THE DAILY EXAMINER.

JANUARY 12, 1895.

A WRONG IMPRESSION.

THE PATRIOT of last evening tries to convey the impression that Sir John Macdona'd was a protectionist merely for the sake of office. Mr. Pope's memoirs of the statesman show that this contention is false. They set forth that, while Sir John may have been a theoretical free trader, he carried out in practice, during the greater part of his career, the principal of incidental protection. In 1846 he advocated from his place in Parliament, "protection to native industries." In 1859 he belonged to an association one of whose chief aims was to promote a "commercial national policy." In 1850 he was a member of an administration whose Finance Minister announced protection to native industries as the policy of the Government. In 1861 he defended this policy in the course of several addresses. At Kingston he said:

"We have, however, readjusted the tariff on imported articles, so as to secure sufficient revenue, and, at the same time, incidentally to encourage home manufacture. The success of our policy in this respect is already shown by the numerous manufactories of every description which have sprung up in both sections of the Province."

At Caledonia he said:

"Now, in making the readjustment of the tariff, we adopted this system: in the first place we took off the duties on the necessaries of life which the poor man uses, as much as possible; in the second place, we increased those on articles of luxury, which the rich man buys; and, in the third, we raised the taxation on those goods which our own mechanics can manufacture, so as in a manner to give them incidental protection."

At St. Catherine's he said:

"Some of you will be surprised to hear that we have not raised the taxation higher than it was during the time of Mr. Hincks. We have, however, readjusted the tariff, reducing the duties on articles of necessity and raw materials, and increasing those on what is required for home manufacturing—this being a direct encouragement to our artisans and mechanics. It is as if formerly there had been half a dollar duty on a hat, and half a dollar on a silk neck-tie; whereas now three-quarters of a dollar on a hat and one-quarter on a silk neck-tie, thus protecting the maker of hats which we can manufacture in this country, and letting the consumer have his silk neck-tie cheaper, which we cannot produce."

The attempt of the Patriot, in the face of the facts and statements set forth in Mr. Pope's volumes, to make the people believe that Sir John Macdonald became a Protectionist in 1878, merely for the sake of office, is a scandalous misrepresentation of the dead. It is true that Sir John Macdonald and Goldwin Smith and many other theoretical free traders advocated and voted for incidental protection in 1878. But they did so for the sake of the country, which was then is a deplorable condition—not for the sake of office. A change of policy was needed by the country, and Sir John Macdonald resorted to the old policy which had been operated successfully in old Canada.

NOTES AND COMMENTS.

—The St. James' Gazette gravely announces that it is "authorized to state that there is no truth in the widely-propagated rumor that the Sultan of Turkey has expressed the strongest abhorrence for the atrocities practiced by white men in the United States on their negro fellow-citizens. It follows that the Porte has not offered to assist President Cleveland by sending a Turkish commissioner to the scene of the alleged outrages, and that the Washington Government has not replied by suggesting that His Imperial Majesty should mind his own business."

—We note with pleasure that the morning organ of the Grits of this Province continues to make quotations from THE EXAMINER. The more of these the better. But the Guardian continues to ignore a material difference repeatedly pointed out by THE EXAMINER—the difference between the effect produced, in respect to many articles, by the imposition of duties upon the finished products of foreign manufacturers, and the effect produced by the application of duties—as proposed by Mr. Laurier—upon raw materials. The Guardian asks:

"If it be true that the N. P. produces competition and reduces the prices of finished products, why does it not do so in the case of raw material?"

The answer is that the principle of competition does not operate in respect to raw materials obtained abroad as it does in respect to home manufactures. Anyone can see this, and therefore we need not labor the question.

—Lewis Morris, the poet, author of a recently published volume entitled "Songs Without Notes" and other poems, has written the following stanzas on the death of Sir John Thompson:

AN ELEGY, JANUARY 3RD, 1895.

Dead at the crest, the brown
And blossom of his fortunes, this strong son
Of our great realm sank down
Beneath the load of honors scarcely won

Windsor's Imperial towers
Kept mournful watch above him as he lay;
His Sovereign lavished flowers
In gratitude upon his honored clay.

Thro' storm and stress afar
He crossed once more the troubled wint y wave
In that staunch ship of war
By the old flag enshrouded for his g ave.

Great Empire, heart and mind,
Let Britain's sons closer and closer draw,
Such lives, such deaths, can bind
Our union closer than the bonds of law

May this career sublime
This honored end ng of an honored life,
Bear fruit thro' secular time
In hearts drawn near deep peace-averted strife.

Like most good things the "*Tyke*" serge is imitated, but the imitations are without he "*Tyke*" stamp on every 2¼ yards. This is your guide.

A few more good fur caps left, now selling at 33⅓ per. cent discount—McKay Woolen Co.

CHRISTIANITY AND AGNOSTICISM.

Lectures Delivered by the Rev. James Simpson, at St. Peter's Cathedral, Charlottetown, P. E. I.

II. "IS THERE A GOD."

It is evident that the first task in these lectures on the Truth of Christianity must be to prove the existence of a personal God, who is the moral governor of the universe. For if a person begins by asking "Why am I a Christian?" he is forced back on the question, "Why am I a Theist?" since Christianity presupposes the existence of a God, and declares that He has revealed Himself in redemptive action. So, then, to-night we will produce what proof we have for answering in the affirmative the question, "Is there a Being of infinite intelligence, and power, and benevolence and holiness, who made the world and all that it contains?"

The chief arguments from which the existence of a personal God may be confidently inferred are four in number:—

I. The argument from the general consent of mankind in that belief.

II. The argument from effect to cause.

III. The argument from design.

IV. The argument from the moral nature of man.

In each of these the witness is clear, and the cumulative weight of the four ought to be irresistible to every candid and open mind; at any rate, those who fail to be convinced on these grounds, will scarcely be so by any amount of abstract reasoning or mathematical demonstration.

Let us consider these arguments in order.

I. Mankind in general consents to the belief in the Deity. This is an undoubted fact, which none can gainsay. Not only do Christians, Jews and Mohammetans acknowledge a personal God—not only did the ancient Greeks and Romans and Egyptians worship an All Father—but practically every nation throughout the world professes the same belief;—the innumerable millions of China and Japan—the multitudes of India the wild tribes of Africa—the American Indians, the aborigines of Australia, the Esquimaux of the Arctic Circle, the Hottentot of the Torrid Zone, all adore a Supreme Being; and although it is claimed that tribes have been discovered who had, apparently, no conception of a deity, yet, if we allow these claims, which are by no means clearly proved, the exceptions are still so rare that we may maintain that the belief in a God is so nearly universal among the families of the earth as to justify the inference that there is something in the constitution of human nature which suggests the idea to man, or else that it is one of the primitive beliefs which has been handed down from the beginning of the race, until now. Grotesque and degraded as are the forms in which this belief often appears, it is possible to trace features in them, all which point to an original universal belief in a personal God of power and goodness. Polytheistic and other degraded ideas of the Deity are evidently departures from the original. These are not universal. The common features in which the manifold forms of religion coincide testify to an original universal belief such as just alleged.

How, then, are we to account for the immemoral, universal belief in God? It cannot be said that is is a mere historical conclusion, an error of our forefathers, which has been transmitted from generation to generation because in the course of centuries it would have been rectified. The phenomenon of inherent belief in God can only be explained as a natural instinct, as a result of the influence of the senses upon the reason. There is in the generality of mankind a God-consciousness, just as there is a self-consciousness. It is true that some men seem to lack this God-consciousness just as there are cases of color blindness, or even of partial insensibility to moral distinctions. But in such instances we may well demand whether the faculty has not been atrophied by neglect, whether the eyes of the soul that once did perceive God have not been put out; whether this inability to recognize the existence of God is permanent, of only temporary; whether the God-consciousness be not dormant rather than dead or non-existent." At any rate these are exceptions to the general rule. St. Thomas Aquinas was but confirming the axiom of Cicero and Seneca when he said, "That which all men affirm cannot be false." And it has been always held that universal testimony may be accepted as evidence of the natural intuition of mankind. Therefore we must conclude that when all men with common consent believe that God exists, God does exist.

II. The second argument we produce for the belief in the existence of a God, is that of effect and cause. No law is more universal than this: every effect must have a cause. We are ill, and we know that something caused that illness. It rains, and we know that some atmospheric changes produced that rain. We stumble as we walk, and we know that some impediment caused us to stumble. Day changes into night, and we know that something has obscured the light of the sun; and so, whenever we see an event, we cannot help inferring that it must have originated in a cause, it being impossible even to imagine an event without a cause.

Nature exists; we see it, we feel it. Now, reason tells us there is no work without a workman, and from this axiom, which admits of no exception, we conclude that there must be a supreme workman, apart from nature, who has created all thing; that this workman must be from eternity eternal without ever having been created.

Nature has life, movement; but reason tells us there is no motion without a motor; and from this axiom, which admits of no exception, we conclude that there must be a prime motor who has life in Himself and can never lose it.

Nature is regular, methodical in her movements; but reason tells us that there is no regularity without a regulation; and from this axiom which admits of no exception, we conclude that there must be a supreme, perfect, intelligent regulator. "In other words the universe is an effect, or rather a complicated series of effects. It must have had a cause. That cause is God. We trace, indeed, a series of causes, a chain of causations. But our minds compel us to believe that that series must have had a first term; that chain must have had a beginning. Every stream must have a source; the many branching streams of effects which we call the universe must have its source, its fountain head. That fountain, that cause of causes, is God. He is the first great cause, the uncaused cause. Such, stated in the briefest terms, is the argument from causation, and the principles on which it rests are among the axioms of natural science. Let me give you an illustration. In the year 1846, astronomers observed an irregularity in the orbit of the planet Uranus. It was evident then that some hitherto unknown and hidden force was disturbing his motion and deflecting his path in the starry heavens. Two mathematicians, one in France and one in England, quite independent of each other, made a series of calculations and declared that in a certain fixed locality, in infinite space, there was an undiscovered planet, sufficiently large to affect the motion of Uranus. Astronomers in obedience to their commands searched for this planet with their telescopes, and there at a distance of 2,862 millions of miles from the sun—that is to say, about 3,000 times as distant as the earth is from the sun, they discovered the planet Neptune. "Precisely in the same way the believer in a personal God may feel confident that He exists, and that He is possessed of certain attributes." No man hath seen God at any time. We have not the evidence of our senses that He exists. We have not demonstrative evidence. But we have sufficient evidence from which we infer His existence as certainly as those two mathematicians inferred the existence and the locality of the planet Neptune." The force of this argument is acknowledged by some of the most distinguished representatives of agnosticism, including Herbert Spencer.

III. The third argument we produce for the belief in the existence of a God is that from design. This may be treated under two heads, (1), order; (2), adaptation.

(1) "Whenever we behold order and arrangement, our mental constitution compels us to infer that it must have originated in intelligence. We cannot believe that orderly arrangements can have resulted from the action of blind, unintelligent forces. As far as we know anything of the action of the latter, they do not produce order but disorder. Now, the universe is full of orderly arrangements of the most striking character. We therefore infer that they must be due to the action of a Being who possesses an amount of intelligence adequate to have produced them. This Being we designate God.

One or two simple illustrations will make the force of this argument plain. We take a walk in the country and see various flowers growing by the way side. They are in no order or design, but are scattered here and there in luxuriant profusion. We are told that the seeds were blown there by the wind or carried by birds and insects and we have no difficulty in believing the statement. But we go to Queen Square Gardens and we see the flowers there laid out in set designs with mathematical precision, no one flower is out of place, no one has outgrown its fellows in the same pattern. If we are told that this is merely the work of wind and birds and insects, we are incredulous; we know that some intelligent force must have planted these flowers and tended their growth.

We stroll along the seashore and we see huge masses of stone lying about, of all shapes and sizes, in all conceivable positions; we are told they were once imbedded in the cliff, and that the action of the wind and waves and frost has gradually eaten the cliff away and left these boulders exposed to view,—and we accept the explanation. But we go into a city and see some lofty church or elegant mansion, composed of the same stone, all cut and carved and embellished, and we scoff at the idea that this could be produced by the combined action of wind and wave and frost, for we know that some intelligent force must have fashioned these stones and laid them in their places one by one.

So it is when we survey the universe. We see the regularity of the seasons, the movements of the planets in their orbits, the mutually-counteractive laws of centripetal force and centrifugal force keeping these planets exactly in their courses; we see that this order is not only manifested in the immensity of the heavenly spheres, but also in the lowest creatures that crawl upon the earth. It appears in all phenomena, visible not only to the naked eye, but to the eye equipped with optical instruments, which have been brought to the highest perfection,—and as we see all this the conviction becomes irresistable that it cannot be the result of blind force, but of an intelligent Being, whom we call God.

(II) Adaptation. Closely allied to argument from order is the argument from adaptation. By the word adaptation we mean a number of distinct things meeting together at the right time and place, which, by their conjoint action, produce a definite result, which result would have had no existence apart from their conjoint action. An illustration will make this plainer. A machine is an adaptation,—such, for example, as a common locomotive. It consists of a number of distinct and separate parts—the boiler, the condenser, the piston, the furnace, the wheels, etc., and the water and the fire to generate the steam. These are so combined together that by their joint action they produce a particular result. To effect this the parts must meet together at the right time and place. If any one of them had been different from what it is the result would have been different. Whenever we witness such combinations, our minds cannot help drawing the inference that their existence cannot have been due to the action of unintelligent forces, but that they must have originated in intelligent volition.

Various things in nature, in numbers so vast that our intellects are utterly unable to form any adequate conception of their multitude, present similar combinations and adaptations, only infinitely more complicated and marvellous. A single instance—the eye—will serve for the purposes of illustration. Its adjustments are of a most complicated character. Light is the result of the combined action of its various parts. If any one of them had been different from what it is, sight would have been impossible or imperfect. But, further, by their modification, the power of sight is adapted to the particular circumstances of each particular order of animal. The ear is perhaps a more marvellous example of such combinations even than the eye. To render the hearing of articulate sounds possible, two complicated organs are necessary, viz, the ear itself, and that marvellously complicated instrument, the mouth, composed of the throat, the larynx and the lungs, which, by their combined action, produce the human voice. Nor is this all, for the ear and the vocal powers would exist in vain unless the atmospheric air had been adjusted to convey the wave of sound to the ear. The whole animal frame consists of a combination of similar adaptations of the most marvellous complicity, all nicely adjusted to themselves and to the entire organism, and in numbers passing all comprehension, and we argue from this with assured certainty that there is a wise Creator by whom all these subtle and delicate adjustments have been perfected. The force of this argument has been felt even by speculative unbelievers. John Stuart Mill confessed its validity. David Hume, as he walked home one beautiful evening with a friend exclaimed: "Now one can look up to that sky without feeling that it must have been put in order by an intelligent Being."

"It has been asserted by many that this argument from design is overthrown by the now widely accepted theory of evolution. But that assertion cannot be substantiated, as can be shown in a few words without entering upon the discussion of so vast a subject as the theory in question brings up and which would be quite out of place here. Observe then, that many of the most able and thorough going evolutionists remain firm believers in God, and even devout Christians. In them the argument from design not only loses none of its force, but is even enhanced in power and beauty by that hypothesis. They feel with Charles Kingsley that it is only cause for greater wonder if indeed God is not only so wise that He can make all things, but so much wiser even than that, that He can make all things make themselves." No matter how long the process of evolution, they find at last, behind all, infinite intelligence, wisdom and goodness. No matter how natural the processes by which through "natural selection" the world or man may have been developed, they reach finally the supernatural cause, the will, and purpose, and wisdom of an Infinite Creator, endowing matter with these marvellous capacities. They see in the wondrous combination of beauty and utility in nature the manifestations of a Divine purpose and a Divine arrangement, not a whit the less because the process of its development is natural and extends through an almost inconceivably long period of time."

IV. The fourth argument we produce for the belief in the existence of a God is that from the moral nature of man. The other arguments only indirectly prove that the Creator of the universe is a moral Being; this one establishes it. Man is a free agent. He has the great prerogative of choice. He is largely a self determining being. He believes himself free. He feels his accountability for his choice. He acknowledges his responsibility as a moral being. He holds his fellow men similarly responsible and similarly free. How is conscience to be accounted for? Who has not heard its voice, "Thou hast done well—thou hast done ill?" Man must stand face to face with this mysterious guest—escape from him he cannot. Who has placed this conscience within him, this tribunal before which he must appear in spite of himself? Can it be the family, society, education? No, for conscience is often opposed to that which is approved of at home, to that which occurs in society, to that which education teaches. The antitheistic evolutionist tells us that the universe in its primitive condition contained nothing whatever but matter, force and motion; but how could conscience, or freedom, or consciousness have been developed from any of these? We infer therefore that he who has originated the moral nature of man must himself be a moral being and a free agent; and that every moral attribute that exists in man has a higher counterpart in God. "This conclusion says a recent writer" we shall continue to accept, notwithstanding all the taunts of a popular school of philosophy that such a belief is nothing better than anthropomorphism i. e. that such a God is one of our own creation. It will be sufficient to reply to philosophers of this class, that there is not a single conception in their philosophy that is not open to a similar objection. When such philosophers object that to attribute the moral attributes of man to God is nothing better than the deification of man, we reply that our mode of reasoning is correct, because man is made in the image of God. If man is made after the image of God, to ascribe to Him the attributes of personality, holiness, justice, benevolence and truth, is not to project man into God, but to attribute to God that which originally existed in Him and in the image of which he has created man."

SUPREME COURT.

SATURDAY, Jan. 12.

Henry D. Wadman vs. the city of Charlottetown. Action for false arrest and false imprisonment. The Chief-Justice gives judgment of nonsuit.

The Queen vs. Wallace Rice. Indicted for neglecting to provide necessaries for his infant children, also for assault on his wife. Before Judge Fitzgerald.

The prisoner is defending himself without counsel; Attorney-General for Crown.

George Tweedy, Attorney-at-Law, was appointed a commissioner in Prince County for taking affidavits in the Supreme Court.

Jas. H. Monaghan, school teacher, of Kelly's Cross, has also received a similar appointment.

THE STANLEY left Pictou for Georgetown at 1.15 this afternoon—the usual time.

W. F. M. UNION.—The annual Union Women's Missionary Prayer Meeting in connection with the Week of Prayer was held on Thursday afternoon in Zion Church. Mrs. Johnson occupied the chair. After singing and prayer Mrs. Lord read a paper entitled "Child Marriage in India," written by an American lady. Miss McRae read extracts from letters which she received from Miss Hooper, of Fredericton, N. B., a lady who had been twelve years in India as a missionary. Mrs. Prowse read a paper on "Women's Rights in India." A collection was taken in aid of a shelter for widows, which amounted to $7.53.

That stuffed up feeling in the head is instantly relieved by using Hawker's catarrh cure.

MARRIED.

At Charlottetown, Jan. 1st, by the Rev. C. W. Corey, William W. Rodd, of Cavendish Road, to Katie A. Gillespie, of Long River.

At the manse, Caledonia, by the Rev. John Sutherland, on Jan. 9th, Thos. Morrison, Esq., of Charlottetown Royalty, to Miss Isabella McIntosh, Glen William, Lot 63.

In Olden Times

People overlooked the importance of permanently beneficial effects and were satisfied with transient action; but now that it is generally known that Syrup of Figs, will permanently cure habitual constipation, well-informed people will not buy other laxatives, which act for a time, but finally injure the system.

The Liverpool port authorities seem to be thoroughly aroused to the necessity for action, and if they keep in their present mood they will soon make Liverpool one of the greatest ports in the world. The competition between Liverpool and Southampton is considerably reducing the worry on a voyage across the Atlantic. This is one of the cases where local rivalry has resulted in advantage to the public.

Priestley's Cravenettes may be had in all the newest fabrics. Absolutely rain-repelling they are not to be distinguished from the same goods not waderproofed. This is their great merit. Cravenette includes serges and all dress fabrics. They are perfectly porous, non-odorous, and they never change in appearance. These are merits which no other waterproofing process has been able to demonstrate. They are rolled on "The Varnished Board" like all Priestley's dress goods.

Thousands of cases of rheumatism have been cured by Hood's Sarsaparilla. This is abundant reason for belief that it will cure you.

An invitation—We invite everybody to attend the sale to-night at Prowse Bros' store. All-wool underclothing, 40c; grey shirts, 42, 40 and 50c; white shirts, 25 per cent discount. In fact everything in store at greatly reduced prices—Prowse Bros.

TELEGRAPHIC.

SPECIAL DESPATCHES TO THE EXAMINER

NOTES FROM THE CAPITAL.

Result of Artillery Competitions.

Congratulations to Lieut.-Col. Longworth.

Our Revenue is on the Rise.

Six Months of Revenue and Expenditure.

Surplus Upwards of $2,000,000.

OTTAWA, Jan. 12.

Shingles and pulp wood have been placed on the free list. The proclamation is to be put in force from the 1st inst.

An amendment to the Criminal Code of last session, enacting that seven grand jurors, instead of twelve, may find a true bill in any province where the panel of grand jurors does not exceed thirteen, is to be introduced.

Hon. Mr. Bowell will be out next Wednesday. The doctors say that the Premier's throat is greatly improved.

In the Garrison Artillery competition, for total possible marks, Coburg was first, with 238; P. E. Island battalion second, average, 227; New Brunswick, 192; Halifax, 172; Yarmouth, 162; Digby, 143; Mahone Bay, 131, and Picton, 93.

Major Longworth has been promoted to Lieut.-Colonel of the P. E. Island artillery, vice Lieut.-Col. Moore, appointed to the staff.

The comparative efficiency returns of the field and garrison artillery are published. The total number of marks of the former was 495. Guelph Brigade is first with 461 points; Newcastle Battery, ninth, with 386; Woodstock, twelfth, 359; Sydney, fourteenth, 324.

The revenue for December shows an increase of $80,000 over the corresponding period of 1893. For the six months, however, there is a falling off of two millions, the total revenue for the first half of the year being $16,399,485; expenditure for the same period, $14,129,418.

GENERAL ELECTION PROSPECTS.

Both Parties are Preparing.

MONTREAL, Dec. 12.

There can be no doubt that the leading politicians of both parties are preparing for a general election in the near future, and must have abandoned the idea of a session before the dissolution.

Death of Ex-Speaker Power.

HALIFAX, Jan. 12.

Hon. M. J. Power, ex-Speaker of the Local Legislature, died yesterday.

Slate and slate pencils have been banished from Boston schools by official dictum. The light gray mark on the only slightly darkened slate surface is pronounced very trying to the eye, and the operation of erasing as most often practiced by children, is not only uncleanly, but unwholesome as well. So the slates have gone, and paper and pencil have come.

Boots, Boots—Look at our boots this evening. Special low prices.—J. B. Macdonald & Co.

Buy your boots at J. B. Macdonald & Co's.

Merchants Can Procure

Envelopes, Inks, Letter Files, Copying Presses, Mucilage, Day Books, Journals, Ledgers, Blotting and Office Requisites generally at the very lowest prices at

Carter's Bookstore.

jan4

CANNED GOODS.

LOW PRICES.

WE QUOTE:

Tomatoes, Corn, Peas, Wax Beans,		cents per can	
Apples, 3 lb	10	"	"
" 1 gal	23	"	"
Pears, 2 lb	15	"	"
" 3 lb	22	"	"
Damson Plums, Raspberries, Blueberries, Pitted Cherries,	15 cents per can		
Peaches, 2 lb	18	"	"
" 3 lb	25	"	"
Strawberries, 2 lb	18	"	"
Tomato Catsup, 2 lb	9	"	"
Assd. Jams, 1 lb jars	20	"	"
" Jellies, "	20	"	"
" Jams, 7 lb pails	75	"	"
" " 14 lb "	$1.45	"	"

Every Can warranted fresh.

☞ For Cash only.

SANDERSON & CO.

an2

Eighteen Ninety-five.

Farewell to ancient '94, to weep for him we'll try,
Although the fountain of our tears flows only from one eye.
The old year's dead but Paton & Co. are all alive
And ready with fresh methods for 1895.

They wish all their customers and friends "a guid New Year,"
Good work, good wages and good health, and plenty of good cheer.
And thus there will come daily to Paton's busy hive
Good orders for his famous goods for 1895.

New hopes appear with each new year, and many a new-laid plan
To smooth a way for young and old, for womankind and man.
New comfort at Paton & Co's. you'll certainly derive,
By purchasing your new rig-out for 1895.

Their name is now a household word, our customers are found
In every street in Charlottetown and all the country round.
Their number is increasing, but Paton will contrive
To meet all wishes and all wants in 1895.

Paton & Co's. record for the year is one of "great success,"
For public patronage received their thanks they must express.
In competition's warfare keen "the fittest must survive,"
Paton's is your fittest shop for 1895.

—(x)—

JAMES PATON & CO.

$10,284,000.00

is the amount of New Insurance applied for in the

Sun Life Ass. Co.

for the year ending 31st December, 1894.

E. R. BROW,

Agent for P. E. Island.

Charlottetown, January 10, 1895.

40 Per Cent Discount

—ON—

GENTS' FURNISHINGS.

Goods are marked in plain figures. Everything as advertised. It will pay you to buy your Suits from us now, as our prices are lower for First-class Tailoring than was ever heard of in Charlottetown. Look through the other Tailoring establishments first and then come to us. We can beat their lowest figures, and will not charge you anything extra for the style that our Cutter gives. Yours for Fashionable Tailoring

G. A. DIXON & CO.,

Ch'town, Jan. 12, 1895—dy Successors to C. Robertson, Morris Block.

CARRIAGE STOCK

RECEIVING TO-DAY—Spokes, Rims, Hubs, Shafts, Sleigh Runners, Dashers, Backs. A splendid lot of Woodwork and American Hickory. Special low prices in wholesale lots,

R. B. NORTON & CO.,

Charlottetown, Dec. 21, 1894—tu fri CITY HARDWARE STORE.

SPECIAL NOTICES

Advertisements under this heading charged for at the rate of five cents per line.

Best value in the city in clothing, both imported and home-made, at McKay Woolen Co.

On Saturday 2,500 yards very fine grey cotton, only 5 cents a yard. Everybody should attend the sale on Saturday.—Prowse Bros.

1,500 yards black cashmeres and merinos, beautiful goods, from 25 cents up to $1.10 at the closing out sale.—Prowse Bros.

Now is the time—our store the place. Gravenstein apples only $1 a bbl. at Sanderson's & Co's.

Coming our way benefits the people, this month in particular. The goods have got to be sold. We have a large stock to select from and the lowest prices ever reached for good goods.—Prowse Bros.

PHOTOGRAPHY!

Superior workmanship, refined finish and moderate prices combine to make these Photos the most satisfactory in Charlottetown to-day.

GEO. H. COOK

Corner Queen & Grafton Sts.

nov26—m w f & wy 1y

GROCERIES

—HAVE STRUCK—

Rock Bottom

—AT—

BEER & COFF'S.

For the Christmas trade we have marked our stock of Groceries away down. Read this list:—

5 lbs new Raisins	30c
5 " Layer Valencias,	40c
5 " California Muscatels,	45c
5 " good Currants,	30c
3 " pure Candy,	22c
10 bars Dainty Soap,	20c
10 " Surprise Soap,	50c
10 " Seafoam Soap,	60c
10 lbs. Raw Sugar,	35c
4 gals. Canadian Oil,	64c

BEER & COFF.

dec20—tu thu sat

A Complimentary Banquet

WILL BE TENDERED TO

MESSRS. McDONALD & McLEAN

BY THEIR SOURIS FRIENDS,

At the Sea View Hotel,

—ON—

WEDNESDAY, 23rd INST.

Anyone wishing to attend will kindly procure tickets from the Secretary before the 19th.

TICKETS $2.00.

Through the kindness of Superintendent McDonald, return tickets will be issued at single fare on that day from Summerside, Charlottetown, Georgetown and intermediate stations, good to return on following day.

J. G. STERNS,
Chairman of Committee.
A. A. McLELLAN,
jan9—iy 2aw wy 1i Secretary.

for somebody always and for everybody sometime or other, at

E. W. TAYLOR'S,
jan11 Cameron Block.

BOOKBINDING!

Any persons having volumes of Magazines, Newspapers, etc., to bind, or any books that require to be rebound, can have the work well done at the lowest possible rates by leaving them with

DAVID BETHUNE,
jan8—1m d&w Rotchford Square.

TEETH $10 per set. Partial sets $2.00 and upwards. Painless extraction of teeth.

DR. J. P. MURRAY,
Office, 145 Queen St.,
oct6 Charlottetown, P. E. I.

NOTICE.

Notice is hereby given that the Annual General Meeting of the Shareholders of THE EXAMINER Publishing Company will be held at the office of THE EXAMINER Newspaper, on WEDNESDAY, the 30th of January, inst., at eight o'clock in the evening.

ARCHIBALD IRWIN,
jan10 Secretary.

TO YOU, DEAR READER,

—WE WISH—

A Happy and Prosperous New Year!

Begin it well by saving money. You wear Shoes, of course! Become a customer of ours, and see what money you will have saved by the end of 1895.

Yours for Footwear,

A. E. McEACHEN,

dec29 THE SHOE MAN.

Great Sale of Ladies' Jackets and Capes.

NEVER BEFORE

has such surprising bargains been shown; every garment is thoroughly in touch with the latest vogue, handsome, serviceable and stylish. Therefore be prudent and purchase with celerity, as such another opportunity will not occur again this season.

STANLEY BROTHERS.

Garments worth	$16.00,	$15.00	and	$12.50
Now only	11.00,	10.50	and	9.00.
Garments worth	$10.75,	9.75	and	8.25.
Now only	7.75,	6.75	and	6.75.
Garments worth	$ 6.00,	$ 5.00	and	$ 4.10.
Now only	4.25,	3.50	and	3.00.

STANLEY BROTHERS.

Special Low Prices on

FUR CAPES, FUR COLLARS AND MUFFS.

STANLEY BROTHERS.