

We specially request a payment of all accounts sent out by us, December 31, '92
Hazard & Moore, Sunnyside.

DR. CLIFT
 treats CHRONIC DISEASES by the Salt-Bath method of persistent self-help, in removing causes from the blood. Continuous, intelligent treatment in person or by letter insures minimum of suffering and maximum of cure possible in each case.
 Avoid attempts at self-treatment.
Graduate of N. Y. University
 And the NEW YORK HOSPITAL.
 Twenty years practice in N. Y. City. Diploma registered in U.S. and Canada.
 ADDRESS: CHARLOTTETOWN, P. E. I., CANADA.
 OFFICE: Victoria Row.
 Accommodations reserved for patients. References on application.
 Oct 15 1yr

The Last of the Winter Course of Entertainments.

ST. PETERS HALL.

—A GRAND—

Dramatic Entertainment

Will be given on

Tuesday, 22nd Feb'y, Instant

by a company of amateurs under the efficient direction of Mr. W. Bulman, when the following plays will be performed:

"A CUP OF TEA."
 a comedietta in one act.

WHO'S WHO?
 or, All in a Fog.

A Roaring Farce.

The Orchestra under Miss Russell's leadership, will render the music.

Tickets 25c each, for sale at Watson's Drug Store.

Doors open at 7.30; performance at 8 p. m.; carriages at 9.45.

GOD SAVE THE QUEEN.

Grand Musicales

—IN—

Zion Church Basement

—ON—

Thursday Evening
FEB'Y 17th

See Program in a few Days.

TO LET.

That large, three story brick warehouse on corner of Pownal and Dorchester Streets, lately occupied by Messrs. B. & M. Rattenbury. Rent moderate. Apply at the office of the Connolly estate, Queen Street.

A. A. McDONALD,
 W. W. SULLIVAN,
 ARTHUR PETERS,

Trustees of the late Owen Connolly Feb'ecdtf

PROHIBITION.

ANOTHER LETTER FROM DR. GRANT.

An Argument to the Christian.

In reply to his critics, Dr. Grant has written another letter to the Globe. We quote:

"The declaration of the Iowa State Temperance Convention in 1885 that 'the manufacture and sale of intoxicating liquor as a beverage is a crime per se,' certainly does not settle the question. Indeed, how can rational or Christian men believe such an assertion? Is it innocent for men to use the juice of the grape in the autumn, but criminal to preserve it for winter use, after it passes through the natural process of fermentation into a condition in which it can be preserved? Logically, it would be as sensible to say that it is lawful to eat wheat, but not to eat it when baked into bread, because it has gone through the process of fermentation. If it is a sin or a crime to sell a glass of wine it must be equally so to drink it, and if one party to the transaction is punished the other should be also. And if it is a crime to drink a glass it must be so to drink a mouthful, and therefore, the countless millions who have obeyed the dying command of their Lord have been criminals! This conclusion is shocking, but there is no escape from it, if the Iowa principle be accepted and if logic counts for anything. Consistently, therefore, the Maine law forbids negatively the use of wine for sacramental purposes, for it allows it to be sold only for medicinal or mechanical purposes. All men have equal rights before the law, and to Mohammedans and Buddhists sacramental and beverage use would be the same, as well as a practice forbidden by their religion. Indeed, at the institution of the Supper the wine was used as a beverage, and it is still so used, though in practice each community drinks only a small quantity.

Dismissing, then, the Iowa declaration as repugnant both to common sense and to religion, do we find any firmer ground in the assertion that the law has as much right to forbid the sale of anything that intoxicates as it has to forbid murder, theft, arson or anything else that is wrong per se? This contention is as worthless as the other. The law cannot make that to be a crime which the reason and conscience of humanity refuse to consider a crime, without enlisting society in opposition to law. A little consideration will make it clear that, while laws against murder or theft are necessary to the existence of society, laws against the use of what may be abused are opposed to its highest good, that is, to the free development of society. "They are not skilful considerers of human things," says Milton, "who think to remove sin by removing the matter of sin; for, though some part of it may for a time be withdrawn from some persons, it cannot from all. And supposing we could expel sin by these means; look, how much we thus expel of sin, so much we expel of virtue, for the matter of both of them is the same; remove that, and ye remove both alike. This justifies the high Providence of God, who, though He commends us temperance, yet pours out before us, even to profane men, all desirable things."

INDIVIDUAL FREEDOM.

The problem of how far the State may go in limiting the freedom of the individual for the sake of the general welfare is confessedly a difficult one, but that is not the problem here. How can the general welfare be promoted by limiting freedom and thereby, as Milton says, "abridging those means which are for the trial of virtue and exercise of truth?" Surely the aim and method of a free society should correspond to the Divine method. The object of every worthy society should be to develop its citizens into more and more perfect freedom; and freedom, let it always be remembered, is not a power or gift which man has to begin with, but the goal or end to which the whole process of development is directed. Long ago it used to be thought the function of the state to protect grown men against themselves on the plea that the State or the Church, that is, in one word, somebody else, knew what was good for them better than they knew themselves. Thus the law in Spain prevented men from becoming Protestants and the law in Sweden prevented them from becoming Roman Catholics; the Parliamt of England pronounced the punishment of death on all who denied the doctrine of the Trinity, and Russia still punishes horribly the poor Stundists for not adhering to the Orthodox Church. All these prohibitory laws, too, met with a large measure of success; for in the old days law was enforced with uncompromising vigor, as it still is in Russia. But even in

A Slumber



However sweet, has little effect upon the tired brain worker and nervous student. Upon those who suffer insomnia from other causes it may prove ineffectual.

Sovereign Cocoa Wine

will achieve what the song cannot do. For all above ills this remedy will be found remarkably beneficial.

Manufactured by

SIMSON BROS. & CO.

HALIFAX

those days they tried in vain to enforce prohibitory laws against the use of beer; and we thought that society had outgrown the notion that the way to develop men is to multiply laws and to fetter personal liberty. It is not the function of a free State to protect grown men against themselves. If men abuse their liberty to the injury of others, let them be duly punished and their own consciences will assent to this as righteous; or let them be cared for as weaklings and wise efforts made for their reformation. All that is right and within the function of the State. But it is not right when, for the sake of criminals and weaklings, the community is denied the natural opportunities of developing into the highest condition of freedom or self-realization. Individuals may, rather let us say ought to, deny themselves for the sake of criminals and weaklings. The more of such individuals a society has the more Christian it is, provided always that they do not become censorious and Pharisaical in their self-denial. Religion has a higher region than the State. The State punishes evil, while religion says to its votaries, "Overcome evil with good." The Christian principle is "I will eat no meat rather than my weak brother should suffer." But if the State enacts, "No one shall eat meat lest the weak suffer," it becomes a deponism. It puts its trust in the policeman or the bayonet, and instead of making its people free citizens it makes them moral weaklings and hypocrites.

PROTECTION, NOT OPPRESSION.

But is not a framework of law necessary for the protection of society? Certainly, but it is needed for the protection, not for the oppression, of society, not for the good, who are under a higher law, but for the bad, as the apostle tells us. The State cannot add new commandments to the decalogue which Christianity has accepted as a summary of moral law. It may indeed invade the domain of personal rights as far as necessity demands, but when it moves in that direction it should move slowly, tentatively and not attempt more than it is reasonably sure of being able to enforce. Otherwise, it will assuredly provoke resistance from men whose natural disposition is to honor and observe law. Just let Parliament try such an invasion of personal rights as a prohibitory law involves on cities like Toronto or Montreal, and there would be an explosion and a recoil against temperance which would astonish those who now talk glibly about the ease with which the law could be enforced. At present people are taking the matter coolly. They consider the discussion largely academical. Probably they will not think it worth their while to vote on the plebiscite. But attempt to put such a law in practice, and the experience of astonished St. John in 1856 gives us an inkling of what would certainly happen in cities five or ten times its size.

NOT BASED ON EQUITY.

We are told that laws educate in the right direction. Not unless they are based on reason and on equity. Now, the reason of mankind has spoken emphatically against prohibition. Not one Christian country has tried it. States in the Union, a country with people always ready to blow themselves up with rash experiments, have adopted it in haste and the majority of these have repented already. Neither is it based on equity. It is essentially class legislation, and that always provokes hatred.

There are dangers enough already threatening society and our national welfare. Let us not add to them one that would, in its effects on Canadian life, be worse than any other, and, may I venture to say to my brethren in the ministry, do not countenance vile attacks on those who at such cost to their feelings, are warning their fellow-citizens of grave dangers into which they may fall through listening to their hears rather than to their heads."

WARD TWO SCRUTINY.

McCarron Wins the seat.

Short work was made of the scrutiny for Ward Two election at the City Council last night. At eight o'clock His Worship Mayor Warburton took the chair and called the Council to order. Mr. Stewart, Q. C., counsel for Mr. McCarron, then proceeded to call his evidence. In response, one witness got within the bar to be sworn when Mr. Peters, Q. C., counsel for Mr. McDonald, arose and stated that since the previous sitting of the Board he had carefully looked up the matter and found that he had no defence and could not controvert the evidence given on behalf of Mr. McCarron, and therefore there could be nothing gained by calling more witnesses. He had so advised his client, and he was willing for the Council to decide the case upon the evidence submitted.

The council then struck off the vote polled by John Bowdin for McDonald, and thus gave McCarron a majority of two votes.

Councillor Horne moved and Councillor Crabbe seconded a resolution declaring McCarron duly elected and directing the Returning Officer to amend his return in accordance with the decision of the Council.

Councillor Nicholson moved in amendment seconded by Councillor Taylor that His worship do now swear in Mr. McCarron.

A discussion then arose upon this amendment, and upon reference to the Recorder he decided that Councillor Horne's resolution was the course pointed out by law. This resolution was then carried, all the Councillors excepting Nicholson and Taylor voting for it.

This morning Returning Officer McDonald attended at the Council office and carried into effect the decision of the Council and returned Francis P. McCarron as the duly elected representative of Ward Two and Mr. McCarron was subsequently sworn in by Mayor Warburton.

PERSONAL.

Miss May Crozier, of Summerside, who has been visiting friends in Charlottetown the past few weeks left for home yesterday afternoon.

J. W. C. McConnell, son of Robert McConnell, of the Halifax Morning Chronicle, has been appointed assistant in the I. C. R. ticket office, Hollis Street, Halifax. He has been reporting in Montreal.

Rev. John S. Stockton, of Poughkeepsie, N. Y., arrived in town yesterday afternoon and left this morning for Summerside, P. E. I., where he will supply the first Congregational church for a few weeks.—St. John Gazette.

THINGS TO MAKE A NOTE OF.

KLONDIKE.—You need not take the trouble to go to Klondike itself to learn what it is like. Go to the Opera House on the 18th and you will know all about it.

The evolution theory from another standpoint will be discussed by Mr. McCready and others on Monday night next in Grace Church. Admission free; silver collection.

A good concert, plenty of home-made candy and a very pleasant drive if you attend the concert to be held in Hearitz's Hall under the E. L. of Grace Church. Date in next week's paper.

GOSPEL MEETING.—Railway men's meeting in Wright's Hall Sunday afternoon at 4 o'clock. Strangers always welcome. Lesson—Isaiah, 55-6, "Seek ye the Lord."

PUNCH AND JUDY.—In St. Peter's Hall, on Monday afternoon 3, till 6 o'clock. Bring the youngsters. Oldsters may come too, and can get a cup of tea at 5 o'clock. Admission including Punch and Judy show 10 cents. Three admissions 25cts. Other attractions will also be provided.

The civic elections are over and the question settled for two years, but the question is were did man come from is still agitating some minds. If he evolved, would the fact contradict the orthodox theory and upset the Christian faith, is a very vital question, and an hour spent in Grace Church Monday night next will be of profit to all. Mr. McCready opens the discussion at 8 o'clock. Admission free. A silver collection will be taken. Monday, Feb. 14th is the date. Come.

BASKET SOCIAL.—A grand basket social and entertainment will be held in Rustico Hall, on Tuesday, the 15th of February. Admission 10cts. Ladies with baskets free.

The dramatic entertainment to be given in St. Peter's Hall on the 22nd inst, (Shrove Tuesday) is exciting much interest and curiosity. We can promise our readers that the affair will be one well worth their attendance and that there will be plenty of amusement provided by the accomplished amateurs who are to take part.

If you read the programme for the concert on the 18th, you will be sure to let no counter attractions interfere with your resolution to make one of the number in the Opera House on that date.

There may be other coons as warm as you, but there won't be at the rink on Carnival night if you have the proper get up and skate well. "Your're not so warm" if you can't win the five dollar prize in the cake walk.

No, No, Waffles are not pancakes. They are waffles. Come to the Carnival and see. "Two for five" for the benefit of the Y. M. C. A.

PUNCH AND JUDY.—on Monday afternoon at St. Peter's Hall—3 till 6 o'clock. Take the "kids."

DATE.—Thursday, 17th inst., place—St. Peter's Hall; Lecturer—Rev. T. F. Fullerton; Subject—"London" (illustrated by many beautiful views shown by electricity) Admission 15 cents. Make notes of this.

A GOOD CAUSE.—Whv, of course it is a good cause. What? The benefit in the Opera House on the evening of the 18th, of course. And the programme! Just read it, and you will think that the cause and the programme will be enough to compel you to put all other engagements aside, and go to the Opera House.

SONG SERVICE at the railway men's meeting in Wright's Hall tomorrow afternoon at 3.45. Strangers always welcome.

S. A.—There will be a memorial service, having special reference to the late Mrs. R. K. Jost, in the Salvation Army barracks tomorrow evening at 7 o'clock.

An honest article will stand an honest test
Nearly 2,000 pounds of Johnson's Baking Powder have been tested during the past year and have not been found wanting. 25c a pound

Sold by your grocer

Johnson & Johnson

N. B.—Our stores close at 9 o'clock each night except Saturday.

39c - 39c

dressgoods

SOME OF THE SPECIALS AT

STANLEY BROS

—AT—

39c Per Yard.

2 pieces Costume Tweeds, very choice goods, worth up to 89c per yard.

15 pieces Black and Navy Serges.

35 pieces Colored Fancies.

20 pieces Light Colors.

Secure Some of These

STANLEY BROS.

THE ALWAYS BUSY STORE

39c - 3c

D. GORDON.

SIXTUS McLELLAN

Late with John McLeod & Co's.

A BOON

TO OUR PROVINCE

No Mere Sensationalism, But a Reality.

The long felt want of a modern equipped, up-to-date Tailoring establishment at last realized in the opening of our

NEW STORE

Sparkling as it does with NEWNESS, STYLE and SKILL. Everything that is conducive to the making of the par-excellence of a tailoring establishment is here. Cloths from the looms of England, Scotland, Ireland, Germany and Canada. Gentlemen's outfittings of every description, and artists in their line.

Our Cutting and Tailoring Department

is under the management of Mr. Sixtus McLellan, a graduate of the cutting school of New York, and also has a practical experience which, as an artist, has left him without a peer in the Maritime Provinces. We offer the citizen of Charlottetown and country a chance to be as nicely clothed as the elite of any of the larger cities of the continent, and at the same time give genuine worth of material at a very moderate cost. Soliciting at least a trial of our merits, we thus make our debut.

GORDON & McLELLAN

Fashion Leaders, Upper Queen St.

Next door to McKay Woollen Co's