The Charlottetown Herald.

NEW SERIES. CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JANUARY 1, 1896. Vol. XXV. No. 1

Calendar for Jan., 1896.

MOON'S CHANGES.

Last Quarter, 7th day, 11h. 12 4m. a. m.
New Moon, 14th day, 6h. 6 9m. p. m.
First Quarter, 22nd day, 10h. 29 8m., p. m.
Full Moon, 30th day, 4h. 42.8m., a. m.

D M	Day of Week.	Sun rises	Sun Sets	The Moon Rises	Moon Sets	High Water Ch'town
		h m	h m	after's	morn	morn
1	Wed	7 49	4 13	5 33	8 10	11 4
2	Thur	49	19	7 1	9 40	11 47
3	Fri	49	20	8 22	10 5	aft 29
4	Sat	49	21	9 31	10 23	1 9
5	Sun	49	22	10 38	10 45	1 50
6	Mon	48	23	morn	11 4	2 36
7	Tues	48	24	0 16	11 26	3 34
8	Wed	48	26	1 32	11 50	4 40
9	Thur	48	27	2 50	aft 22	6 3
10	Fri	47	28	4 7	1 3	7 19
11	Sat	47	30	5 19	1 54	8 24
12	Sun	47	31	6 23	2 53	9 17
13	Mon	46	32	7 17	3 59	10 4
14	Tues	46	34	7 59	5 11	10 39
15	Wed	45	35	8 28	6 20	11 22
16	Thur	44	37	8 52	7 26	11 56
17	Fri	43	39	9 12	8 32	morn
18	Sat	42	40	9 29	9 36	0 28
19	Sun	42	41	9 43	10 39	0 58
20	Mon	41	42	9 58	11 41	1 0
21	Tues	40	43	10 15	morn	2 4
22	Wed	39	44	10 32	0 48	2 42
23	Thur	38	45	10 53	1 56	3 30
24	Fri	37	47	11 22	3 5	4 34
25	Sat	36	48	11 59	4 15	5 51
26	Sun	35	50	aft 49	5 22	7 1
27	Mon	34	51	1 54	6 18	8 18
28	Tues	33	53	3 11	7 3	9 15
29	Wed	32	54	4 34	7 38	10 6
30	Thur	31	56	5 56	8 6	10 49
31	Fri	7 30	57	7 20	8 28	11 30

North British and Mercantile

FIRE AND LIFE INSURANCE COMPANY

—OF—

EDINBURGH AND LONDON.

ESTABLISHED 1809.

Total Assets, 1891, - - $60,082,727.

TRANSACTS every description of Fire and Life Business on the most favorable terms.

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

FRED. W. HYNDMAN.
Agent.
Watson's Building, Queen Street, Charlottetown, P. E. I.
Jan. 21, 1893.—1y

JAMES H. REDDIN,
BARRISTER-AT-LAW
NOTARY PUBLIC, &c.
CAMERON BLOCK,
CHARLOTTETOWN.
Special attention given to Collections
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High Art Tailoring.

No Fairy Tales about our Bargains.

Our Tailoring Department is keeping pace with the progressive dresser Only such work as Artists, Cutters and Tailors can produce is offered here, and we claim that the Garments we make to order cannot be equalled in this country.

Special bargains in UNDERWEAR. Suits from 40 cents up.

SOX.—50 dozen pairs from 10 cents up.

Our NEGKWEAR is just immense. The largest stock in the city.

Bargains in Ready-made Ulsters and Pants.

John MacLeod & Co.,
MERCHANT TAILORS.

Our Grandmothers

As far back as can be remembered, used E. B. Eddy's Matches. Like the pioneers these are identified with the early history of Canada.

A good thing always has imitations—beware of them.

SEVENTY-FIVE
American Ranges
SOLD WITHIN THE YEAR,
Every One Giving Satisfaction.

Highland Ranges
Fully Warranted.

FENNELL & CHANDLER.
Charlottetown, Sept. 18, 1895.

Midnight Mass.

GRAND MUSIC—ELOQUENT SERMON.

The celebration of the joyous feast of the Nativity commenced here with Midnight Mass. The weather was charming—indeed it did not seem like Christmas to us so accustomed to snow and cold at this season. There was not a speck of snow, and the night bright and starlit, seemed more like a night in Spring. Appropriate preparations had been made in St. Dunstan's Cathedral for the proper celebration of the great festival. Streamers of white lace depended from the ceiling of the sanctuary and were caught up in festoons at the sides, forming a lofty canopy. The high altar was charmingly adorned with gold lace, flowers and plants, and was ablaze with candles, tapers and colored lights. The doors were thrown open at 11 o'clock, and at once, the people began to file in; so that by twelve o'clock the edifice was completely thronged, a very large percentage of the vast congregation being non-Catholics. At twelve o'clock, the Bishop and clergy emerged from the sacristy and moved in procession around the church. Returning to the sanctuary, the celebration of Solemn Pontifical Mass was commenced. His Lordship, Bishop McDonald was celebrant, assisted by Rev. R. B. McDonald, as archpriest, Revds. Peter Curran and Dr. Morrison, deacons of honor, and Revds. A. J. McDougall and Ignatius McDonald deacon and subdeacon of office. The music was of a high order, the choir being augmented by a splendid orchestra. After the first Gospel, Rev. Ronald B. McDonald, of Rustico, approached the sanctuary railing and delivered, amidst breathless attention, in his usual eloquent style, the following splendid

SERMON.

(Reported by W. H. Crosskill.)

"Behold, I bring you good tidings of great joy that shall be to all the people, for this day is born to you a Saviour who is Christ the Lord."

My Lord, Rev. and dear Brethren: We are assembled here this morning to celebrate the anniversary of the birth of our Divine Saviour in the stable at Bethlehem. He came into the world to raise fallen humanity and to reverse the decree that closed Heaven against the human race. It is little wonder then when we think of it that this anniversary should be a day of universal joy and gladness throughout the Christian world, because until the coming of Christ mankind was indeed in a sad and deplorable condition. When our first parents, Adam and Eve, came forth from the hands of their Maker they were constituted in a state of perfect innocence. When first they saw the light of day, they gratefully recognized the manifold gifts that God had so generously bestowed upon them. There was great joy in their hearts—not an earthly, a profane joy, but a joy in the Lord—because as yet there was no spot nor stain in them. There was joy, too, amongst the Angels of God for they looked down from on high on the glorious creation of man. There was joy too in the heart of God himself for He too, was pleased with this his last work, the master-piece of his earthly creation. But the joy of our first parents was short-lived. They were placed on trial and soon they were found wanting. They foolishly disobeyed the command of God, sin entered their hearts, and their joy disappeared forever. Oh! my dear brethren, the consequences of that one sin of disobedience of our first parents were something dreadful and far-reaching as you know right well. Their understanding was darkened, their will was weakened, Their nature became corrupted, and their hearts until then bent on God, were now inclined to evil. Their passions rebelled against their reason, and Heaven itself was closed not only against them, but against their descendants. And Adam the monarch of the universe was degraded from his high position and went forth to eke out an existence by the sweat of his brow. Sad indeed was the going forth of that, until lately so noble a pair Adam and Eve. God, however, did not abandon them entirely. He gave them the time and the grace to repent, and more than that, he promised them there and then a redeemer who at one day would restore their fallen nature, and open Heaven for them and their descendants. But four thousand years and more were to elapse before the fulfilment of this great promise, and during that time the descendants of Adam were gradually drifting farther and farther away from the end of their creation. As the effects of their sin were transmitted to their descendants, so, the darkness of their understanding, the weakness of their will, the corruption of their nature were likewise transmitted to them, and this darkness, this weakness, and this corruption went on daily and hourly increasing and gaining strength as generations and centuries rolled by like a strong and powerful river fed by numerous mountain streams which nothing can resist. And so, forty centuries after the fall, we find mankind plunged in the very lowest depths of superstition, idolatry and degradation, utterly unmindful of the end for which God created them and placed them here upon earth. We behold men giving themselves up to all kinds of sensual indulgence. Pride and voluptuousness, love of riches, honors, position, and worldly knowledge reigns supreme in their hearts. We observe them offering incense to all kinds of creatures. We even find them paying divine honors to the most shameful passions embodied in their gods. In a word, my dear friends, everything was adored as god except the one true God worthy alone of man's love, homage and adoration. And let me remind you that this corruption and idolatry were not confined merely to the most barbarous and uncivilized nations. On the contrary, the most enlightened and most refined nations, Greeks and Romans, and amongst these their deepest thinkers, their most polished orators, their greatest scientists, their wisest men, their mightiest generals and their most powerful kings were all carried away alike and lost amid the corruption which was then universal.

But God never allows any of His works to be entirely destroyed by sin or any evil agency. Thus we read that when he determined in his justice to destroy the human race by the Deluge, Noah and his family were preserved from the waters. And again when He determined to rain down fire and brimstone on the wicked cities of Sodom and Gomorrah, Lot and his family were preserved from the ruins. And so He was pleased to preserve one small kingdom—the Jewish people—from the universal corruption of mankind. But notwithstanding the fact of their special election by Almighty God, notwithstanding his ever-watchful and constant providence over them, despite his many threats and the terrible chastisements which we read he inflicted on them for their infidelities from time to time, even the Jewish people were continually falling into the errors and practices of paganism. At times they were very little better than the idolatrous nations by which they were surrounded. And so we need not be surprised to hear St. John the Baptist the precursor of the Messiah reproach the leaders of his day. "Ye brood of vipers," he says to them "who has warned you to flee from the wrath to come." And again he says to them "Ye are of the Devil, your father." Such my dear brethren, was the sad condition of man four thousand years or so after he came forth from the hands of his Maker. Then so pure, so holy, so spotless, and now so corrupt so fallen so sinful. I have said that after man's fall, the Lord promised a Redeemer Who would restore his fallen nature and open Heaven to his descendants. For this, I may say, it was not at all necessary that the Incarnation should have taken place. It was not at all necessary that the Son of God should have become the Son of Man or that the Son of God having become man, should die the agonizing death of the Cross. But an offence against the Majesty of God had been committed, and it was proper that a suitable reparation should be made. Now man was the culprit, and it was only just and meet that man himself, if possible should make the reparation. But man, being a finite creature could make at best only a finite reparation. The offence of sin being infinite, the satisfaction should be infinite. It was therefore beyond the power of man to make an adequate atonement for sin, and for the same reason no one of the angels could make an adequate atonement for sin, because they were created—their atonement would be simply finite. Nay more, no one of the three persons of the Trinity as God could make adequate atonement for sin or give due homage and adoration to the Father, and this is the reason why: Adoration implies a worship paid by an inferior to a superior, and the perfection of adoration requires a strict equality between the adorer and the adored. Now in order to make an adequate atonement for sin, it would be necessary to find a being who would at once be inferior to God so as to be able to adore Him, and at the same time equal to God so as to adore Him infinitely and worthily. In other words it would be necessary to communicate to a creature an equality with God, and give to God the inferiority of the creature, or to make a creature God, and God a creature. Such a Being only could give perfect worship to God, and such a Being, my Brethren is Jesus Christ the Man-God. As man He is inferior to God and hence able to adore Him, and as God He is equal to the Father, giving to His praise and worship infinite value. The redemption therefore of the human race was the chief reason, the great reason why the Son of God became the Son of Man. But there is another reason and of very great importance, to which I will now invite your attention. When God willed the redemption of the human race, he willed it in that way which would most effectually bring man back to the knowledge and love and service of his Maker; and we shall now see that no other means could have been so admirably suited to heal our spiritual miseries and infirmities as the Incarnation of the Son of God. After man's fall his nature became so corrupted that spiritual things had little or no attraction for him. Though the voice of nature proclaimed in a thousand ways the existence of a Supreme Being on whom all creatures depended, still it was very hard for men composed of body and soul, matter and spirit, to believe in, and love and adore a purely spiritual god. Though the Lord had sent His prophets, and holy men time and again into the world to call upon the people to renounce their errors, and to reclaim them from their evil ways, they found it almost impossible to raise their minds and their hearts to the contemplation of a purely invisible God.

Man knew well that he was not his own creator. He felt within himself that he depended on some superior being from whom he derived life and its continuance. He felt too the obligation of manifesting in some way his gratitude for the many favors he had received. He also felt the necessity from time to time of offering up prayers in order to avert calamities that might otherwise befall him, and not knowing nor being able to apprehend a purely spiritual and invisible God, what followed? He simply made gods of the sensible objects around him, animate, inanimate or human, from which he received special blessings thinking that the Deity assumed those forms to communicate his powers to man. Thus we find certain nations adoring the sun because the sun furnished them heat and light. Others adored the moon, and others the earth because the earth furnished them with food. So all people wanted a god, but an invisible god, a god whom they could not see, hear, and understand, was a god that somehow did not seem to satisfy them. What they desired was a visible and tangible god, a god like themselves with human nature and human feelings; a god whom they could see, hear and understand, who could enter into their feelings and sympathize with them in all their sufferings, and whose image could be constantly before their eyes. After such a god mankind had yearned for over four thousand years, and so strong had become that craving and aspiration that for want of a true man-god, people were simply making gods of all the sensible creatures around them. We read how God separated the waters of the Red Sea in order that the Jewish people might pass over on dry land, and again how He fed His people 40 years in the desert with bread from Heaven, and then how he promulgated on Mount Sinai the Decalogue in the midst of the most imposing ceremonial and during the sounding of trumpets, and the flashing and roaring of the artillery of Heaven, and yet these people for whom the Lord wrought such stupendous miracles were not satisfied with all this. They were continually running after the gods of the Gentiles, and why? Because, like the rest of humanity, they wanted a visible, a tangible, a man-god, they wanted a god who could lead them on in person as it were to victory and virtue, a god who would be a model for them to imitate, an exemplar after which they could fashion their lives. Mere precepts did not suffice to teach men how God could be served. The Lord revealed his law to Adam, but that after a time failed to enlighten and direct the human race. Then he delivered his written law to to Moses, that too failed after a time. There remained, Dear Brethren, but one remedy to save man, and to reclaim and bring him back to the knowledge and love and service of his Maker. It was to give him the God he wanted, to bestow upon him a visible, a man-god. Our Lord himself yearned after the love of man, and in order to centre the love of man in its proper object, he takes advantage of man's weak points, and guiding him completely under the dominion of his senses, he himself appears on earth in a sensible form.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder
ABSOLUTELY PURE

Finding man smitten with a love of creatures, he himself becomes one. He becomes man in order that he might the more irresistibly captivate the heart of man. He himself first gives an example of the love he asks. The Lord "so loved the world that for us and for our salvation, he came down from Heaven and became incarnate by the Holy Ghost of the Virgin Mary and was made man." When the fullness of time had come for the accomplishment of this great mystery. God, who created the heavens and the earth, who created the body of the first man from dust and his soul from nothing, the same great God from the most pure blood of the Immaculate Virgin Mary formed a body like ours for which he created and to which he united a most pure soul, and just as this body and soul were about to be united in the womb of the Immaculate Virgin then it was that the eternal Word, the son of the Most High came down from Heaven without quitting the bosom of his father, becoming what he was not until then without ceasing to be what he was from all eternity. The son of God, I say, came down and united himself to that body and soul in the womb of the Blessed Virgin Mary by a tie so close and so intimate that even death cannot sever it, and thus the word was made flesh and the son of God became the son of man. Jesus Christ was true God and he was true man, as God like to his father in all things, as man like unto us in all things but sin. As God he had a father but no mother, as man he had a mother, but no father. As God he was before Abraham, as man a descendant of Abraham. As God, equal to his father, and so he says "my father and I are one." As man inferior to his father, and so he says, "my father is greater than I." Now from the union of the soul and body in man we have a man person, and though in the Incarnation Jesus Christ received a body and soul, still at the moment of his conception the Word substituted his Divine person for the human person, and thus the fruit of Mary's womb was not a human person, but a divine person. In this grand personality of Jesus Christ, we have all that is God, and we have all that is man. We have a human nature and a divine nature, a human will and a divine will. And though these two natures are perfectly distinct, each having a sphere of action proper to itself, they are nevertheless inseparably united by the hypostatic union in the one person of Jesus Christ. Now the actions and sufferings of a man are not attributed to his nature material or spiritual, because man is composed of a dual nature, but they attributed to the person of man. In the same way the actions and sufferings of Jesus Christ are not attributed to either his divine nature or his human nature, but to the person of Jesus Christ. Now the person of Jesus Christ is divine, therefore the actions and sufferings of Jesus Christ are divine and of infinite value. So you will now understand that when our Lord and Saviour offered himself on Calvary as a sacrifice for the redemption of the human race, you will understand I say how the atonement He then made was of infinite value. What was the victim on that occasion? The victim was the flesh and blood of Jesus Christ, the flesh and blood of a God. Who was the high priest on that occasion? The high priest was the son of God himself, and so you see that offering of the flesh and blood of a God was offered up to God the Father by a God, and that offering gave perfect worship, perfect praise, perfect adoration, and consequently perfect atonement for sin. When Jesus Christ therefore appeared upon earth he was a true God, and not only that, he was a visible and tangible God, he was really a man-God. He was the ideal of the God after which the world had sighed for over four thousand years. With human nature and subject to man's infirmities he lived in the midst of men. Men saw in him how God should be served. His whole life was one continuous example of the practice of all the virtues. He taught the afflicted how they could endure their trials and sufferings after his example, for never was man so afflicted as he. He taught the poor to bear up with their poverty after his example for never was man so poor as he. He taught the calumniated and the persecuted to return good for evil after his example, for never was man so persecuted and calumniated as he. He taught the rich to detach their heart from their riches for never was man so rich as he. He taught those who aspired to honors and great dignities to trample them under foot for never was man so full of honors as he. He taught man how he could live in the world, in the midst of its trials and temptations and dangers, in the midst of its joys, pleasures and riches and yet not live for the world, but live for God. He led the way in all things, and pointed out to man how he could follow. No virtue shall any man ever be called upon to practise but He had already practised it in the very greatest perfection. No suffering shall any man be called upon to bear but He has already borne it. No humiliation shall any man be called upon to endure but He has already endured. No burden shall any man be called upon to carry but He has already carried it, even the ignominious burden of the cross. In a word in all things, He was the way, the truth and the life.

The Word was made flesh, the Son of God became the Son of Man, Jesus Christ appeared in the world, the world saw him, and heard his voice, and from the four quarters of the globe, mankind responded to his invitations, and rallied around his banner. Though Jesus Christ and his Apostles preached mysteries impervious to human reason, though they preached doctrines most humiliating and most repugnant to flesh and blood, though they preached purity to those who worshipped Venus, though they preached humility to those who worshipped honors and dignities, though they preached poverty to those who adored riches, still my Dear Brethren, Christianity, as you know, spread over the world like an electric flash. Idols and superstitions tumbled to the ground at the preaching of the Word of God, just as the walls of Jericho of old tumbled to the ground at the sound of the trumpets of the Priests of Israel. Those who were yesterday seen prostrated before a heathen deity, to day may be seen worshipping a crucified Jew, Jesus Christ the man-God. And soon his followers so increased and multiplied that they filled the army and senate, ascending even the throne of the Cæsars, and the temples of the false gods were surmounted with the cross, the banner of Jesus Christ. And though our Saviour has died and ascended to Heaven, where He sits at the right hand of His Father, he still lives with us. He still dwells in our midst. He dwells with us in our tabernacles true God and true man under the sacramental species. Yes he dwells with us imparting life and grace to suffering humanity in all times and in all places. He enters into all our feelings, he sympathizes with us in all our sufferings, and like a kind and loving father he calls out to all of us "Come unto me all ye who are weary and heavy laden and I will refresh you." Such my dear Brethren is a faint idea of the deep meaning that is contained in the great mystery which we are commemorating this morning, the birth of a Saviour in a stable at Bethlehem. Let us approach with confidence then the cradle of the infant Jesus, and after we admire him in spirit as the Son of God and the Saviour of the world, let us with all sincerity beseech him to be a Saviour unto us. For our salvation he came into the world, still only such shall be saved as will themselves to be saved; that is to say, who shall apply and appropriate to themselves the merits of our divine Saviour. Let us not be content with celebrating the birth of our Saviour into the world, we must celebrate a feast special to ourselves—the birth of the Saviour in our own hearts. Let us not act like the inhabitants of Bethlehem—who had no room for the Saviour in their houses. Oh! let us be careful not to drive the Saviour away from us. Let us be careful to find room for him in our hearts. Let us keep him there forever by his grace, and my dear Brethren the presence of Jesus in our hearts during life will give us true joy and true peace upon earth and true joy and true peace in Heaven. And that we may all have this joy and peace is the blessing I wish you all this morning.

Masses were celebrated during the morning from half past seven, and at half-past ten another Solemn Mass was sung. The religious exercises of the day were brought to a close by Solemn Pontifical Vespers and Benediction of the most Blessed Sacrament, His Lordship the Bishop officiating, assisted by the same clergy as at the midnight Mass.

Mr. J. Alcide Chausse
Montreal, P. Q.

A Marvelous Medicine

Whenever Given a Fair Trial Hood's Proves Its Merit.

The following letter is from Mr. J. Alcide Chausse, architect and surveyor, No. 153 Shaw St., Montreal, Canada:

C. I. Hood & Co., Lowell, Mass.:

Gentlemen:—I have been taking Hood's Sarsaparilla for about six months and am glad to say that it has done me a great deal of good. At that time my weight was 152 pounds, but since

HOOD'S Sarsaparilla CURES

I began to take Hood's Sarsaparilla it has increased to 165. I think Hood's Sarsaparilla is a marvellous medicine and am very much pleased with it. J. ALCIDE CHAUSSE.

Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

The Prince Edward Island Commercial College.

THE PRINCE EDWARD ISLAND Commercial College and Shorthand Institution is now open. Young men and women desirous of acquiring a Business Education should embrace this opportunity.

Subjects taught include Book-keeping, Commercial Arithmetic, Commercial Law, Business and Legal Forms, Business Correspondence, Penmanship, Shorthand and Typewriting.

Students admitted at any time.
We guarantee attention to business.

S. F. HODGSON,
Principal.

Box 242, Charlottetown.
Oct. 23, 1895—3m.

What's the Matter with it?

If you think there's anything the matter with your watch, let us take a look at it. A few particles of dust will, in a week, do more damage than the ordinary wear and tear of a whole year of keeping time. Any watch is well worth taking care of; the more your watch is worth, the better worth taking care of it is. Of that kind of thing, we make a specialty, and our charges are moderate. If you want a New Watch, we can from our large stock, supply to suit in time-keeping, style and price.

E W TAYLOR,
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ÆNEAS A. MACDONALD,
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Agent for Credit Foncier Franco-Canadien, Lancashire Fire Insurance Co., Great West Life Assurance Co.
Office, Great George St.,
Near Bank Nova Scotia, Charlottetown.
Nov 9, 1892—1y

Mail Contracts.

SEALED TENDERS addressed to the Postmaster General, will be received at Ottawa, until noon on Friday, 14th February, 1896, for the conveyance of Her Majesty's Mails, on proposed contracts for four years from the 1st April, 1896; on the following routes:

New Annan and Railway Station, daily, (Sunday Ex.)
New Annan and Wilmot Valley, semi-weekly.
Peake's Station and Railway Station, daily (Sunday Ex.)
Peake's Station and Ruskin, semi-weekly.

Printed notices containing full information as to conditions of proposed contracts may be seen, and blank forms of tender may be obtained at the Post Offices at which the services commence and terminate, and at the office of the subscriber, Charlottetown.

F. DE ST. C. BRECKEN,
Asst. P. O. Inspector.

Post Office Inspectors Office, Charlottetown, P. E. Island.
Dec. 18—3i.