FOR INTERNAL EXTERNAL HER

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1 & CO.

SILKS, DRSETS. EMBROIDERI'S AND CUFFS.

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APER

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RE.

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Charlottetown



NEW SERIES.

RLOTTETOWN, P. E. ISLAND. cription : One Year, in Advance, \$1.0

ADVERTISING AT MODERATE RATES

Contracts made for Monthly, Quarterly, Half-yearly, or Yearly Advertisements, on application.

Calendar for August, 1888

Sun Sun THE MOON. High Water State, Black I Sets, Chilor

FIRE AND LIFE

OF-EDINBURGH AND LONDON. ESTABLISHED 1809.

Total Assets, 1886, - - \$29,371,980.79

favorable terms.

This Company has been well and favorably known for its prompt payment of losses in this Island during the

Corner Queen and Water Streets, } Charlottetown, Jan. 19, 1888. } 1y

SULLIVAN & MCNEILL ATTORNEYS-AT-LAW, Solicitors in Chancery. NOTARIES PUBLIC, &c

OFFICES — O'Halloran's Buildin Great George Street, Charlottetown. 537 Money to Loan. W. W. Sullivan, Q.C., Chee, B. Machell.

January 19, 1887.

Credit Foncier Franco Canadien

Fruit and Confectionery

B. BALDERSTON has a full supply of the purest and best

Colgate's Soaps & Perfumer

MEDICAL

Dr. Jenkins & Dr. S. R. Jenkins OFFICE:

CREAT GEORGE STREET, mite St. Dunstan's Cathedral.

jan. 17, 1884

FRED. W. HYNDMAN,

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, AUGUST 22, 1888.

-IS ISSUED-EVERY WEDNESDAY The Herald Printing Compan FROM THEIR OFFICE: Corner of Queen and Rich mond Streets,

for Infants and Children.

bination of the Vegetable Oils which, blended together, SIMSON'S LINIMENT.

DARTICULARLY is this the case in the union or con

Its penetrating powers in cases of Rheumatism, Lame Backs, Neuralgia, Sore Throat, &c., have been thoroughly proveu. Mr. James Avery, Mallorytown, Leeds County, on is firmly persuaded of his own fortunately strained the cords of his back, on the sound of the unity of civil socioent cause of settled there. He was laid up for about a week, and suffered considerably. I, as an experiment, gave vour suffered considerably. I, as an experiment, gave your from the people only; and that, just as suffered considerably. I, as an experiment, gave your from the people only; and that, just as every man's individual reason is in twenty-four hours. I heartily recommend it." Sold in twenty-four hours. I heartily recommend it." Sold everywhere for 25 cents. Manufactured by

North British and Mercantile On HAND AND TO ARRIVE, the

ALL persons indebted to have of buying good clothing cheap.

Company are hereby required to pay the amounts so due by them forthwith, otherwise legal proceedings will be immediately instituted to recover

no.

Olirculars giving detailed information

n be obtained on application at the
less of Mesers. Sullivan & McNeill,
licitors Tharlottebwn,

W. W. SULLIVAN,

Agent for the Company.

Yaw. 2 1885.

	Simson's Liniment a trial, and it brought him around	as every man's individual reason is	nor proceeds on the same lines,	as this, if it is not used in moder-	of human liberty, since our Saviour Jesus Christ has said that by truth	is opposed to the comment
4	in twenty-four hours, I heartily recommend it." Sold everywhere for 25 cents. Manufactured by	reason of the community should be	powers they must occasionally meet. For their subjects are the same; and	lation, and if it presses beyond the	is man made from . " Wen shall become	I WHICH & IMPIGISTOR PRINT dealers well
5 2	BROWN BROS. & CO.,	ment of all public affairs. Hence	not unfrequently they deal with the same objects, though in different	as we have said, and must again re-	the truth, and the truth shall make you face " (St. John viii. 32). Therefore,	imitate God who as St. The
6	July 25, 1888. Chemists, Halifax, N. S.	majority, and that the majority is the source of all law and authority.	wave Whanavar this cooper since	peat, it is absurd to suppose that nature has given indifferently to	THERE IS NO REASON WHY GENUINE	world, "neither wishes with
0		But, from what has been said, it is clear that all this is in contradiction	fastly repugnant to the most wise	truth and falsehood, to justice and injustice. Men have a right freely	or true science feel exemiened in	done, nor wishes it not to be done.
3	TARRI NIPEUCAN	to reason. To dissolve the bond of	sarily exist some order or mode of procedure to remove the occasions	and neudantle to suppose to the	sary restraint by which, in the	
9	JOHN NEWSON.	on the one hand, and God the Creator, and consequently the Supreme	of difference and contention and to	true and nonorable, so that as many	reason itself man's teaching hee to	orieny the whose doctrine as to the
2 7		Legislator, on the other, is plainly repugnant to the nature, not only of	harmony has been not inaptly com-	false doctrines, than which no men-	have everywhere proved while she	agany, we must acknowledge that
	ON HAND AND TO ARRIVE, the greatest assortment of all kinds of	men, but of all created things: for, of necessity, all effects must in some	the body and the soul for the well-	corrupt the heart, should be dili-	defence of the Christian feith is at	the further is it from perfection;
le	O greatest assortment of all kinds of	way be connected with their cause; and it belongs to the perfection of	which brings harm chiefly to the	lest they insidiously work the ruin of the State. The excesses of an un-	promote every kind of human learn-	is suggested by political prudence
1	HOUSEHOLD FURNITURE.	every nature to contain itself within that sphere which the rational order	life.	bridled intellect, which really end in	and prejeggethy and declarble; and	watch its cause, the public welfare.
1		has assigned to it; namely, that the inferior should be subject and obe-	To make this more evident, the growth of liberty ascribed to our age	titude, are not less rightly restrain-	sound reason, and in conformity	ance would be injurious to the pub-
٠	The Cheapest Place in Charlottetown,	dient to the superior. But, besides	must be considered in its various de- tails. And, first, let us examine that	are the infinites inflicted by force	The state of the ball her ten more	On the cuate, it would not be lambel.
ı.	Chairs, Tables, Bedsteads, Parlor Suites, Chamber Suites, Mirrors, Picture Moulding, Chonagnen Window Blinds (the newest styles), Hand-	this, a doctrine of this character is most hurtful both to individuals and	liberty in individuals which is so opposed to the virtue of religion,	because by far the greater part of the community either absolutely	our greet banefit has carefully pre-	is wanting. And although in the
- 1	some Window Furniture, Poles, Cornices, Kings, Bollers, Holders, Bands, Chains—Evenyrum. Woven Wire Mattrasses, all kinds of Mattrasses	to the State. For once ascribe to human reason the only authority to	namely the liberty of marchin as it	cannot, or can only with great diffi-	wisdom; and has urged on intellec-	times,
79	and Beds.	decide what is true and what is good, and the real distinction between good	ciple, that every man is free to pro- fess as he choses any religion or	subtleties, especially such as flatter	diligently the arts by which the	THE CHURCH USUALLY ACQUIESCES IN CERTAIN MODERN LIBERTIES,
_	PICTURES FRAMED CHEAP.	and evil is destroyed; honor and dis- honor become a matter of private	none. But, assuredly, of all the du-	Parantal Contraction of the Cont	civilization of our age is so much	not because she prefers them in themselves, but because she judges it
et	Everything Cheap, Best Quality.	opinion; pleasure is the measure of what is lawful; and, given a code of	without doubt is the chief and the	spared and inviolate; even the high-	get that a vast field lies freely open	expedient to permit them, in better times she would use her own liberty:
nd y-	CALL AND EXAMINE.	power to restrain the unruly pro-	God with devotion and piety; which follows of necessity from the truth,	est and truest judgements of nature, the common and noblest heritage of	taining all those things which have	entreaty, she would endeavor as the
hė	JOHN NEWSON.	pensities of man, a way is then opened to universal corruption. To		Inus, truth being obscured by cark-	tian faith and morals, or as to which	ought, to fulfill the duty assigned to her by God of providing for the eter- nal salvation of mankind. One thing,
ıt.	Charlottetown, June 20, 1888—6m	turn to public affairs: authority is severed from the true and natural	providence, and, having come forth	as often happens, will easily prevail:	free and unrestrained From all	however, remains always true that
	LEFT AGAIN.	principle whence it derives all its	to this, that no true virtue can exist	loses; for liberty will be more free	this may be understood the nature	to do all things, is not as we have
7	LEFT AGAIN.	the law determining right and wrong	is concerned with those things which	is more restrained. In regard, how-	the followers of Liberalism so eager- ly demand and proclaim. On the	often said, of itself desirable, inas- much as it is contrary to reason that
,		is simply a downward path to tyr-	ultimate good; and, therefore, reli-	God leaves to man's free discussion.	one hand, they demand for them-	error and truth should have equal rights. And as to tolerance, it is sur-
,	THE man who pretends to sell Clothing at L. E.	man and civil society once repudi- ated it follows that religion, as a	" performs those actions which are	full liberty of thought and of speech is naturally within the right of	which opens the way to every per- versity of opinion; and on the	prising how far removed from the
20	Prowse's prices gets left every time.	public institution, ceases to exist, and with it everything that belongs	the Divine honor," rules and governs	leads men to suppress the truth, but	other, they hamper the Church in	who profess what is called Liberal- ism. For, in allowing that boundless
	BANKRUPT CLOTHING.	to religion. Likewise, with ambi- tious designs on sovereignty, tumult	which of the many conflicting reli-	leads often to its discovery and manifestation.	within the narrowest limits al	license of which we have spoken, they exceed all limits, and end at
	DANTIGIT ODOLLLING.	and sedition will be common among the people; and when duty and con-	gions it is necessary to embrace, reason and the natural law unhesi-	A like judgment must be passed upon what is called liberty of teach-	NOTHING TO BE FRARED, BUT VERY	last by making no apparent distinction between truth and error, hon-
	Twelve Thousand Dollars Worth of Clothing to be sold	science cease to appeal to them, there will be nothing to hold them	tatingly answer, that one which God commands and which men can with	ing. There can be no doubt that truth alone should imbue the minds	Another liberty is greatly pro-	esty and dishonesty. And because
	at prices never heard tell of before.	back but force, which is an ineffi- cient restraint upon their covetous-	out difficulty recognize for them- selves by certain exterior signs	of men; for in truth are found the well-being and end, and perfection	If by this is meant that everyone	truth, and the unerring teacher of
	Gentlemen, this may be the best chance you will ever have of buying good clothing cheap.	ness. Of this we have almost daily	whereby Divine providence has or- dered that it should be distinguished,	of intelligent nature; and therefore	may, as no intoches, worship God of	and condemn tolerance of such an
	nave of buying good clothing chesp.	ists and other seditions posieties, whose one object is revolution. It	because, in a matter of such mo- ment, the most terrible toss would	the ignorant and to the educated,	also be taken to meen that every	they calumniate her as wanting in
y	Men's Suits from 3.50 up.	is for those, then, who are capable of forming a just estimate of things,	With a contract of the contrac	mer and to preserve it in the latter. For this reason it is plainly the du-	man in the State may, from a con- sciousness of duty, and without	patience and gentleness, and thus fail to use that, in so doing, they im-
-	mon a butto from 0.00 up.	to decide whether such doctrines promote that true liberty which	the power to pervert or abandon		obev his sommands. This indeed	
	BOYS' and YOUTHS',	alone is worthy of man, or rather	duties, and to exchange the un-	1 C	of God, which nobly spatains the	erance, it very often happens that,
1	ALL PRICES.	There are indeed, some adherents	changeable good for evil; which, as	ions. From this it follows, that greatly opposed to reason, and tend- ing absolutely to pervert men's	than all violence or wrong a liberty	to shower liberty on all in the great-
1	ALL PRICES.	of liberalism who do not subscribe to	degradation of liberty, and the ab-		- Link Ale City of Handle - duneral	
	D	these opinions, which we have seen	ject subjection of the soul to sin.	minds, is that liberty of which we	I de miori ano bustion mus manda contido	erant towards the Catholic church, by
D	Be sure you see them.	these opinions, which we have seen to be so fearful in their enormity, and tending to produce the most ter-	ject subjection of the soul to sin. This same liberty, if it be considered in reference to the State of the	speak, in so far as it claims for itself the right of teaching what it pleases,	and held most dear. This is a liber- ty which the Apostles claimed for	REFUSING TO GRANT HER THE LIB-
D	L. E. PROWSE,	these opinions, which we have seen to be so fearful in their enormity, and tending to produce the most ter- rible evils. Indeed many, compelled by the force of truth, do not hesitate	ject subjection of the soul to sin. This same liberty, if it be considered in relation to the State, clearly implies that there is no reason why	speak, in so far as it claims for itself the right of teaching what it pleases, a liberty which the State cannot grant without failing in its duty.	and held most dear. This is a liber- ty which the Apostles claimed for themselves with intrepid constancy, which the defenders of Christianity	erant towards the Catholic church, by EEFUSING TO GRANT HER THE LIB- ERTY WHIGH IS HER RIGHT. To briefly reduce, for leaveners
D ot ig	L. E. PROWSE.	these opinions, which we have seen to be so fearful in their enormity, and tending to produce the most terrible evils. Indeed many, compelled by the force of truth, do not hesitate to admit that such a liberty is vicines and simple license, when it is	ject subjection of the soul to sin. This same liberty, if it be considered in relation to the State, clearly implies that there is no reason why the State should offer any homage to God, or should desire any public	speak, in so far as it claims for itself the right of teaching what it pleases, a liberty which the State cannot grant without failing in its duty. And the more so because the au- thority of the teacher has great	and held most dear. This is a liber- ty which the Apostles claimed for themselves with intrepid constancy, which the defenders of Christianity confirmed by their writings, and which the Martyrs in wast numbers	erant towards the Catholic church, by REFUSING TO GRANT HER THE LIB- ERTY WHICH IS HER RIGHT. To briefly reduce, for clearness' sake, to its principal heads, all that has been here written and when
o tig	L. E. PROWSE, Sign of the Great Big Hat, 144, Queen Street. Charlottetown, May 16, 1888.	these opinions, which we have seen to be so fearful in their enormity, and tending to produce the most terrible evils. Indeed many, compelled by the force of truth, do not hesitate to admit that such a liberty is vicious and simple license, when it is intemperate in its claims, to the ne-	ject subjection of the soul to sin. This same liberty, if it be considered in relation to the State, clearly implies that there is no reason why the State should offer any homage to God, or should dosire any public recognition of Him: that no form of worship is to be preferred to an-	speak, in so far as it claims for itself the right of teaching what it pleases, a liberty which the State cannot grant without failing in its duty. And the more so because the au- thority of the teacher has great weight with his hearers, who can rarely dapide for themselves as to	and held most dear. This is a liberty which the Apostles claimed for themselves with intrepid constancy, which the defenders of Christianity confirmed by their writings, and which the Martyrs in vast numbers consecrated by their blood. And rightly so; for this Christian liberty	erant towards the Catholic church, by REFUSING TO GRANT HER THE LIB- ERTY WHIGH IS HER RIGHT. To briefly reduce, for clearness' sake, to its principal heads, all that has been here written and what follows from it, the summary is this: that, by a necessity of his
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D ot ig	Sign of the Great Big Hat, 144, Queen Street. Charlottetown, May 16, 1888. Prince Edward Island Railway.	these opinions, which we have seen to be so fearful in their enormity, and tending to produce the most terrible evils. Indeed many, compelled by the force of truth, do not hesitate to admit that such a liberty is vicious and simple license, when it is intemperate in its claims, to the neglect of truth and justice; and therefore they would have liberty ruled and directed by right reason, and consequently subject to the natural law said to the Divine Riternal law.	ject subjection of the soul to sin. This same liberty, if it be considered in rejation to the State, clearly implies that there is no reason why the State should offer any homage to God, or should desire any public recognition of Him: that no form of worship is to be preferred to another, but that all stand on an equal footing; no account being taken of the religion of the people, even it they profess the Catholic faith.	speak, in so far as it claims for itself the right of teaching what it pleases, a liberty which the State cannot grant without failing in its duty. And the more so, because the authority of the teacher has great weight with his hearers, who can rarely decide for themselves as to the truth or falsehood of the instruction given to them. Wherefore, this liberty also, that	and held most dear. This is a liberty which the Apostles claimed for themselves with intrepid constancy, which the defenders of Christianity confirmed by their writings, and which the Martyrs in vast numbers consecrated by their blood. And rightly so; for this Christian liberty bears witness to the absolute and most just Dominian of God over man, and so the great and supreme	erant towards the Catholic church, by REFUSING TO GRANT HER THE LIB- ERTY WHICH IS HER RIGHT. To briefly reduce, for clearness' sate, to its principal heads, all that has been here written and what follows from it, the summary is this: that, by a necessity of his nature, man is wholly subject to the true and everlasting power of God; and that man has no liberty except
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The form, however, of this one vice is manifold; for in more ways and degrees than one can the will depart from the obadience which is due to God, or to those who share the Divine power. TO BOD, and to cast off all obedience to Him in public matters, and even to those which are private and domestic, is the greatest perversion of liberty and the worst kind of Liberalism; and against this, what we have said applies in its fullest sense. Rext comes the system of those who admit indeed the duty of submitting to God, the Creator and Ruler of the world, inasmuch as all nature is dependent on His will; but who holdly reject the laws of faith and morals, which are shove the natural order, and are avvealed by the suthority of God; or who at least assert that there is no reason why regard should be paid to those laws, at least in public, by the State, How wrong such men also are, and how inconsistent, we have seen above. 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o ot grandly was a series of the series of t	Charlottetown, May 16, 1888. Prince Edward Island Railway. 1888. SUMMER ARRANGEMENT. 1888. On and after Friday, June 1st, 1888, Trains will run as follows:— THAINS FOR THE WEST. STATIONS. Express. Assoom Accom. Charlottetown.dp. 6.00	these opinions, which we have seen to be so fearful in their enormity, and tending to produce the most terrible evils. Indeed many, compelled by the force of truth, do not hesitate to admit that such a liberty is vicious and simple license, when it is intemperate in its claims, to the neglect of truth and justice; and therefore they would have liberty ruled and directed by right reason, and consequently subject to the natural law and to the Divine Eternal law. And here they think they may stop, and hold that no man is bound by any law of God, except such as can be known by natural reason. In this they are plainly inconsistent; for if, as they must admit, as no one can rightly deny, the will of the Divine legislator is to be obeyed, because exery man is under the power of God and tends towards him as his end, it follows that no one can assign limits to his legislative authority without failing in the obedience which is due. Indeed, if the human mind be so presumptuous as to define what are God's rights and its own duties, its reverence for the Divine law will be apparent rather than real, and its own judgment will prevail over the authority and providence of God. Man must therefore take his rule of life from the Eternal law; and from every one of those laws which God, in his infinite wisdom and power, has been pleased to enact, and to make known to us in a manner so sure as to leave no room for doubt. And the more so, because laws of this kind have the same origin and author as the Eternal law; and trouble union prevail where disinto error, Let then a boly and involvable union prevail where disinto error, Let then a boly and involvable union prevail where disinto error. Let then a boly and involvable union prevail where disinted the will of man lest they fall into error.	ject subjection of the soul to sin. This same liberty, if it be considered in resistion to the State, clearly implies that there is no reason why the State should offer any homage to God, or should desire any public recognition of Him: that no form of worship is to be preferred to another, but that all stand on an equal footing; no account being taken of the religion of the people, even it they profess the Catholic faith. But, to justify this, it must needs be true that the State has no duties towards God, or that such duties, if they exist, may be abandoned with impanity; both of which assertions are manifestly falso. For it cannot be doubted that, by the will of God, men are united in civil society; whether its element be considered; or its form, which is authority; or the object of its existence; or the abundance of the services which it renders to man. God it is Who has made man for society, and has placed him in the company of others like himself, so that what was wanting to his nature, and beyond his attainment if left to his own resources, he might obtain by association with others. Wherefore civil society must acknowledge God as its Founder and Parent, and must believe and worship His power and authority. Justice therefore forbids, and reason forbids, the State to be Godless; or to adopt a line of action which would end in Godlessness, namely, to treat the various religions, as they call them, alike, and to bestow upon them promiscuously equal rights and privileges. Since then the profession of one religion is necessary in the State, that one must be professed which alone is true, and which can be recognized without difficulty, especially in Catholic States, because the marks of truth are, as is were, engraven upon it. This religion, therefore, the rulers of the State must preserve and protect, if they	speak, in so far as it claims for itself the right of teaching what it pleases, a liberty which the State cannot grant without failing in its duty. And the more so because the authority of the teacher has great weight with his hearers, who can rarely decide for the transfers as to the truth or falsehood of the instruction given to them. Wherefore, this liberty also, that it may be just, must be kept within certain limits, lest the art of teaching be turned with impunity into an instrument of corruption. Now, truth, which should be the sole object of those who teach, is of two kinds, natural and supernatural. Of natural truths, such as the principles of nature and what is deduced from them immediately by reason, the month of the sole of the	and held most dear. This is a liberty which the Apostles claimed for themselves with intrepid constancy, which the defenders of Christianity confirmed by their writings, and which the Martyrs in reast numbers consecrated by their blood. And rightly so; for this Christian liberty bears witness to the absolute and most just Dominican of God over man, and to the great and supreme duty of man towards God. It has nothing in common with a seditious and rebellious mind; and it is no way derogates from obedience to public authority; for the right to command and to require obedience exists only so far as it is in accordance with the authority of God, and is within the measure that he has laid down. When anything is commanded which is plainly at variance with the will of God, there is a departure from this divinely constituted order, and a conflict with the divine authority; and THEN IT IS EQUE MIGHT TO OREY. By the patrons of Liberalism who make the State absolute and omnipotent, and proclaim that man should live altogether independently of God, this liberty of which we speak, and whatever is done for its preservation is held to be an injury and and an offence against the latate. Indeed, if if they spoke truly, there would be tyranny, no matter how cruel, which we should not be bound to endure and to obey. The Church most carnestly desires that this Christian teaching of which We have given the heads, should in reality and practice penetrate every rank of sectety. This teaching would be of the greatest efficacy to heal the evile of our day, which are neither few nor light, and are the offering in great part of the false liberty which is so much, extelled.	crant towards the Catholic church, by REFUSING TO GRANT HER RIGHT. To briefly reduce, for clearness' sake, to its principal heads, all that has been here written and what follows from it, the summary is this: that, by a necessity of his nature, man is wholly subject to the true and overlasting power of fod; and that man has no liberty except that which must be in submission to God and in subjection to His will. To deny the existence of this authority in God, or to refuse to submit to it, is to act, not as a free man, but as one who treasonably abuses his liberty; and in such a disposition of mind the chief vice of Liberalism consists. The form, however, of this one vice is manifold; for in more ways and degrees than one can the will depart from the obadience which is due to God, or to those who share the Divine power. TO BOD, and to cast off all obedience to Him in public matters, and even to those which are private and domestic, is the greatest perversion of liberty and the worst kind of Liberalism; and against this, what we have said applies in its fullest sense. Rext comes the system of those who admit indeed the duty of submitting to God, the Creator and Ruler of the world, inasmuch as all nature is dependent on His will; but who holdly reject the laws of faith and morals, which are shove the natural order, and are avvealed by the suthority of God; or who at least assert that there is no reason why regard should be paid to those laws, at least in public, by the State, How wrong such men also are, and how inconsistent, we have seen above. 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Regelical Letter of the Rely
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To our Foundation Intellector to Produce of the Community Foundation of Foundation of the Community Foundation Foundation with the Japontation Rec.

POPPE LIBO XIII.

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