
Church loses nothing, but rather gains im-  
mensely through critical historical investi-  
gation. Last year Leo XIII. threw open  
to the literati of the world the archives of  
the Vatican Library, thereby showing that  
he fearlessly appealed to history for a re-  
futation of slanders heaped on the Church.

"P. P." tells us that it was in A. D.  
666 that Phocas conferred on the Pope the  
title of "Universal Bishop." The infer-  
ence is that up to that time he "neither  
claimed nor exercised power over the other  
Bishops."

Before A. D. 666, Phocas had been  
gathered to his fathers. Historical inaccuracies  
seem natural to "P. P." Long before  
Phocas saw the light, Peter had been  
named the Cephas—the Head of the Apo-  
stolic College. He had received his commis-  
sion—"to feed the lambs, to feed the  
sheep"—"to confirm the brethren." He  
had, in a word, been constituted "Univer-  
sal Bishop," and from the very first exer-  
cised the prerogative of supremacy, as  
witness the stand he took in the Apostolic  
Council at Jerusalem.

Further on, "P. P." thus indignantly  
exclaims: "The idea of claiming that the  
early General Councils of the Christian  
Church belong exclusively to the Roman  
Catholic body is preposterous. All Roman  
Catholic General Councils must be called  
by the Pope, and presided over by him, but  
the Council of Nice was neither called by  
the Bishop of Rome nor presided over by  
him."

"P. P." has again tripped. Had he  
found it convenient to have assisted at my  
lecture, he would have spared himself the  
obliquity that attaches to ignorance, and  
saved me the trouble of here repeating the  
conditions necessary for a General Council.  
In the refutation of his objection I shall  
confine myself strictly to the ground he  
has chosen.

A General or Ecumenical Council must  
be convened, (1) either by the Pope or by  
at least with his assent—to *convocare*; (2)  
it must be presided over by him personally  
or by his legates; and (3) the decrees there-  
of, to acquire binding force, must receive  
his sanction. It is true that the early  
Emperors did take a part in the convocation  
of some Councils, but what part? A second-  
ary one; that, namely, assigned them by  
ecclesiastical authority. They acted under  
the direction and with the approval of the  
Pope. In matters of this kind the laity  
does not dictate to the Church, but the  
Church directs, teaches and governs the  
laity. With this distinction borne in mind,  
it may be said that the Emperors convoked  
some of the early Councils. It was simply  
a courteous way of acknowledging their  
generosity in defraying the expenses of the  
Bishops back and forth. That and nothing  
more.

In accordance with the principles I have  
thus laid down, any one who wishes to read  
history, will see that the Council of Nice  
was presided over by Hosius, Bishop of  
Cordova, and the two Roman Priests,  
Vitus and Vincentius, as representatives of  
the Pope. I have thus disclosed "P. P."

from the vantage ground he chooses, and now  
I must follow him to another part of the  
field.

In the new position he has taken up, he  
very ingeniously implies a distinction  
between "the early Christian Church and  
the Roman Catholic Church" of to-day.

"This a pity he did not more sharply define  
the jumping-off point. Critical history  
draws no such lines. To quote from a  
recent sermon of His Grace, the Archbishop  
of Halifax: "The Roman Church can trace  
her history back to Christ; she can show an  
unbroken line of succession from St. Peter  
to our own day; she can show that her  
faith, preached in the darkness of the  
Catacombs, is identical with that preached  
now. Some denominations, calling them-  
selves Christian, can go back to Wesley,  
some to Knox, some to Calvin, some to  
Luther, some to Henry VIII. We know  
the time and the place, the cause and the  
author of each. Fifteen hundred years be-  
fore the oldest of them, the Roman Catholic  
Church had been in existence, teaching the  
word of God, dispensing the mysteries of  
God, civilizing man, reclaiming the waste  
mountain tops, humanizing the rude bar-  
barian, building up schools, founding  
universities, fostering science and art,  
inventing printing, discovering a new world,  
wrestling the liberty of the subjects from  
the hands of tyrants, and slowly but surely  
laying the foundation of true human  
freedom."

Christ, in founding His church, impressed  
an indelible character on her, by which she  
was to be known in all ages. This character  
is expressed in the four notes or marks, as  
given in the Constantinopolitan creed, viz:  
unity, sanctity, catholicity, and apostolicity.  
The Roman Church has always considered  
these marks her inalienable property, "P.  
P.," however, disputes her title to unity  
and catholicity. He objects to her catholicity  
as follows: "In what sense the Roman  
Catholic Church is Catholic or Universal, I am  
quite at a loss to know, as she forms but a  
part of Christendom, and the lecturer would  
hardly undertake to establish that a part is  
equal to the whole."

To answer this objection I observe that  
we distinguish a threefold aspect in the  
note of Catholicity. We accordingly claim  
the church to be catholic or universal, (1)  
in time or duration; (2) in extension; (3)  
in doctrine. My critic objects to Catholi-  
city in extension only.

Let me remark that universality in exten-  
sion is the consequence of the church's  
mission to teach all nations. That for  
which she has to labor to the end of time is  
to bring all men to the light of truth. And  
were this accomplished, she would have an  
actual, total and absolute physical univer-  
sality. But she needs time for growth and  
unceasing labor to effect conversion, and  
thus extend over the whole world. On  
Pentecost evening she was Catholic, though  
probably she numbered only some three  
thousand five hundred souls. They were  
all converts from Judaism, and had become  
members of an organization which, in *posse*,  
though not in *esse*, was world wide.

At the time of the Caliphs, the Nestorian  
Communion had as many as twenty five  
Archbishops, and extended from China to  
Jerusalem. The Monophysites likewise  
were in a majority in Egypt even till the  
Mahomedan invasion. These two com-  
munications are said to have surpassed at one  
time those of the Greek and Latin  
Churches together. (See Newman on de-  
velopment, p. 292.) The Nestorians,  
nevertheless, had been condemned as heretics  
by the 3rd General Council at Ephesus,  
and the Monophysites, by the 4th, at Chal-  
cedon. With all their vigor they were not  
living branches of the True Church, nor did  
their numbers detract from the note of  
Catholicity pertaining to the Church of  
Christ. The Catholic Church is to-day  
ample in numbers, so much so that she is  
numerically greater than that of any sect  
professing Christianity, and thus stands  
forth among the churches in all the love-  
liness and splendor that belongs by right to  
the Spouse of Christ, whilst they, by con-  
trast, necessarily present the mark of  
rebellion. The force of the note consists  
in this, that she is everywhere, and every-  
where the same; whilst they, wherever  
they may be found, are always different.

"P. P." next singles out the unity of the  
Church for the butt of some singularly  
stupid remarks. He refers to "the bitter  
warfare between the Jansenists and  
Jesuits," and shows "some infallible Popes  
blessing the latter; while other Popes, acting  
on the same infallibility, denounced and  
banished them," to disprove the unity of  
the Church! Did you ever?

The dissenting between the Jansenists  
and the Jesuits, instead of weakening,  
rather strengthen my contention for the  
unity of the Church. The Church treated  
the Jansenists as she treated others before  
them. They were adopting strange errors  
opposed to the deposit of faith, and after  
fruitless endeavors to win them over, she  
cut them off her communion, and they  
stand before the world branded as heretics.  
But the Church remains one.

He is still more unfortunate in his  
reference to the suppression of the Jesuits.  
Papal infallibility has for its subject matter  
faith and morals. The political intrigue  
brought to bear on Clement XIV cannot be  
considered as falling within that domain.  
It was a political act, emanating from the  
Pope as temporal ruler. "P. P." has there-  
fore simply floundered.

For a further illustration of want of unity  
in the Roman Church he refers me to the  
discussions of the Vatican Council?

Why particularize the Vatican Council?  
But to the objection. If all must be of  
the same mind on matters of pure opinion,  
why then call a Council? By its very  
name it implies difference of opinion and  
freedom of speech on matters of opinion.  
There was free and open discussion at the  
Apostolic Council at Jerusalem. The dis-  
cussions at Councils are all the outcome of  
study, research, and intimate acquaintance  
with the matters under consideration.  
That there should accordingly be some *non*  
*places* at vote taking is quite natural. But  
it must not be forgotten that the sanction  
of the Pope is necessary. He is the Head,