

The Herald

WEDNESDAY, DECEMBER 30, 1914

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Please Send In Your Subscriptions.

We Wish All Our Friends A Happy New Year.

St. Dunstan's Cathedral

REOPENED FOR DIVINE SERVICE.

SOLEMN PONTIFICAL MID-NIGHT MASS.

(Continued from page one.)

of faith been justified. Read all history from cover to cover and tell me do you find a parallel to the babe of Bethlehem? Read it again, and explain to me how the story of a child born amid such poverty can thrill the great heart of humanity after the lapse of nineteen hundred years. Read it yet and explain how persons of every sex, every age, of every disposition of every country would barter all that earth holds dear, for the sake of one smile from an infant born amid circumstances of want and destitution unparalleled in the history of the world. There is only one explanation possible; and that is the explanation given by faith. It tells me to look beyond outward forms for under the weakness I see, there lies a divine energy. The clouds of my feeble disposition are dispelled as the light of faith breaks over the manger and reverently do I kneel before that helpless infant and say to him as did Thomas when he touched his wounded side. "My Lord and my God." (St. John XX. 28)

By reason of his free will, he was able to throw away his right to happiness, but now that this love was lost he can do absolutely nothing to regain it. Turn what way he will he meets only hopelessness and despair. Why the very wicked spirit that had crawled into Eden to tempt him to his fall, he knew to be an angel, that was once purer and brighter than the golden light of heaven. He knew him to be an angel that had sinned but once when the lightning of God's anger smote him in the zenith of his pride, he fell from high in never ending misery. If the angels had borne the rigors of God's justice, why should man be spared? If spirits bright and beautiful created at the threshold of God's eternal Kingdom, were shorn of their splendor and driven from God's presence, how could man, who had so faithfully imitated their fall, hope for grace or sue for pardon. That was the true condition of the human race after the fall. It meant simply this, a life of misery for a time on earth, and a life of hopeless never ending misery in the world to come. And now picture what would be our feelings tonight if that were our condition still. How would we feel did we know that the life beyond the grave meant nothing but misery, that there was no heaven, no bright vision of God no home gathering of saints and angels; but only the accumulated pains and sorrows and despair of the lost souls? When we stand by the open grave of our friends or shed tears at their loss, we console ourselves with the thought that beyond death's narrow river, there is a happy place of meeting where we will clasp again the forms we loved in life. But how bitter our tears if we were assured that the grave meant an everlasting farewell to hope and happiness and that the great world beyond held out no prospects of a happy reunion. How dismal was our condition after the fall. Our fate lay enshrouded in a thick cloud of gloom—that seemed to shut out all grace and mercy. But when this blessed ray of hope that shines on us through the darkness? Whence that divine courage that sings to our soul in spite of our sin, in spite of our ingratitude? I look into eternity in fear and trembling, it is true, but I look into it now with a firm hope: "For I know that my Redeemer liveth and in the last day I shall rise from out of the earth. And I shall be clothed again in my skin, and in my flesh I shall see my God. Whom I myself shall see, and my eyes shall behold, and not another; this my hope, is laid up in my bosom." (Job XIX 25, seq) And whence this hope I have asked? For answer go in spirit again to the stable of Bethlehem look at the "divine child lying in the manger and listen to the angel who says. "Fear not; for behold I bring you good tidings of a great joy, that shall be to all the people. For this day is born to you a Saviour, who is Christ the Lord, in the city of David." (Luke II. 10, 11) These are indeed tidings of a great joy, for they tell the story that the star of hope once more shines for us and the dark clouds of despair have been forever dispersed. We have sinned it is true, we have been very ungrateful but tonight we are raised above the angels for that "human nature in which we fell, has been enabled by a divine truth by becoming the sacred humanity of the eternal Son of God. No wonder Christmas is a feast of joy. No wonder that for centuries it preserves an undying freshness. It brings to us year after year an increase of confidence in the mercy and goodness of God. "In peace," sings David, "in the selfsame I will sleep and I will rest: For thou, O Lord, singularly hast settled me in hope." (Ps IV. 9, 10)

III. Faith, Hope, Charity but the greatest of these is charity. This day, we have seen, symbolizes our faith animates our hope but dear brethren with what greater reason does it appeal to our charity. For this night "God so loved the world as to give His only begotten Son that whosoever believeth in Him may not perish but may have life everlasting." (Jo. III 16) During four thousand years God had sought the love of man and had failed to attain it. Countless were the efforts by

which He strove to gain the love of man, but He failed. He made for Himself but these remained cold and unresponsive. The Old Law was never a law of love but rather a law of fear because the homage it asked for God was not the free and happy offering of hearts engaged; but the forced service of craven hearted people who only when they feared to

gress. Hence the history of religion under the old dispensation is punctuated with threats, with menaces and warnings; and when these proved ineffectual, they gave place to punishments, dire and severe. One would imagine that the promise of a Redeemer which revived their hopes in the beginning, should have knit their souls to God for all time, but that promise as we have seen lost much of its meaning with the lapse of centuries and with its meaning was also its love compelling power. Yet all the time God longed for His people's love. Looking down from high heaven He saw the gross and carnal were their thoughts and aspirations so He chose Abraham to be their leader, a man who by the sanctity of his life and his clear understanding of the designs of heaven, might guide them along the pathway of love and bind them to God by its golden bands. To him He renewed all the ancient promises and singled him out to be the father of a great people, of whom would be born one day a redeemer of the world. In this way the fire of divine love was again kindled in their hearts. But unfortunately it was only for a time. Soon it began to burn low and presently died out smothered by the weight of human passion. The memory of God's mercies to Abraham vanished in the mists of departed years, and the chosen people caught in the tide of earthly affairs moved along unmindful of God and of their destiny. Then the Lord raised up another holy man to teach His people in the way of the law. He raised up Moses, a man eminently fitted to be the representative of divine authority, for the Scripture tells us that he was a "man exceeding meek above all men, that dwelt upon the earth." (Exodus III. 7) And yet Moses with all the prestige of his wonderful character could not keep alive in their hearts the love of the one true God. Under the slightest misfortune they became despondent, when stricken with adversity they began to murmur. If Moses left them to themselves were it only for a minute they fell into idolatry or committed some other grave violation of the law. Such is the history of the people of God for four thousand years. It is a history of card of interest of paternal solicitude on the part of God, and a history of indifference of stubbornness and ingratitude on the part of man. How many times in Holy Writ does God bewail the unseemly opposition to His cherished wishes. "This people," He says by the mouth of His Prophet "have I formed for myself they shall show forth my praise. But thou hast not called upon me O Jahob, neither hast thou labored about me O Israel. But thou hast made me to serve with thy sins, thou hast wearied me with thy iniquities." (Is XL III 21 seq) But in God's own good time his love was to achieve a triumph. "If he waited long and patiently, to conquer the hearts of men his victory will now be completed and all the more glorious because so long delayed. It is not the sanctity of an Abraham nor the meekness of a Moses nor the piety of a patriarch or prophet that is to accomplish this conquest of the human heart. "No. It is God himself who becomes our leader. He came down to this earth of ours, took upon himself our frail human nature, and exemplified for the first time the grand possibilities of human love by a life of unparalleled devotedness to the welfare and happiness of humanity. He was not deterred by the four thousand years of gross ingratitude that lay to our charge neither was he restrained by the ill-treatment He was to receive from those whom He came to redeem. In spite of sin and ingratitude he made His entry into this world of ours under the form of a helpless babe, that form which of all others appeals most strongly to our sympathy and love. Let us go then once more in spirit to the stable of Bethlehem. With Joseph and Mary let us kneel near the newborn Saviour, and whilst our faith covers His weakness with a robe of divinity, and our hope reads in His humiliations the story of our ransom, let our love, go

grew heroic at the prospect of why he who holds in his hand the riches of time and eternity lies here despoiled of every comfort, the answer would come in the words of the Prophet of old. "Because I have loved thee with an everlasting love" (Jerem XXXI. 3). For nineteen hundred years this wonderful love has brought human hearts captive to the manger. Around it cluster the desires and aspirations of untold millions in every age of the christian era. And while Kingdom totter and empires fail the influence of the infant Saviour gains strength with the lapse of years. And why? Because his Kingdom is founded on love; and "love," says the spouse in the Canticles, "is strong as death" (Cant. VIII. 6). Compare the lives of sacrifice realized in the New Law with those of Gods people; in the Old, and what a contrast the comparison unfolds. See young and tender maidens, withdrawing themselves from the allurements of the world, stifling in their breast the yearnings of motherhood, separating themselves from relatives and friends, hiding away in cell and cloister that they may serve God in union with the hidden life begun in the Stable of Bethlehem. Consider the young men, heirs to wealth and high position who turn their backs upon it all and give their hearts to Jesus Christ. Consider how, in the prime and vigor of early manhood, when the world for them is tinged with the golden hue of promise, when rosy dreams of a brilliant future come crowding their mental vision, when everything round is bright and cheerful, they bid farewell to it all and retire behind monastery walls to give themselves up to lives of perpetual privations. And then take so many persons of both sexes living in the world and sharing in its pursuits who strive to preserve their souls pure and sinless, and who amid the drudgery of every day life reflect the patient cheerful uncomplaining hidden life of the Word made Flesh. The mellowing influence of the Incarnation is felt in all conditions. It is reflected in the softened manners of our civilization, and in the higher refinement that characterize our social relations. Whatever is good in human actions, is nothing more than the lessons of divine love taught from the stable of Bethlehem and crystallized into active realities in the lives of men. I do not pretend that they act in this way, think of all this, nor is it indeed necessary they should do so; but what I want to say is that the spirit that prompts to gallant deeds, perhaps all unknown to the actors themselves, is the spirit of sacrifice, the spirit of devotedness, the spirit of love first seen in the Stable of Bethlehem and exemplified to the full by Him who said: "Greater love than this no man hath, that a man lay down his life for his friends" (John XV. 13).

Immediately after the high Mass, his Lordship celebrated a low Mass, at which Communion was distributed to a large number of the congregation. At the high Mass at 11 o'clock, Rev. Dr. McLellan preached. The religious services of the day concluded with Solemn Pontifical Vespers and Benediction of the Blessed Sacrament at 7 o'clock in the evening, his Lordship officiating, assisted as at the Midnight Mass.

The altars of pure white, as already stated, of Italian Scagliola, imitation marble, with brass tabernacle doors, and are very beautiful. At the midnight service the high altar was beautifully decorated with ferns, flowers and colored lights.

The splendid proportions of the grand sanctuary afforded ample opportunity for carrying out the ceremonies with facility and precision. There is plenty room in this sanctuary for conducting the most elaborate ceremonial.

MINARD'S LINIMENT CURES NEURALGIA.

Pope Benedict xv. PICTURE 14 x 22 Sent Post Paid to Agents For 25 cents. JOHN MARTIN, 50 Elm Avenue, Ch'town, Dec 2, 1914-4.

It is officially announced that parliament assembled on February 2nd government expects to legislate through by Bill measures, it is stated, largely confined to war leg. There will be a small private legislation, while tariff changes will appear budget, made necessary for tax purposes and for in revenue.

On the ice, close to the Victoria Park, the dead body was found on Saturday morning. When found in was encased in several inches. An axe had to be used to remove it. It turned out to be of George Brown of Pointe North River. He was twenty six and 70 years old and had been fishing smelt body was removed to Henn undertaking rooms.

Early Sunday morning alarm summoned the firemen a bad blaze in the Newson. The fire started in the basement and burned its way up to book store of Mr. W. J. E. where much damage was done. The next floor occupied by a law office of Matheson McDevitt & Stewart were considerably damaged by fire and water. Insurance office of Mr. Holl was also a sufferer. All some insurance.

Early on Christmas eve the beautiful Catholic Church, Kelly's Cross was discovered on fire. The devouring element had made such progress in being discovered that no could be done to save it. church and contents were completely destroyed. It was a tiful church, completed a fifteen years ago and cost \$15,000. We understand was insurance to the amount \$7,000. For the time being parishioners will be able to ship in the adjoining hall, Mass can be said.

At Arcadia, near Yarmouth last Wednesday, three young boys about 12, 11 and 10 years old, the oldest twelve, and his panions seven and twelve, drowned. The two youngest brothers. The oldest was driving the two little fellows on a when he came to a thin spot the ice. He stopped himself, the sled went right through, then bravely went to the rescue of the little ones and lost his life in the attempt. The accident opened about fifty yards from mill. It was seen by Yarmouth boys who were "celing" through the ice, and they hurried to scene, but when they arrived three were under the ice. bodies were recovered.

A very sad and fatal Rail accident occurred at Murray crossing near Brudenburgh, Christmas Day. Mr. and Mrs. A. McKenzie of Hartley about 65 years of age, were resting home in the afternoon, spending the day with a daughter, Mrs. Graham at Brudenburgh, and started to cross railway track at the place named. The train from Charlottetown was approaching at the time but they perhaps did not see hear it. In any event when vehicle was on the track the train struck it and threw both occupants out. The train was stopped as soon as possible and the unfortunate picked up. Both were as possible to Emerald Bay medical aid was secured; but availed nothing. Mrs. McKenzie was rushed to hospital at Summerside; but also died during the night.

Make it Glasses for the Old Folks. You're Welcome. To any article in our store by paying the very reasonable amount asked for it. Among the new things are sets of brushes and combs, nail files, etc., in cases. These come in large and small sizes and are sterling or quadruple plate. New designs in Mesh Bags, Lockets, Pendants, Bracelets, Necklets, Cuff Links, Wrist Watches, Gents Chains in different styles, Handsome Souvenir Brooches in tinted gold set with pearls. Fobs in Gold Filled and Ribbon, High Grade Watches, Boys Watches, \$1.00 up, White Metal Chains, 25c. up, Silver Thimbles, Back Combs, Barrettes, Nice Reading Glasses, Telescopes, from \$3.00 up to \$20.00, Rimless Eyeglasses.

E. W. TAYLOR The Old Stand, 142 Richmond St. Charlottetown.

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