

# The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, DEC. 6, 1899.

Vol. XXVIII, No. 44

## Calendar for Dec. 1899.

MOON'S CHANGES.  
New Moon, 2nd, 8h. 35m. p. m.  
First Quarter, 9th, 4h. 50m. p. m.  
Full Moon, 16th, 9h. 19m. p. m.  
Last Quarter, 24th, 11h. 46m. p. m.

Day of Week	Sun rises	Sun sets	Moon rises	Moon sets	High Water
1 Friday	7 31 4	9 5 47	10 04		
2 Saturday	32 9	6 53	10 53		
3 Sunday	33 8	7 35	11 42		
4 Monday	34 8	8 17	12 31		
5 Tuesday	35 8	9 00	1 19		
6 Wednesday	36 8	9 42	2 08		
7 Thursday	37 8	10 24	2 57		
8 Friday	38 8	11 06	3 46		
9 Saturday	39 8	11 48	4 35		
10 Sunday	40 8	12 30	5 24		
11 Monday	41 8	1 12	6 13		
12 Tuesday	42 8	1 54	7 01		
13 Wednesday	43 8	2 36	7 50		
14 Thursday	44 8	3 18	8 39		
15 Friday	45 8	4 00	9 27		
16 Saturday	46 8	4 42	10 16		
17 Sunday	47 8	5 24	11 05		
18 Monday	48 8	6 07	11 53		
19 Tuesday	49 8	6 50	12 41		
20 Wednesday	47 12	7 32	1 30		
21 Thursday	47 13	8 14	2 18		
22 Friday	48 13	8 56	3 07		
23 Saturday	48 14	9 38	3 56		
24 Sunday	48 15	10 20	4 45		
25 Monday	48 15	11 02	5 34		
26 Tuesday	49 16	11 44	6 23		
27 Wednesday	49 16	12 26	7 12		
28 Thursday	49 17	1 08	8 00		
29 Friday	49 18	1 50	8 49		
30 Saturday	49 18	2 32	9 38		
31 Sunday	49 19	3 14	10 27		

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Scribbling Books,

Pens,

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Big Discounts for Cash.

John Newson

CARD.

ANTOINE VINCENT, Architect and Sculptor, Dorchester Street, West, is prepared to execute orders for Monuments and Church-work, in Altars, Statuary, Holy Water Fountains, etc. Work done promptly.  
August 2, 1898—6m



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Solid Silver Souvenir Spoons with scene stamped in bowl, "Stanley crossing through ice," or "Parliament Building," Charlottetown.

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## The First Cold Snap

Will put us in mind of what is coming.

If you want a good warm Suit or Overcoat for winter, now is the time to order, and the right place to go is

## Gordon and McLellan's.

All wool goods have advanced in price from 15 to 30 per cent.

Our Fall Goods are here at the old price until sold out.

We will Continue our Reduction Sale on all Furnishing Goods.

All winter goods must go if lower prices will sell them.

## GORDON & McLELLAN.

MEN'S STYLISH OUTFITTERS.

Upper Queen Street.

## WE ARE CATERERS

## Grocery Business

To those people who wish to live well at a minimum cost: Besides being prompt and attentive in our store, we make every effort to send away satisfied customers, no matter how great or how small the purchase.

Think of this and you will certainly leave a share of your patronage at

## THE OLD TEA STORE.

## JAS. KELLY & CO.

September 6th, 1899—4m

## WE WANT

## Housekeepers

To come in and look over our Groceries. Our stock is fine and fresh and guaranteed to be satisfactory. We keep everything in our line that is necessary

## For Housekeeping.

The prices—well, that is what we want you to see when you are looking at our goods. Their lowness will surprise you.

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## Our Large Stock

## Winter Overcoatings

## SUITINGS

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## Humility.

GENERAL INTENTION FOR DECEMBER, 1899.

Recommended to our Prayers by His Holiness Pope Leo XIII.

(American Messenger of the Sacred Heart.)

The mention of humility sounds like a discordant note in the harmony of praise with which the world is everywhere celebrating its achievements and progress as the century draws to a close. The word finds no place on our lecture platforms, in the newspapers, or in the public utterances and messages of men of civil prominence or station. The virtue itself is despised and blamed for hindering human advancement: it surely seems a hopeless task to plead for it in an age which is termed so boastfully an aggressive age. If the world is filled with pride, all the more necessary is humility, and if it seems useless to recommend it, then all the more need of prayer that men and nations may be lowered in their pride, and appreciate the advantages and motives which should keep them humble.

No virtue is more plainly, strongly or frequently recommended to us in Holy Scripture than humility, and yet for no virtue has the human heart such a dislike and abhorrence. It is the virtue which Christ especially commends in Himself for our imitation. "Learn of me for I am meek and humble of heart," (1) and it is the one to which St. Paul was inspired to attribute Christ's exaltation and our redemption: "He humbled himself, becoming obedient unto death, even unto the death of the cross. For which cause God hath also exalted him and hath given him a name which is above every other name," (2) It is a title to God's favor: "for he humble and contrite heart, thou wilt never despise;" (3)—the most effective aid to prayer; "the prayer of him that humbly himself shall penetrate the clouds;" (4)—the safeguard of wisdom: "for where humility is, there also is wisdom;" (5)—a condition of salvation, and a sure way to glory: "Unless you be converted and become as little children, you shall not enter into the kingdom of heaven. Whosoever shall humble himself as this little child, he is the greatest in the kingdom of heaven;" (6)—and the rule is often repeated: "He who humbly himself shall be exalted;" (7)—"humility goeth before glory;" (8).

Still men dislike and abhor humility. Besides being naturally disagreeable and difficult to attain, it is but too often misconceived or put before them in a false light, or described in terms which sound to them so extravagant, that they turn aside and listen to the promptings of pride, which, alas, is so plausibly commended in our present day literature, as to make men forget or overlook the judgments pronounced on it in scriptures.

This, humility is too often recommended and practised as a virtue which is chiefly exterior. This is why some imagine that it requires a bowed head, or a furtive glance, a drooping carriage, timid utterance, slow gait and other such grotesque habits. Now, though true humility shows itself in looks and words and actions, it belongs properly in the mind and heart. Indeed, nothing can be more easily affected, nor more deceitful than the external manners of this virtue. "There is one that humbly himself wickily, and his exterior is full of deceit;" (1) This is simply hypocrisy, which an honest man must despise.

Again, humility is often described in such a way as to create the impression that it is more a virtue of necessity than of one's free choice and cultivation. By dwelling too much on the need and benefit of temptations, afflictions and humiliations, the notion is formed that humility is forced on one from without, whereas it is only by our own internal study of the motives we have for humility within ourselves that we can prepare to profit from humiliations and our trials coming upon us from without.

Not less deplorable is the opinion that some come to form, that humility makes one too retiring, inactive, timid, and even little-minded or grovelling, as if it were inconsistent to say, as in the *Magnificat*, that God "hath regarded the humility of his handmaid," and, in the next breath, glory in the fact that "He that is mighty hath done great things unto me."

Finally, the terms used to describe humility, or rather some of its pretences, sound so strange and exaggerated at least for those who are not accustomed to them, as to

mislead some into an extreme and indiscreet observance of this virtue, and repel others from what they consider its extravagances. Thus, to speak of self-abasement or self-contempt to those who are not familiar with the first motives of humility, may result in impressing some souls with an exaggerated sense of their unworthiness, and others with a hatred for the virtue that strikes so suddenly at the roots of their self-esteem and exaltation.

We have thought it worth while to mention some of the erroneous notions that prevail about the virtue of humility, because we can realize better our need to pray for this virtue when we consider how much men are deceived about a matter that is so simple in itself, and so fundamental in the life of the soul.

First of all humility is a virtue, and according to the Fathers and Doctors of the Church, the foundation of all the virtues. As such it is a habit, or abiding quality of the soul disposing it to certain actions for its own welfare and perfection. By it the soul is prevented from tending inordinately to great things; its impulses are checked from tending inordinately to great things; for this the soul must know its capacities and its deficiencies, and it must restrain every faculty from seeking to attain what is above its powers, repressing exaggerated views of its own gifts and excellence, and denying every desire or appetite for things that surpass its nature. Humility, therefore, is the virtue which enlightens our minds to know what we are and whence we have all that we possess, and disposes the will to be content with what we may reasonably hope to attain. It does not conceal from us one good trait, or exaggerate a single defect; it does not obscure or minimize any perfection or excellence that we may legitimately aim at, indeed, humility is often tersely defined as truth, because it represents all so fully and clearly, and disposes us to keep in our place, in our true relations with God as the one from whom we hold and hope to receive all that is good for us, and with our fellow beings, in whom it helps us to recognize, respect and venerate the gifts of God just as in ourselves.

The chief act of humility, is therefore, submission to Almighty God as the Author and Lord of all things. It disposes us to reverence Him in all things, and to obey His law and precept above all that we possess. St. Ignatius suggests a way of knowing in what measure we humble our-elves: thus "under the mighty hand of God," to use St. Peter's phrase. Beginning with the disposition to die, or forfeit anything in this life rather than offend God by grievous sin, he puts next the disposition to die or forfeit anything rather than to offend God venially, and finally sets before us the disposition to die or suffer any pain or disagree rather than give way deliberately to the slightest imperfection. Nothing can help us better than these considerations of the saint, to appreciate how closely humility is connected with divine love and how necessary it is to keep us united with God in charity. It is in this way that humility is said to be the mother and safeguard and foundation of all the virtues, even of the greatest of all, which is charity.

As humility regulates our submission to Almighty God, so also it regulates our relations with our fellow-men. As it makes us recognize and reverence in ourselves, every gift or excellence we have from God's bounty, so it makes us see and reverence the same in others as gifts from Him. It makes us respect their authority, influence, station, character, learning, opinions, in a word everything in them which we would respect in ourselves, and furthermore it makes us show our respect outwardly. It does not conceal from us their faults or shortcomings any more than it blinds us to our own, but it makes us suspend for them as uncertain, the judgment we must pass as certain for ourselves, since God keeps us from knowing the secrets of every conscience but our own. True Christian humility begets in us a trust in the motives of others such as we love to confide for our own; whilst it saves us from indulging in any vain conceit or delusion about the perfectibility of human nature, it also saves us from the error of those who look upon human nature as universally depraved; like charity, it is not suspicious, and it envies not; it makes us too much concerned with our own failings to permit us to study, much less magnify, the failings of other men.

It requires no serious labor, but only ordinary good will, to estimate our good qualities and our deficiencies in their true light. We are dust, and we are destined to return to dust. We know but little, and of that we are so uncertain, we are

(1) Matthew 11, 29. (2) Philippians 2, 8. (3) Psalm 50, 19. (4) Ecclesi 3, 16. (5) Proverbs 11, 2. (6) Matthew 23, 12. (7) St. Luke 14, 11. (8) Proverbs 15, 33. (9) Ecclesi 10, 23.

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inconstant and prone to evil, soon tired of doing good, and ever adding sin to sin, living from day to day in satisfying our curiosity, feeding our minds with trifles, and experiencing in our bodies a multitude of miseries which should humble us as if we were but consistent enough to recognize our lowliness. All this should at least keep us from judging the defects of others, and make us appreciate the terms by which holy angels have expressed the abject condition of our nature. Nothing short of grace can enable us to do this, and, in truth, the humility of which we are speaking is a supernatural virtue, which was unknown or unnoticed, even in the category of Aristotle, until Christ came to teach the world that no virtue is possible without it, and that the glory we hope for, whether in this world or in the next, is in proportion to our humility.

These are many reasons why we should pray earnestly for humility as we approach the close of this century. The whole world seems busy with the task of self-laudation. A spirit of pride infects the moral atmosphere, the nations are boasting of their strength, the sects glory more in the wealth and station than in the piety of their members, the controllers of capital and of commerce are lost in admiration of their own enterprises, the social world feeds on the pride of life, science writes its panegyrics before it is quite sure of its own achievements. Man takes credit for everything, and proudly declares that there is no limit to human perfection. God is ignored, His Church despised and even His revealed word, which so many shrewdly were formerly shown, is now subjected to a form of criticism in which human reason is the supreme criterion. Religions which would still teach the multitude with respect for God and sacred things is ruthlessly excluded from our schools to make way for superficial study of numberless branches, which fills young minds with conceit, and for doctrines inculcating an abnormal sense of human independence which fills the young minds with arrogance.

What is so badly begun in the schools is continued in the newspaper and lecture room, with the result that men and women are confirmed in the delusion that they know everything worth knowing, and that they are entitled to pass judgment on the most serious questions and difficult problems without regard to the opinions of the past or to the authority of learned men of our time. The spirit of pride affects every one of us, without divine grace and constant self-exertion it is impossible to dwell in an age and among people infected by it without becoming infected by it ourselves. Too often we show our pride in the human achievements of Catholics under the pretext that they glorify in their recommendations of religion; too many of our Catholic parents pay tribute to the pride of the world by sending their children to so-called select, but godless schools, in the vain hopes of obtaining for them a chance of social advantages in later life; too frequently we read editorials in our newspapers edited by Catholics urging Catholics to become more prominent in official and social life, under the pretext that so much can be done for religion by such prominence, as if these were the only means of exercising a salutary influence on our fellow beings, or, again, as if Catholics had not already attained to prominence in civil and social life, if they would but use it for the Church. In one word, to realize the danger we are in of giving way to pride and of gradually coming to neglect the virtue of humility, we may recall that until our Holy Father sent us his letter *Testem benevolentiae*, at the beginning of this year, we were growing familiar with appeals to give preference to the active virtues so-called, as being more suited to our age than the passive, among which would be classed humility.

Whether we consider the intensity or extent of the actions of this virtue we cannot look upon it either as in any way passive in its nature, or as tending to make us passive or inactive. The vice of pride to which the virtue of humility is opposed is the most difficult of all vices to overcome, and it requires most intense and constant efforts of humility to eradicate it entirely. The extent to which this virtue must be exercised is clear from the fact that no virtue can be exercised or cultivated without it. It is needed to make the

mind submissive in an act of divine faith; to keep the will from presuming on divine mercy and to help us endure anything rather than break God's law and His love. It is needed also for the moral virtues, since justice is impossible without a virtue which values all things at their proper worth, and prudence cannot be exercised, a disposition to subordinate the lower to the higher, as for temperance, humility is the noblest part of it, and really disposes the souls to the moderation which this virtue cultivates. Finally, humility is essential for an act of fortitude. Never can we succeed in a difficult task, or overcome obstacles in our way, unless we know exactly our strength and our weakness, and the resources to which we can confidently look for support. Without such knowledge, we are rash and presumptuous, and cannot cope with the difficulty which is usually attendant on doing good or resisting evil. Far from making us inactive or weak, humility facilitates the exercise of every virtue, and disposes us to do great things for God, by filling us with contempt for human praise, the motives which most of all makes men mean and little-minded.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." Why? Because the humble heart is entirely submissive to God's law, absolutely resigned to His will. Because "the kingdom of heaven is not meat and drink, but justice, and peace, and joy in the Holy Ghost." (1) Because the humble man is high in God's favor: "He hath regard to the prayer of the humble; and he hath not despised their petition. Because "the prayer of him that humbly himself shall penetrate the clouds; and fill it come might he will not be comforted, and he will not depart till the most High behold;" so simple, strong and confident, is the assurance with which he feels already in this life that God designs to recognize him for his own, since he looks upon himself as nothing but upon God as his all.

(1) Romans 14, 17.

We have no wish to see a polygamist seated in Congress, but in view of the fact that the Stars and Stripes float over the bases and the slave-mat of the Sultan of Sulu, the crusade against Brigham R. Roberts seems like straining at a gnat rather than swallowing a camel. Roberts has only one wife more than many American citizens who are considered respectable, but the Sultan has a hundred of them. This is a free country, and it is becoming freer and freer—as it expands. The fact must not be lost sight of that we have Mohammedan subjects now in the Sultan's lands as well as Mormon citizens in Utah. Religion is the only force that can ever change their ways. Until that is done, their customs will prevail in spite of agitation or legislation.

—A. Maria.

In the Nineteenth Century Mr. W. H. Mallock repeats his oft-expressed conviction that "if the Christian religion holds its own at all in the face of secular knowledge, it is the Christian religion as embodied in the Church of Rome, and not any form of Protestantism, that will survive in the intellectual contest." Mr. Mallock is forever repeating that, once the first principles of any revealed religion are admitted, there is no halting place short of Rome for a logical mind. He himself seems not to profit by his conviction, but he has done yeoman's service in propagating it among many others who have followed the leading of the "kindly light."—A. Maria.

Prof. Rudolfo Lanciani confirms the report that one of the treasures of the famous Chigi collection—a "Madonna and Child," by Sandro Botticelli—has been smuggled out of Italy. The picture represents an angel offering grapes and ears of grain to the Divine Child; and the purchaser (one of the B. Rothschilds, it is commonly supposed) paid \$83,000 for it. According to Italian law, the government reserves the right to purchase all ancient works of art at an appraised value, so as to prevent them from leaving the country; but for some time a system of secret exportation has been carried on.—A. Maria.

ANXIOUS MOTHERS find DR. LOW'S WORM SYRUP the best medicine to "kill worms." Children like it—some don't.