

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.

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NEW SERIES.

CHARLOTTETOWN, P. E. ISLAND, SATURDAY, DECEMBER 13, 1890.

VOL. 27.—NO. 19

R. M. H. S.

Testimonial From Duluth, Minnesota.

DEAR MRS. ROSS.—Having tested your "MAGIC HEALER," I wish to express my gratitude to you by this testimonial, which you can use, if you think it will assist you in selling it: Having cut my hand severely with a chisel, the corner of the chisel having entered the palm of my hand, making a long and deep cut, I applied your "MAGIC HEALER" at once, and after three applications I was able to go to work, and in three days the cut was healed up.
Yours truly,
ALONZO H. LAVERS.

CHARLES I. MORRISON,

Commission Merchant

—AND—
AUCTIONEER,

Agent for St John Dye Works, St. John, N. B.

General agent for Prince Edward Island for "Ideal" Washing Machines & "Ideal" Churns

106 Queen St., Charlottetown, P. E. I.
Oct 7

A CURE IS CERTAIN

—IN EVERY CASE—

When a Faithful Trial is Given

—TO—

WOODILL'S

Worm Lozenges.

nov12

New Tannery.

LONG BROS.,

Tanners and Curriers,

—DEALERS IN—

Hides, Calfskins, Sheepskins, Horse Hides, Tail-Hair, etc.

Market Rates paid for Hides, etc.

MALPEQUE ROAD,

Opposite Ch'town Woolen Mills.

oct6—3m eod

CARD.

DR. H. D. JOHNSON,

Physician and Surgeon,

CHARLOTTETOWN.

OFFICE: Kent Street, next door to Elton House.
May 8 tf

SHARP'S

TRADE MARK.

BALSAM

OF HOREHOUND AND ANISEED FOR
CROUP, COUGHS
AND WHOOPING COLDS.
OVER 40 YEARS IN USE.
PRICE 25¢ PER BOTTLE.

A. E. JONES & CO.,

Music Dealers,

—88—

Barrington Street,

Opposite A. Stephen & Son,

HALIFAX, N.S.

nov22—3m law

FIRE INSURANCE.

Union Assurance Society OF LONDON, G. B.

Instituted A. D. 1714, in the Reign of Queen Anne.

ASSETS OVER ELEVEN MILLIONS.

The undersigned having been appointed General Agent of the above Company for P. E. Island, is prepared to accept risks at current rates.

FRED. W. HYNDMAN,

Ch'town, Nov. 12, 1890—1m 2aw

GENERAL AGENT.

Skates! Skates!

750 PAIRS

GENUINE ACME CLUB SKATES,

Wholesale and Retail, at Lowest Prices.

DODD & ROGERS.

Charlottetown, Nov. 29, 1890—1m eod

Big Bargains in Xmas Groceries,

BEER & GOFF'S.

WE WANT to do a larger Xmas trade this year than we have ever done before, and are therefore going to offer our entire stock of RAISINS, CURRANTS, PEELS, ESSENCES, etc., at the lowest rock-bottom Cash figures. Call and see our prices before buying anywhere else.

Raisins and Currants.

We have received over 6,000 pounds of COOKING RAISINS, including some Layer Valencias, which are very fine this year; and as we have marked them all down low we expect them to go off quick. Our stock of Layer Raisins is also very large and the quality excellent. We have just received a lot of the "Black Basket" brand, and they keep up their reputation for the best Table Raisin going.

Candied Peels.

Just received from London, a lot of KEILLER'S CITRON, LEMON and ORANGE PEEL, which we are selling much cheaper than usual on account of a drop in the price abroad.

Essences and Spices.

Imported direct from the manufacturers and guaranteed STRICTLY PURE and UNADULTERATED. Bring along your empty Essence Bottles and have them refilled.

Special Notice to Retailers.

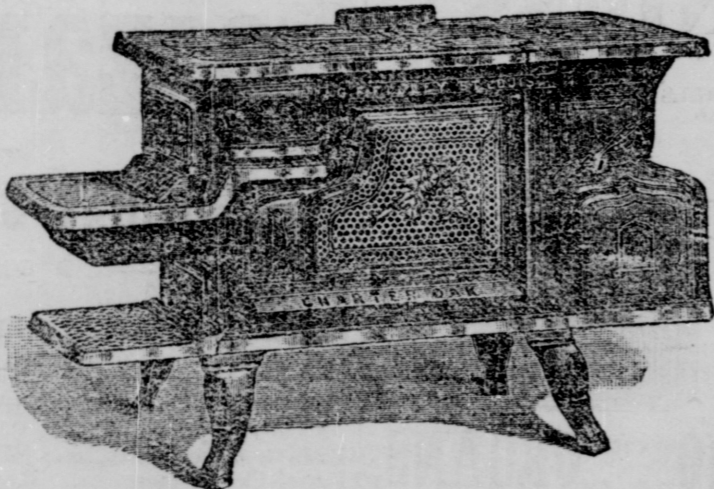
Our Stock of NUTS, DATES, FIGS, APPLES and XMAS CONFECTIONERY is very large and varied, and we think it will pay you to look at it if you want something nice and attractive.

BEER & COFF.

Charlottetown, Dec. 3, 1890—1aw & wky

"CHARTER OAK" COOK STOVES AND RANGES

With Wonderful Wire Gauze Oven Doors.



THE ABOVE CELEBRATED STOVES AND RANGES are now made in 22 sizes for all kinds of fuel, including 11 sizes for Soft Coal. Prices run from \$24.00, with Fittings complete. Every Range or Cook Stove sold is guaranteed perfect in operation.

We can refer intending purchasers to hundreds of families who are now using "CHARTER OAKS" in the City and Country.

DODD & ROGERS.

Charlottetown, Nov. 1, 1890—dy 2aw (mon sat) wky

BISHOP CAMERON

On Popular Sentiment and the Liquor Traffic.

His Lordship's Advice to Some Professed Christians.

HE DWELLS ON THE EFFECTS OF DRINK FROM A PHYSICAL, MORAL, SOCIAL AND RELIGIOUS ASPECT, AND WITHDRAWS FROM HIS PRIESTS THE POWER TO ABSOLVE THOSE ENGAGED IN THE BUSINESS.

To the Reverend Clergy of the Diocese of Antigonish:

DEAR REV. FATHERS.—Not without acute pain do I learn that the evil of intemperance is on the increase in several localities within this diocese. This is a calamity for which you and all interested in the salvation of souls are bound to provide every possible remedy. It is a most melancholy fact that deep-rooted prejudices prevail among many concerning this degrading vice. Other sins find no sentimental excuse in public opinion, but that of intemperance is an exception. Those who engage in the ruinous traffic of intoxicating drink meet with widespread sympathy, and in favor of their besotted victims, and their excesses sily pleas are put forward that would lead us to suspect that in the opinion of many, drunkenness is not sin at all, but rather an excusable weakness. In vain does the inspired Apostle classify drunkenness with fornicators, adulterers, idolaters, and declare that they shall not inherit the kingdom of God (1 Cor. vi, 10); these perverse gossippers of intoxicants and intoxication shut their eyes to the truth and persist in finding fault with those who loudly denounce and spare not a traffic so fraught with mischief to souls, to health, to substance, to family and to society in general.

AFTER A CAREFUL INVESTIGATION extending over many years, the most renowned specialists of the age have unanimously concluded that alcohol, while it does warm the surface of the body, does not increase its heat but diminishes it, does not give tone to the muscles but relaxes them and reduces their power, introduces into the human system a distinct element of excitement followed by muscular depression—the forerunner of the complete paralysis of the whole frame, and is neither a food nor a strength-giver, but practically a health-destroyer and rank poison, as a beverage. Again, experience proves that there is something so peculiarly deceitful and ensnaring connected with the use of alcoholic liquor in this age and country, that the crime, misery and wretchedness arising from the existing abuse of it immensely exceed the whole amount of good derivable from the right use of it. This is a most important truth never to be lost sight of. It shows us that it would be a most dangerous fallacy to contend that, in this matter as in others, alcoholic drink is entitled to the benefit of the adage which says that the abuse of a thing good in itself does not afford a valid argument against the right use of it. It proves most conclusively that the use of intoxicants is extremely dangerous, and we are assured by holy writ that 'He that loveth danger shall perish in it,' and that 'A hard heart shall fare evil at the last.' (Eccl. iii, 27.)

THE MAN WHO, IN THE FACE OF INDISPUTABLE FACTS, ignores that drunkenness is an enormous sin against nature, a hydra-headed sin against the family, against morals, religion, society and God, the prolific source of so many other sins we deplore, the begetter of temporal miseries, and the bar to their social amelioration, is assuredly a man whose 'heart' is indeed 'hard' or insensible to the teachings of wisdom and impervious to the voice of the God of truth as well as to the lessons of experience. And yet what more common than to hear professed Christians openly and persistently sympathizing with those who are illegally engaged in the liquor traffic, emphatically censuring its opponents, and palliating, when not excusing or defending, the excesses of its besotted victims? Latitudinarian views, resulting from inveterate habit or deep-rooted prejudice, seem to blind many people and make them leaders of the blind. A law framed in accordance with enlightened principles and pure morality may commend itself to the reason of intelligent individuals and be executed with all possible wisdom; no matter if it runs counter to the popular feeling fomented by these self-sent mischief-makers, it can never inspire the needed disgust of the prohibited action, nor bring about the permanent moral improvement which it is the legislator's object to secure. Let the

VOLUNTARY ADVOCATES OF THE DEVIL reflect on the tremendous evil they are guilty of in pandering to the unhallowed leanings of mortals in a matter so vital to the temporal and eternal welfare of man. Let it next be remembered that many practically cannot, partly because of existing temptations arising out of the force of pernicious example, partly from the want of self-restraint proceeding from moral and religious culture, be temperate in the use of alcoholic drink; and that the reformation of the intemperate cannot be brought about by any means short of total abstinence from spirituous liquors. Further, with the strong encouragement which in various ways is given to the abuse of alcoholic drink, nothing short of total abstinence will prevent the continuance in the rising generation of the terrible evils which we have at present to deplore. Lastly, experience has also shown that this reformation cannot, morally speaking, be duly attained without the co-operation and ex-

ample of the sober classes. In no case is the superiority of example over mere exhortation or precept more obvious than in this. The phrase, 'I practice teetotalism myself,' is found to be worth more than of any amount of preaching, the most eloquent; and the most lamentable failure of so many advocates, who are not in a position to use this argument, ought to lead all of you, dear Rev. fathers to a most serious consideration of the claims which your duty to your flock and to society should set up in this connection, in opposition to your individual feelings of taste and comfort. Had the immortal Father Matthew never pronounced or acted upon his famous 'Here goes in the name of God'—as he is called to take the pledge—never could he have achieved one-hundredth part of the marvels that crowned his apostolate, and his centennial this year would have passed without evoking any of the extraordinary enthusiasms which has greeted it on both sides of the Atlantic.

BUT WE HAVE A HIGHER AND HOLIER TRIBUNAL.

than that of reason, human policy, or patriotism to appeal to; we have Christian self-denial and charity which we should reflect in all our thoughts, words and works. Animated by the spirit of our dear Lord and Master, we are bound, like St. Paul, to account even one single soul to be so precious that we will on no consideration allow ourselves any indulgence whatever tending to endanger it. According to the great Apostle, there are certain things indifferent or innocent in themselves which we ought to shun if we believe or suspect that to act contrariwise would lead the weak and wandering into sin. Assuredly, in his day there was no intrinsic harm in eating meat sacrificed to idols; for, said he, we know that an idol is nothing in the world 'that it has no quality entitling it to fear or esteem, that it is an empty representation and nothing more. Still remark what he adds: 'But take heed lest perhaps this your liberty become a stumbling-block to the weak. For if a man see him that hath knowledge sit at meat in the idol's temple, shall not his conscience being weak be emboldened to eat those things which are sacrificed to idols? And through thy knowledge, shall he weak one perish for whom Christ died? Now when ye sin thus against the brethren and

WOUND THEIR WEAK CONSCIENCE, ye sin against Christ. Wherefore, if meat scandalize my brother, I will eat no flesh for evermore, lest I scandalize my brother.' (1 Cor. viii, 9-13) 'Elsewhere he also writes: 'Beware of destroying the work of God for meat's sake. All things indeed are clean; but it is evil for the man who eateth with offence (giving occasion to the spiritual ruin of his weak brother, or acting against his own conscience) 'It is good not to eat flesh, and not to drink wine, nor to do anything whereby thy brother is offended or scandalized, or weakened in faith (Rom. xiv, 20-21). Thus, wherever the action, although in itself lawful, is likely to expose our weak brother to spiritual ruin, it should be omitted through charity, especially when no urgent cause exists for its performance. This language, so redolent of the Spirit of God, contains a lesson of the profoundest wisdom and of the highest importance. The sovereign principle prevades it throughout, namely, that an action, indifferent or innocent in itself, may become a deadly sin, a crime against Christ, whenever it produces scandal or spiritual ruin to souls deemed by Christ. This principle he applies to a certain class of Christians, who, more enlightened, stable and influential, than their weaker brethren, presumed to do things that led the latter into grievous sin; and

HE SKETCHES IN TERRIBLE LANGUAGE THE NATURE OF SUCH CRIME, by calling it the destruction of the work of God, a sin against Christ, and consequently entailing eternal damnation on its authors. Who does not see the close analogy between the use and abuse of meats sacrificed to idols on the one hand, and the use and abuse of intoxicants on the other? Both those meats and those drinks are good in themselves and can be used by the enlightened and the strong without detriment to their souls; while to the weak or unenlightened they are a source of spiritual death. Now, the Holy Ghost assures us that God gave commandment to every man concerning his neighbor to promote his spiritual advantage; hence St. Paul points out to the strong and enlightened Christians of his day their paramount duty of setting a good example to their weaker brethren by a total abstinence from all meats immolated to idols lest their weak brethren should be scandalized; and were he now to appear in our midst, would he not, by a parity of reasoning, vehemently urge upon such of us as are strong in the matter of sobriety to watch over the weak, to set them a salutary example by entirely abstaining from all intoxicating liquors, because experience has long since proved that the influence of the sober can be effectually exerted only by an example practically embodying the principle of teetotalism? Seeing, therefore, that teetotalism conduces so powerfully to the preservation of health, that

THE COMBINED VOICES OF REASON AND EXPERIENCE

proclaim it to be a most potent factor in the work of social amelioration, that revealed religion soaring above the passions and prejudices of fallen humanity, and shaping her divine lessons to the self-denying spirit of a crucified God, not only pronounce it to be good, but also, under circumstances which we see most widely to obtain in our day and generation, a necessary preservative against a scandal that deals damnation to individuals, as members of the great Christian family, and as disciples of Jesus Christ loudly calls upon us to enroll ourselves under the sacred banner of the total abstinence pledge and by a united effort to baffle each and every device of its enemies.

By taking and keeping this pledge you will set the needed example of sobriety to each other and to your flocks, encourage the faltering, incite the faint-hearted and dependent to tread bravely in your footsteps, inspire the poor victims of intemperance with burning shame and detestation of the wretched life they lead, and rouse them to lofty aspirations and valiant efforts to which they would remain utter strangers without the inspiration of your blessed example. And thus, instead of witnessing death on redeemed souls, you will save them by the holy apostolate of your conspicuous sobriety and have the unspeakable satisfaction of seeing those confided to your charge become models of virtue, diffusing all around the life giving odor of Jesus Christ; and when death shall put a period to your earthly career your benefactions, like those of Father Mathew, shall live and work after you, your bodies will be accompanied to their last resting place here below amidst the benedictions of those who will have survived you, while your souls, like that of St. Francis Xavier,—himself a teetotal abstinence—will have the crowning joy of being welcomed into unclouded bliss by those whose souls you will have been instrumental in saving.

TO ATTAIN THIS HAPPY CONSUMMATION, you are hereby requested to combine, to declare rich less war against the traffic and the use of intoxicants, and to insist prudently on every member of your respective flocks becoming, as so many as possible, enrolled under the blessed banner of the League of the Cross, and participating in the holy indulgence which the Vicar of Christ has put at the disposal of all who join it, and observe its rules as far as practicable. In the name of God, then, let the campaign be at once opened in downright earnest, and let it never be closed until your adversary the devil shall have finally ceased his rounds as a roaring lion seeking whom he may devour (1 Pet. v, 8), and the lost of the predestined souls shall have left earth and gone to its eternal reward. Isolated efforts, however strenuous and enduring, will not do. Hence dear Rev. Fathers, every one of you who has charge of souls, is expected to do his duty in this crusade against the demon of intemperance. There must be no neutral, no laggard among you. Knowing, as I do and thankful to God as I am, for the lively faith of the most of your parishioners, and their admirable usefulness and self-sacrificing spirit whenever the glory of God and the good of souls are clearly concerned, as in the present instance, I feel confident that they will nobly respond to the earnest pleadings of your zeal, and that each of them will not only take the pledge, but keep it faithfully just as long as he or she may please; in other words, until he or she will have formally requested the parish priest to erase his or her name from the official list of teetotals.

THE MAKING OF THE PLEDGE OPTIONAL, shall make its infraction clearly inexcusable. Independently of this, let no man, not even the weakest, fear or despond at the thought of his frailty. Let him bear in mind that his sufficiency is from God (Cor. iii, 5), who has solemnly pledged his word that "Every one who asketh, receiveth; and he who and he who seeketh fineth; and to him who knocketh, it shall be opened (Matt. viii, 8). The weakest and the sorely tempted has thus the omnipotence of prayer at his disposal. God is with him to prevent his fall, and he can confidently cry with St. Paul, "If God is for us who is against us" (Rom. viii, 31). In order further to remedy, as far as in us lies, so great an evil, we hereby withdraw the jurisdiction in foro interno which priests of this diocese now have over those engaged in the liquor traffic or in the illicit distilling of liquor so that no one except the ordinary and his vicar-general can absolve them; and we ordain that the name of all who will have taken the pledge shall be entered in a book kept for the purpose by each pastor, and that each pastor shall, on or before the first day of January, each coming year, inform the bishop of the precise number of teetotals in his parish. Be pleased to impart, in season and out of season, the substance of all the foregoing principles to your respective flocks, and believe me dear Reverend Fathers, most faithfully,
+ JOHN CAMERON,
Bishop of Antigonish.

I took Cold,
I took Sick,
I TOOK
**SCOTT'S
EMULSION**
RESULT:
I take My Meals,
I take My Rest,
AND I AM VIGOROUS ENOUGH TO TAKE
ANYTHING I CAN LAY MY HANDS ON;
getting fat too, for Scott's
Emulsion of Pure Cod Liver Oil
and Hypophosphites of Lime and
Soda NOT ONLY CURED MY Incur-
rent Consumption BUT BUILT
ME UP, AND IS NOW PUTTING
FLESH ON MY BONES
AT THE RATE OF A POUND A DAY. I
TAKE IT JUST AS EASILY AS I DO MILK.
Scott's Emulsion is put up only in fat
color wrappers. Sold by all Druggists at
50c. and \$1.00.
SCOTT & BOWNE, Belleville.

MUST BE PAID.

ALL accounts rendered from Watson's
Drug Store on July 1st, 1890, must be
paid before January 1st, prox., when the
accounts for the past six months will be
rendered.
tf—dec10

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