

# The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, DEC. 27, 1899.

Vol. XXVIII, No. 47

## 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. 15m. p. m.  
Last Quarter, 24th, 1h. 45m. p. m.

D	Day of Week	Sun rises	Sun sets	Moon rises	High Water
1	Friday	7 31	4 57	10 04	10 04
2	Saturday	7 32	4 53	10 53	10 53
3	Sunday	7 33	4 49	11 42	11 42
4	Monday	7 34	4 45	12 31	12 31
5	Tuesday	7 35	4 41	1 20	1 20
6	Wednesday	7 36	4 37	2 09	2 09
7	Thursday	7 37	4 33	2 58	2 58
8	Friday	7 38	4 29	3 47	3 47
9	Saturday	7 39	4 25	4 36	4 36
10	Sunday	7 40	4 21	5 25	5 25
11	Monday	7 41	4 17	6 14	6 14
12	Tuesday	7 42	4 13	7 03	7 03
13	Wednesday	7 43	4 09	7 52	7 52
14	Thursday	7 44	4 05	8 41	8 41
15	Friday	7 45	4 01	9 30	9 30
16	Saturday	7 46	3 57	10 19	10 19
17	Sunday	7 47	3 53	11 08	11 08
18	Monday	7 48	3 49	11 57	11 57
19	Tuesday	7 49	3 45	12 46	12 46
20	Wednesday	7 50	3 41	1 35	1 35
21	Thursday	7 51	3 37	2 24	2 24
22	Friday	7 52	3 33	3 13	3 13
23	Saturday	7 53	3 29	4 02	4 02
24	Sunday	7 54	3 25	4 51	4 51
25	Monday	7 55	3 21	5 40	5 40
26	Tuesday	7 56	3 17	6 29	6 29
27	Wednesday	7 57	3 13	7 18	7 18
28	Thursday	7 58	3 09	8 07	8 07
29	Friday	7 59	3 05	8 96	8 96
30	Saturday	7 60	3 01	8 85	8 85
31	Sunday	7 61	2 57	9 74	9 74

### Beautiful Goods

FOR Christmas Gifts.

Wave Crest Opal Ware  
Bisque Figures  
Gents' Travelling Cases  
Fine Manicure Sets  
Collar and Cuff Boxes  
Fine Stationery Boxes  
Parker Fountain Pens  
Decorated Chinaware  
Tuck's Calendars  
Fine Leather Purse

See our display of  
**Fancy Chinaware.**

Everything in Christmas Presents at prices to suit.

### Geo. Carter & Co.

Headquarters for Xmas Presents.

## FOR A Cosy Room

We have just what you want in  
**FURNITURE.**

A NICE  
Battan or Cobler Seat  
**ROCKER**  
Makes a useful Xmas Present.

We have in stock the finest variety we have ever shown.

Make Your Selection Now.

We will store it and send home when required.

### 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 Fonts, &c. Work done promptly.  
August 2, 1898-6m



### Our Watches FOR LADIES

Are Gems of Beauty.

### SOME GENTS' WATCHES

Are beautifully engraved, others plain, solid and substantial.

### Watches from \$6.00 to \$100

Specially recommended for time-keeping.

### FINE SHOW OF SILVERWARE,

suitable for presents.

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

### E. W. Taylor,

Cameron Block, City.

## FIRE INSURANCE, LIFE INSURANCE.

Combined Assets of above Companies, \$300,000,000.00.

Lowest Rates. Prompt Settlements.

### JOHN McEACHERN,

Agent.

### JAMES H. REDDIN,

## BARRISTER-AT-LAW

NOTARY PUBLIC, &c.

CAMERON BLOCK, CHARLOTTETOWN.

Special attention given to Collections

### MONEY TO LOAN.

### ENEAS A. MACDONALD,

BARRISTER AND ATTORNEY-AT-LAW,

Agent for Credit Foncier Franco-Canadian, Lancashire Fire Insurance Co., Great West Life Assurance Co.

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### Boots & Shoes

REMEMBER THE  
**OLD RELIABLE SHOE STORE**

when you want a pair of Shoes. Our Prices are the lowest in town.

A. E. McEACHERN,  
THE SHOE-MAN,  
Queen Street.

### JOHN T. MELLISH, M. A. LL. B.

Barrister & Attorney-at-Law,  
NOTARY PUBLIC, &c.

CHARLOTTETOWN, P. E. ISLAND

Office—London House Building.

Collecting, conveying, and all kinds of legal business promptly attended to. Investments made on best security. Money to loan.

## 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.

## R U COMING

With your Christmas Grocery Order

To have it Filled to the Best Advantage

—AT THE—  
**OLD TEA STORE,**

Where a Teapot is given away with a 5 lb. lot of Tea during remainder of this month. Come, we are ready to attend attentively to your wants in our line.

### JAS. KELLY & CO.

## 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.

### Driscoll & Hornsby

Queen Street.

## Our Large Stock

—OF—  
Winter Overcoatings  
—AND—  
**SUITINGS**  
—AND—  
Is now Complete

—AND—  
Awaiting your Inspection.

### John MacLeod & Co.,

Merchant Tailors, Charlottetown.

### Christian Progress.

GENERAL INTENTION FOR JANUARY, 1900.

Recommended to our Prayers by His Holiness, Leo XIII.

(American Messenger of the Sacred Heart.)

Christian progress is the progress which Christ introduced into the world, which the Apostles made known to the nations of the earth and which the Church still maintains and fosters. Its type is the Christ of the Gospel, growing in age and grace and wisdom before God and man; its aim, or full measure, is His counsel: "Be ye perfect as your heavenly Father is perfect." It embraces in its scope every other kind of progress, material and spiritual, since it aims at applying the principles of Christ to the perfection of all things. Its extent and rapidity are best described by the parable of the mustard seed: "which is the least indeed of all seeds; but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come, and dwell in the branches thereof." Its duration is eternal, at least in its effects. All the moral progress made by man before Christ was made, in expectation of a Redeemer and in preparation for His coming, and man's everlasting welfare depends on his progress while in this life in the ways of Christ. In so far as this progress is made by man, it is human; in its type, end, aim and scope it is divine as well, and since it must be carried out with divine assistance, it is worthy of the exultation of our best natural faculties and it needs above all our prayer.

At no moment could this appeal for prayer for Christian progress be more opportune. As we close the century the cry of Progress resounds everywhere, in praise for the progress of the years just past, in prophecy of still greater progress in the near future. So marvelous are the discoveries and inventions of human ingenuity during the past one hundred years, and so much more marvelous are the results attempted and already confidently predicted, that one is disposed to excuse the age its ignorance or oversight of the progress made by men before our own times; for at no time in the history of the human race could the spirit of progress be so properly considered to be its characteristic as now. What cannot be excused is that the human mind is so conceited with its triumph over the material order, that it is slowly admitting the conviction that material or purely intellectual progress is the only or highest form of progress, that is quite enough without any other moral, or what is the same, religious progress. And still less excusable is the pride which makes men despise Christian progress, until, unperceived of the fact that we owe to Christianity the best elements in our progress of every order, whether material or intellectual, they actually declare that, instead of helping, it hinders even moral progress, and effect to consider it a most laudable achievement to destroy it from the face of the earth, to suppress its public manifestations, its worship, its feasts and holy days; to keep it out of the schools, to ignore or deny it in the public press; to rob it of its influence over the most sacred institutions in life, over matrimony, our courts of justice, our halls of legislation, and gradually to banish it from every sphere of civil and social life.

It would not be so bad if our end-of-the-century lawmakers and they who secretly control their action, would seek to suppress the many pseudo forms of Christianity which really prevent men from making true and lasting intellectual or moral progress. On the contrary, they foster every form of heresy, as tending ultimately to unbelief, and they employ every retrograde step to aid them in their hostility to the Church which alone seeks to maintain and further real Christian progress. Again, we might have some hope of their conversion to better views were their opposition directed against the men who represent the Church, or even against the Church as a world-wide organization of souls, without seeking to rid the world of all the best things for which the Church stands, belief in God, in the immortality of the soul, in a future state of just reward or punishment, the sanctity of the marriage tie, proper exercise of parental rights, public worship, Christian schools, and even the hospital and asylum, the very homes of Christian charity among men.

In every age of the Christian era there have been multitudes of men and women who, while profiting by the external advantages of its civilization, have either failed to embrace the doctrine of Christ, and obey His law, or, after becoming Christians, have fallen away in heresy, indifference or unbelief. At times whole nations have apostatized from the true faith, deceived by false teachers or persecuted by tyrannical rulers; but still they adhered to some pretence of Christianity, though always false, and often corrupt. Never from the days of the early persecutions until our own days have the rulers of the earth and their advisers conspired against Christ and actually sanctioned legislation to remove His name and every vestige of the civilization which followed the introduction of His religion, and which since His time has been the means of the best human progress. Looking out on the world to-day, and recalling the story of its first conquest by Christianity, one is disposed to ask, could it then have been a fable that a luminous sign appeared in the heavens and that a Roman emperor believed in Christ, that men and women steeped in the filth of pagan Rome came forward to be washed in the regenerating waters of baptism, that husbands learned how to be faithful to their wives, that masters freed their slaves, and men were not content with dealing honestly, but made charity the measure of their justice? Or, since all this was once true, we ask, since the descent of barbarism and paganism once did blow and flourish like the rose, how or when did it all disappear from the face of the earth? Why speak of it, save to mourn that the world is being schooled to rejoice in its disappearance, though with it must disappear every help to moral and to true intellectual progress?

Still, mourning to no purpose will do little to save our Christian progress. It is apt to stifle hope of better things, and this hope was one of the new things brought to men by Christ at a time when human hearts were held captive by despair. If it rested with ourselves, if we must depend solely on human energy to save or restore to the world the principles of Christian progress, our efforts would indeed be hopeless. "Unless the Lord build the house, they labor in vain that build it." We must never forget how this progress was first introduced into the world. It was not merely an advance forward from the best that had existed before; it was not in any sense a development of the progress, such as it was, which man had made before Christ came; it was not like any of the traditions which had previously marked the world's history from one civilization to another, as when the great Eastern monarchies, Chaldean, Assyrian, Babylonian, Median, Persian and Parthian made way for one another successively, or even like the ascendancy of the Roman Empire over all that had gone before. Christian progress was a new creation, a new order of things, different from anything that had been known before, except dimly in the forecast of prophecy to the favored Jew, and altogether beyond the powers of man to conceive, let alone fashion for himself. It had nothing in common with what had preceded it except the end which God had never failed to keep before mankind and for which He had always provided sufficient means, viz., the restoration of the human soul to union with its Creator, from whom it had grown more and more estranged by sin; but the means for this end, provided by Christianity, were so exalted, so efficacious and so copious, as to make it not only distinct from, but also far surpassing even the highest covenantal hierarchy made between God and man. Christian progress began when Christ assumed human nature as His own, when in the body which was fitted for Him He made men partakers of His divinity, restoring them to the plane from which they had fallen, and enabling them to live for the super-natural end for which they had been created.

Christian progress therefore began with the regeneration of man's soul and with the rehabilitation, or reformation, of man's body and its powers by Christ. From a world of darkness men were born into a world of light; from the fetters and corruption, the charnel-house of lust and sensuality, men stepped forth into the free and pure atmosphere of self-restraint and chastity. It was humanity rising with Christ from the grave of its corruption and following Him in a new life. I began with individuals, it soon purified and restored family life, and gradually it took possession of society. Whether in the midst of pagan civilizations or of barbarous peoples, it was ever the same, always changing the hearts of men and uplifting them from what was base and criminal to what is lofty and virtuous. It did not seek to destroy or annihilate any good fruit of human ingenuity or industry, as it did not aim at annihilating

## ROYAL BAKING POWDER

ABSOLUTELY PURE

Makes the food more delicious and wholesome

but at saving man himself, nor did it seek to depreciate any of his intellectual achievements; on the contrary, it prized and made use of all human knowledge and of every intellectual power to present to men its claims to their belief and acceptance. By saving and perfecting men in the moral order, Christianity saves and perfects their progress in the material and intellectual order.

We might dilate on the benefits of Christian progress in the past, were it not that they are so well known as to be among the commonplaces of Catholic preachers and apologists. To the men who preached Christ to Jew and Gentile, and the Church which has perpetuated their teaching we owe it that idolatry has disappeared from the earth, and that God is worshipped in spirit and in truth; that impurity, which was part of the worship of paganism, is now in dishonor, while purity safeguards the dignity of womanhood and the peace of the Christian home; that a very is no longer admitted among civilized peoples, individual rights being respected and the human conscience and free-will held in due esteem; that human life is protected, even, at least among Catholics, in the child still unborn, that there is some regard for a contract and for the sanctity of an oath; that the poor are relieved, the sick nursed, the dead buried, and that every form of human misery, and every state of need soon finds succor in some corresponding system of mercy or almsgiving. And all this is the more precious because it was done against so much opposition, in spite of the persecutions of paganism, the treachery and cruelty of heresy, the hatred of unbelief. For this is always the condition on which Christian progress is made, and it is a sure proof of its divine origin and force. It is also our great motive of confidence when we are asked to pray for it now that a perverse generation seems eager to do away with it.

Without dwelling further on the moral progress made by all who follow the true Church of Christ, and without stopping to consider how this progress has assisted the cultivation of the arts and sciences and fostered the development of mechanical industries, we may with advantage review the Christian progress of our own time, since it is for an increase of this we are now to pray. It may help us to appreciate this all the more if we remark how the churches which have abandoned true Christian principles are gradually disintegrating, falling away as seeds, forsaking the bonds of family life and drifting toward infidelity. But fortunately we need no sorrowful contrast to make us recognize and value the manifestations of true Christian progress in our time. First of all, the great creation of Christ, His Church, was never more splendidly organized than it is today, with its venerable Pontiff Leo, prisoner though he be, clearly the father of the faithful, not only by right of years, but by his authority, and by their filial submission. A loyal, learned, and zealous Episcopate, a devoted clergy, and seminaries to recruit their numbers, churches rising everywhere, schools and colleges growing in number, hospitals and asylums provided for the suffering and destitute, by the charity of the faithful. "By this shall all men know that you are my disciples"—that we have learned His lesson; Be ye perfect—"If you have love one for another." For charity is the bond of perfection. This is surely Christian progress in the truest sense.

It is Christian progress when churches are filled at Mass and at public devotions; when the tribunal of penance is frequented, and the altar-rail crowded by communicants; and this is the story of the Church not only in Catholic countries, but in others where Catholics are surrounded by heretics and unbelievers; it is the story also of our missionary countries in which self-sacrificing men and women are striving to wrest souls from the power of the evil one and make them faithful to Christ. This, it is true, is all unlike the progress we hear so constantly lauded by the world. This, at first thought, is so remote from our material interests that it seems suited for another world entirely, as if it could not in any way influence the progress, intellectual or mechanical, which men most prize. And yet it is the Christian progress which keeps alive the fire of devo-

tion and of truth among men. Without it there can be neither intellect nor unselfishness, neither intellectual nor moral honesty. If there is in the world to-day a standard of justice, it is because there is in the world a Catholic Church; if there is any regard for the sanctity of the marriage bond, it is because Catholic fathers and mothers endure all things rather than pollute or seek to sever it and enter into adulterous unions; if there is so much regard for human life, it is because Catholic parents are taught to die rather than destroy the life even of a child still in the womb; if there is still some respect for authority, it is because of the Catholic principles of obedience, which bids men look on their rulers as Christ Himself; if there is still some shame of impurity, it is because Catholic mothers and maidens have been taught to venerate the virginity of the Mother of God, while men have drunk in with their mother's milk a chivalrous love for this peerless virtue of the Immaculate one.

Now, let no false standard of progress deceive us. Let no comparative tables showing the masses of gold which one or another nation may possess, or the products they may derive from the soil, or the advantages of their harbors, or even the endowments of their colleges and the statistics of their common schools make us call "the people happy" that have these things. "Take away from these the elements of Christian progress just described, truth and honesty and mutual affection, justice, marital fidelity, respect for human life, authority, obedience and purity of life, and instead will be left only the elements of dissension, disintegration and decay.

This is why, for our own benefit and for the benefit of the world at large, we should pray for true Christian progress. As the new century approaches, and men are declaiming more and more about the material progress of the past, we should pray that they may understand how all this would be perfected and perpetuated if it were brought under the influence of Christianity. As we hear the praises of our national prosperity and progress, it will be well to bear in mind that a nation can prosper and make true progress only in so far as it recognizes Christ as the Lord of nations, and pray that even the rulers of Protestant or infidel nations may at least respect the rights of His vicar and of His Church. We may pray without discouragement, even though the powers of the earth seem to have conspired with the powers of darkness against us, remembering that every slightest advance of Christian progress has invariably cost toil and sacrifice, or blood; that its greatest advances have been made in the face of the most disheartening opposition, and that its slightest advance is so far above all mere human power, that while it cannot be effected without prayer, it is something well worth praying for. If we may not hope for a speedy return of the ages of faith, we may at least succeed in making the infidel less bitter, the Protestant less prejudiced, the rich less parsimonious, the poor more resigned, the master less exacting, and the workman more dutiful, the godless State less intrusive on our religious rights, the law-maker less venal, and even sectarian churches less irreligious for Sacred Scripture, and more solicitous for the sanctity of marriage.

The extraordinary spirit of faith and devotion on the part of Catholics in our day, their steadfastness in spite of the alluring and distracting theories and temptations which beset them at every step, their recollection of the principles of Christ in an age when all is society and restless endeavor, and their unselfishness and their ceaseless efforts to voice and unite the principles of Christ, in a nation in opposition to Christ, is a grace which is due chiefly to the devotion to the Sacred Heart of Jesus, which in our time keeps vivid before our imaginations and our intellects the image and the doctrine of Christ, and His love warm in our hearts. With this sign before us, a sign of hope, just as the Cross in the heavens was to Constantine, may we not hope to repeat the thought lately expressed by the Sovereign Pontiff, that men may learn to acknowledge the mastery and the power of Christ, and by submitting themselves to His influence make a progress in truth, in love, in all that makes life blessed, and in a right use of the material advantages which men so often employ to offend the God who gave them?