

The Charlottetown Herald
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—BY—
Jas. McIsaac, Editor & Proprietor
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—Correspondence should be addressed to—
THE EDITOR OR TO THE "HERALD"

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EXT OF
WILD STRAWBERRY
CURES
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CHOLERA
CHOLERA-MORBUS
DIARRHOEA
DYSENTERY
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North British and Mercantile
FIRE AND LIFE
INSURANCE COMPANY
—OF—
EDINBURGH AND LONDON.
ESTABLISHED 1800.
Total Assets, 1891, - - - \$60,000,727.

NOTICE.
THE undersigned intends making a change in his business on October 1st 1892, and requests a settlement of all Book Accounts do. immediately after that date.
EDWIN McFARLANE,
Annapolis, Oct 25,
Sept 20, 1892.

The Charlottetown Hospital.
UNDER the management of the Sisters of Charity, visited daily by a staff of skillful physicians, every form of special cases, private hospitals, moderate charges for patients and free for the indigent. For admission, apply to the Lady Superior or to any member of the medical staff.
March 12, 1890.—44.

FARM FOR SALE
THE undersigned offers for sale his farm situated at Millville about one mile from the head of St. Peter's Bay. It contains about 65 acres of land one half of which is cleared and the remainder covered with forest and fine wood. There are a house and barn and good well of water on the premises. The land is situated in a very convenient locality to one of the prettiest places on the island.
For further particulars apply by letter to W. J. McIsaac, Esq., at the post office, Annapolis, or on the premises to WILLIAM DONALDY
Sept 10—44.

Willing Captives
—ARE—
Made Happy Daily, at the



Tailoring Establishment.
The highest testimony of our delighted customers serve our purpose in advertising our Handmade Suits, which, to say, is to be incanted, but to wear is to be intoxicated with pleasure and delight at the comfort experienced—fitting everywhere—binding nowhere. This high standard has only been attained through years of unceasing toil, but now our well-earned laurels are happily appreciated by a long suffering public. Come and be made happy likewise.

McLeod & McKenzie.
Closing out sale Summer Goods
The balance of summer goods at J. B. Macdonalds are being closed out cheap. If you want a bargain in dress goods go there. If you want good Cottons and Gingham go there. If you want to buy clothing the cheapest in P. E. Island go to

J. B. MACDONALD'S
GREAT CLOTHING STORE.
Dominion Boot & Shoe Store
is almost giving away Boots to make room for fall Stock. Don't buy a pair elsewhere until you see the bargain at the

PERKINS & STERNS.
New Millinery and Mantles.
Our display is first-class, new styles and cheap.
NEW DRESS GOODS | NEW DRESS GOODS |
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ST. JOHN'S, NEWFOUNDLAND,
Under the Care of the Irish Christian Brothers.
THIS COLLEGE affords, at moderate expense excellent advantages to students. The healthiness of its situation, the equipment of the Schools, and the general furnishing of the establishment, leave nothing to be desired for the comfort and improvement of the pupils.
THREE COURSES.
Preparatory, Commercial & Matriculation. (London University.)
TERMS.
Day Pupils, \$12, \$15, etc., per annum, according to class.
Boarders—\$160 per annum.
Prospectuses and further particulars on application to
J. L. SLATTERY.

FURNITURE.
THE CHEAPEST YET.
Call and inspect and get Bargains at Auction Prices for Cash
THE CHEAPEST PLACE ON P. E. ISLAND.
DRAWING ROOM PARLOR SUITES, best value.
BEDROOM SUITES at low prices,
All kinds of UPHOLSTERED GOODS at Bargains,
PICTURE FRAMING, 125 varieties, very cheap and nobby
LOOKING GLASSES.
The latest in WINDOW BLINDS, and all kinds of WIND
DOW FURNITURE and Fixings at cost.
No trouble to show goods. Can suit all tastes at NEW
SON'S FURNITURE WAREHOUSES, opposite the
Post Office.
JOHN NEWSON.
Charlottetown, Feb. 20, 1888.

Dissolution of Partnership.
THE partnership heretofore existing between the undersigned, carrying on business as Solicitors and Bailiffs under the name of MACGILL & MACDONALD, has this day been dissolved by mutual consent.
Dated this 15th day of July, A. D. 1892.
CHESTER B. MACGILL,
ENEAS A. MACDONALD.
All legal business entrusted to the late firm of Macgill & Macdonald will be continued by me at the office heretofore occupied by the old firm.
JENAS A. MACDONALD.

ENEAS A. MACDONALD,
BARRISTER AND ATTORNEY-AT-LAW.
Agent for Credit Foncier Franco-Canadian,
Office, Great George St.,
Near Bank Nova Scotia, Charlottetown,
17-20—2000.

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Suffice from the papers have only themselves to blame if they fail to find the wonderful creative qualities of Ayer's Sarsaparilla. In purifying the blood, this medicine circulates every organ of the body, and even the most abject stomach is soon restored to healthy action.
People with hair that is continually falling out or those that are bald on top of the head, and get a good growth of hair by using Hall's Hair Renewer.
No person should travel without a box of Ayer's Pills. It is a safe and speedy remedy for constipation and all irregularities of the stomach and bowels, they have a laxative effect, and being perfectly agreeable, are pleasant to take, and long retain their virtues.
When the brain is weak, the nerves strung, the stomach out of order, use E. D. C. Free sample to any address. E. D. C. Company, New Glasgow, N. S.

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A Finky Gid.
A letter in the Chicago Citizen says: At the session of the Board of Education on Wednesday night, at the proper time, Miss Kate Ryan, of South Omaha, a former teacher in the Brown Park school, who was ignored by the Board on account of being a Catholic, when the list of teachers for 1892 was made up, stepped forward and asked permission, to say a few words. President Cheek gave his permission, and she said: "I came here personally to-night to ask you, the Board of Education, to ask you a personal question, to which I trust you will give me a plain answer. A few days ago this body met and elected the teachers for the coming year. When the names were called, I was not called, and I read in the paper of the proceedings and saw that my name had been omitted. I was disappointed at first; then I thought that a mistake had been made. Last night one of the teachers came and told me that I had been ignored on purpose. Now, gentlemen, I am here face to face with you, and I ask you why you ignored me? You tremble, truth makes a man a coward, but I have the nerve to face it, do not I? I am an old citizen—still you have ignored me. Why? I have taught in your public schools and given satisfaction. My education is a finished one, as Professor Munroe sitting there will tell. Professor Munroe said such was the fact. My scholars, every one of them, loved me and I loved them. Prof. Munroe will tell you, gentlemen, that I am another class more than any other teacher of South Omaha. Then why should I not be retained. I am told if I had gone to the members of the board and solicited with such force as I might have been retained. Gentlemen, I can not do so; I presumed you were an honorable body of men, and I would not thus insult you. I have other teachers to do it. I could not. You know my work, and I am proud of my record as a teacher. No teacher in your school has my pen, and few are my equals. About your heads on this is the truth. Still, you vote against me. Is there one in this honorable body of men who is man enough to say he voted against me?"
Then she waited in a graceful pose. Finally Secretary Tunstun said: "I voted against you, Miss Ryan, but the reason is known only to myself."
"Thank you, Mr. Tunstun," said the speaker; "I am glad to find one man among you who is not afraid to tell the truth. Is there another man among you who will do it? Are you cowards? Why do you tremble when face to face with the woman you have ignored?"
At this point James Jones and W. that they, too, had voted against her, the rest were silent and grave. While she waited the clock could have been heard ticking its sombre sound—still no answer. Continuing, Miss Ryan said: "There are three classes of you who will do it: the truth, an honest confession is always good for the soul. Now, gentlemen, will you tell me why you voted against me? No, I see you will not; but I will tell you what I am a Catholic—that explains it all; yes, I am an Irish Catholic, and I am proud of it. But, gentlemen, I never attempted to bring my religion into my school, and you never did; I have always tried to inculcate in the minds of my scholars the things that were right. I have corrected my pupils when they did wrong. Would you have done otherwise? No faith has ever been found with my work; but I am guilty of being a Catholic girl, and that was enough to condemn me in your eyes. Above your heads on the wall hangs the dear old Stars and Stripes that I love better than my life. They give forth the glad news of freedom for all mankind; yet, while because from without the folds that wave over your heads, you cast me aside and say in your cowardly and un-American hearts, 'She is not fit to teach in our schools. She is a Catholic girl.' Shame on you!"
To allow the mails to grow to an inordinate length is common in China, as an indication that the owner follows a sedentary occupation or leads a life of leisure. Long nails on the right hand would interfere with the use of the brush (corresponding to our pen), and would therefore reflect unfavorably on the person concerned, as tending to show that he did not devote himself to composition and literary exercises, the pride of every educated Chinese. They are almost confined to the left hand, therefore, and are at times very long, delicately shaped, diverging being worn to protect them. Some years ago I met a Chinese gentleman who had carefully guarded the growth of the nails on the third and fourth fingers, the latter for over 25. The nail on the fourth finger, when the silver protector was removed, was some six inches or more long, and twisted like a corkscrew. Some few months later the gentleman, owing to an accident, broke the nail. His grief was as great as if he had lost a near relative.—Notes and Queries.
Children who lay in numbers are not necessarily pests. They may be kept in the school, and given away on the same day as the child who is killed by the medical college.

Liberalism in Italy.
The despotism, which, under the name of Liberalism, has been inaugurated in Italy, still keeps up its lying pretences of regard for the Church. In a recent speech of one of the Liberals in the Italian Parliament, he is reported as saying: "Regarding the relations between Church and State, extensive liberties granted to the Church ought not to impair public liberties. The Government should, therefore, propose bills for rendering efficient the reservations in the laws respecting the Papal See."
It is not difficult for one who reads "between the lines" of these remarks, and interprets them in the light of the action of the revolutionary government of Italy, to arrive at their real meaning. "The extensive liberties granted to the Church" by the Italian usurpation are simply the small remnants of freedom that have been left the Church, after hampers and plundering, robbing and attempting to subvert the Church's rights. "Granted to the Church" (1) Where does any secular government derive the right to grant, or withhold liberty, from the Church? The very right to do it is anti-Christian. It pre-supposes that the Church has not been founded by Christ, but that it is a natural organization, a mere part of society, the natural outgrowth of human action, and, as such, can be legitimately changed, reconstructed, and regulated by human governments to suit their ideas of what is expedient. It is useless to say that the Church is infidel. It denies the divine institution of the Church and the divinity of Christ, its founder. As the Italian Revolutionists are as infidel as those who see profane, fanatical Catholics—their general embodiment of this infidel notion in their declarations, is entirely consistent with their real principles.
"Government, therefore, should propose bills for rendering efficient the reservations in the laws respecting the Papal See!"
This obviously looks like an attempt to control the election of a successor to the Pope. It is a violation in itself, on all other subjects, of the principle of non-interference with the religious legislation. Now it is plotting how to invade the Vatican, control the College of Cardinals, and make them and the Pope instruments of its policy of furthering its infidel designs.
We shall watch the doings of the Italian Parliament during its session, and see how far it goes in its little interest. It may, and doubtless will, do more to the detriment of the Church, and her hierarchy with additional and heavier chains. We look for nothing else. Peter, in his successor, Leo XIII., or in the next Pope, may be driven into a dungeon, or murdered, it may be. These things have often happened before; yet Peter still lives, and will continue to live in all sincere hearts of Sovereign Pontiff, who, whether in the Catacombs, in dungeons and in chains, in exile, or at Rome, still constitutes the Rock on which the Church is built, and against which the gates of hell shall not prevail.—Catholic Standard.

Gatholicity and Intellectual Freedom.
"Pope Leo no more than Pope Pius has the right of mankind to think for itself on any matter which the Church has once determined upon."
—Protestant Exchange.
Of course; and no Pope ever has admitted or ever will admit any interference with the right of man to think for himself by thinking on matter our contemporary means thinking contrary to what the Church teaches. If mankind had any such right, our Divine Lord would have had no mission as an authoritative teacher of the mysteries of religion. Right to do anything presupposes ability to do it. To claim that mankind has a right to do that which it has no capability of doing rightly is sheer nonsense. Our Divine Lord became incarnate and gave His Gospel to His Apostles because mankind, by "thinking for itself" could not know the truth which He revealed and which it was necessary for them to know. And that these truths might be disseminated over all the earth and might not be lost in the course of time, but be preserved and continue to be known through all ages, He gave to His Church, of which the "Pope is over the Visible Head, the minister and authority to teach those truths. "Go ye into all the world and teach My Gospel" runs the divine commission. For mankind, therefore to claim the right of thinking for itself and thus rejecting the teaching of the Church respecting the Gospel, would be to teach those truths which the Church has revealed and which it was necessary for them to know. And that these truths might be disseminated over all the earth and might not be lost in the course of time, but be preserved and continue to be known through all ages, He gave to His Church, of which the "Pope is over the Visible Head, the minister and authority to teach those truths. "Go ye into all the world and teach My Gospel" runs the divine commission. For mankind, therefore to claim the right of thinking for itself and thus rejecting the teaching of the Church respecting the Gospel, would be to teach those truths which the Church has revealed and which it was necessary for them to know. 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