

# The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN PRINCE EDWARD ISLAND, WEDNESDAY, NOVEMBER 25, 1914.

VOL. XLIII, NO. 47.

## Canadian Government Railways.

### PRINCE EDWARD ISLAND RAILWAY.

Commencing on October 1st, 1914. Trains on this Railway will run as follows:

Trains Outward Read Down. Daily Except Sunday.				Trains Inward Read Up. Daily Except Sunday.			
A.M.	P.M.	P.M.	A.M.	A.M.	P.M.	P.M.	A.M.
5.00	3.30	3.35	Dep. Charlottetown	Ar.	11.30	10.15	2.45
6.15	4.42	4.30	" Hunter River "	" "	10.30	9.15	1.15
7.10	5.21	5.02	" Emerald Jet "	" "	9.56	8.45	12.20
7.55	5.56	5.27	" Kensington "	" "	9.27	8.17	11.35
8.30	6.30	6.05	Ar. Summerside	Dep.	9.00	7.50	11.00
P.M.							
8.00	12.10	11.50	Dep. Summerside	Ar.	8.45	5.15	
8.58	1.39	1.30	" Port Hill "	" "	7.48	3.46	
9.47	3.00	2.50	" O'Leary "	" "	7.04	2.30	
11.00	5.00	4.50	Ar. Tignish	Dep.	5.45	12.20	
A.M.							
8.55	7.10	7.00	Dep. Emerald Jet	Ar.	7.00	8.45	
9.30	8.00	7.50	Ar. Cape Traverse	Dep.	6.00	8.10	
P.M.							
3.00	6.50	6.40	Dep. Charlottetown	Ar.	9.30	5.40	
4.10	8.35	8.25	" Mt. Stewart "	" "	8.30	4.10	
4.36	9.12	9.02	" Morell "	" "	7.58	3.20	
4.57	9.41	9.31	" St. Peter's "	" "	7.36	2.51	
6.00	11.10	11.00	Ar. Souris	Dep.	6.35	1.25	
A.M.							
7.10			Ar. Elmira	Dep.	5.25		
P.M.							
4.15	8.40	8.30	Dep. Mt. Stewart	Ar.	8.20	3.50	
5.04	9.50	9.40	" Cardigan "	" "	7.26	2.43	
5.25	10.20	10.10	" Montague "	" "	7.40	2.15	
6.00	11.00	10.50	Ar. Georgetown	Dep.	6.30	1.25	
P.M.							
8.15	3.10	3.00	Dep. Charlottetown	Ar.	5.35	9.45	
9.50	4.25	4.15	" Vernon River "	" "	4.01	8.31	
11.45	5.55	5.45	Ar. Murray Harbor	Dep.	2.00	7.00	

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## The Treasury of The Church.

The treasury of the Church consists of the superabundant merits and satisfactions of Christ, of His Blessed Mother and of His Saints.

St. Peter says: "Ye were redeemed, not with corruptible things, gold and silver, but with the precious blood of Christ, as of a lamb spotted and undefiled."

I Peter 1.18. A single drop of the precious blood of Our Lord would have sufficed for the redemption of the whole world.

For Christ is God, and the ineffable union of His human nature with the Divine in One Person gave infinite value to every drop of His most precious Blood, and to every thought of His Sacred Heart.

"Christ paid our debt," says St. John Chrysostom. "He paid to God far more than we owed; as the wide ocean exceeds the tiny drop of water so the satisfaction of Christ exceeds our debt to the Divine Justice."

Of no small worth," says St. Cyril, "was He Who died for us: No dumb animal, no mere man, no angel was He, but God incarnate. The iniquity of sinners was outweighed by the justice of Him Who died for us. The evil of our sins is more than counterbalanced by the excellence of His justice."

And Christ offered up all His merits and satisfactions to His Father for us. God Who delivered up His Son for our salvation, remembers the work of Christ and the price He paid, and it is always precious and acceptable in His sight.

St. Paul says of himself: "I fill up those things that are lacking of the sufferings of Christ, in my flesh, for His body, which is the Church." Col. 1, 24. When St. Paul was as yet an unconverted persecutor of the Church, breathing out threatenings and slaughter against the disciples of the Lord, he heard a voice saying to him: "Saul, Saul, why persecutest thou Me?" And Saul, said: "Who art thou, Lord?" And Our Lord answered: "I am Jesus, Whom thou persecutest." Acts 9, 1-5. On the last day Our Lord will say to all men, good and bad: "What ye did to the least of My brethren that ye did to Me." For we are all united to form the mystical body of Christ and are members one of another. St. Leo says: "The Passion of Christ goes on till the end of the world; as Christ is honored and loved in His saints, as He is clad and fed in His poor, so He suffers in all who suffer for Him." We suffer with Christ, carrying our cross, so that we may be like our Master, and one day reign with Him in Heaven. All the value, all the meritorious and satisfactory efficacy of our works and prayers and sufferings, is derived from union with Christ, our Head, by grace and love.

The Blessed Virgin had no sins of her own, for which to satisfy the justice of God. Many of God's saints by their works of penance, by their life long service of fervent love, paid to God the debt they may have contracted by any sins of their own; but they did more than that, although their grace of humility would not allow them to say so: their love of God led them to offer their lives and all their thoughts, words and deeds in union with those of Christ, to make up with St. Paul, what was wanting, according to the decrees of Divine Justice and Wisdom and Love. They offered them, with St. Paul, for the whole mystical body of Christ, which is the Church. Thus those merits and satisfactions of the saints, gained together with the superabundant merits and satisfactions of Christ Himself and of His Blessed Mother, form the common treasure of the whole Church.

Who is to benefit by those treasures, to whom are they to be applied, is determined by Almighty God Himself. But He has entrusted the distribution of them to the stewards of His household to whom He said: "Whatsoever ye shall loose upon earth, shall be loosed also in Heaven. To His vicar upon earth He has committed supreme power of stewardship by giving

to him, as He had promised, the keys of the Kingdom of Heaven. And the Pope uses the keys of the Kingdom to unlock the treasures of the Church, when he grants an indulgence.

the Divine care for our welfare. They have put away all that was weak in human affection, but they have kept all that is pure and kindly and godlike." Charity never fades away, and it will not allow the blessed to forget the wayfarers in this world, or the sufferers in prison.

Order, beauty, harmony, reign in the world of nature, and they point to the Author and Source of all order and beauty as their cause. It is but fitting that in the supernatural realm, among the world of souls and angelic spirits, there should reign also harmony and order and union. And this supernatural realm among the children of God is effected by the love of God which is poured out into all hearts by the spirit of God, Who is given to us. It is the answer of the Eternal Father to the prayer which Christ said on the night before He died; "I pray for them Thou gavest Me out of the world, and not for them only do I pray, but for them also who through their world shall believe in Me, that they all may be one, as Thou, Father in Me, and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me." St. John 17, 20-21.

St. Paul points out the duty that devolves upon us as a result of the Communion of Saints. "I beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity. Careful to keep the unity of the Spirit in the bond of peace. One body and one spirit, as you are called in one hope of your calling, one Lord, one Faith, one Baptism, one God and Father of all, Who is above all and through all and in us all." Eph. 4, 1-6. What this calling is St. Paul makes known by addressing his letters to those whom he calls "Saints by vocation" called to be Saints by virtue in this life and by its reward in Heaven. To the Athenians he said: "In God we live and move and have our being for as one of your own poets said: We are His offspring." Acts 17, 28.

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The Fathers of the Church, who were saints on earth, loved to dilate upon the bonds of charity and of sympathy which unite the blessed in Heaven with the faithful on earth and with the poor souls in Purgatory. St. Bernard says: "He who is joined to the Lord is one spirit; (I Cor. 6, 17) and is transformed by Love Divine into its own substance in a certain manner; he can no longer feel or relish anything but God, and what pleases God. God is love, and the nearer the closer one comes to God and is united with Him, the greater is the measure of love that takes possession of him. Now God cannot suffer, but He can sympathize and have pity, for it is His peculiar attribute to have mercy at all times and to spare. Hence the saints, united with God Who is merciful, can feel for our misery, though they are far above misery themselves; free from suffering, they can sympathize with us in our woes. Their ascent into Heaven did not diminish their love for us; rather memories and diabolical visions; power of stewardship by giving

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St. Pelagia, a pagan actress of Antioch, was so beautiful that whenever she went out, all jewelled and perfumed, as was her wont, men ran from afar to catch sight of her. She chanced once to hear a sermon by St. Nonnus, and she sent him the same day a letter addressed "To the holy disciple of Jesus Christ, from a sinner and disciple of the devil." Nonnus received her in presence of other bishops, and prostrating herself before them, she watered the ground with her tears, refusing to rise till they baptized her. She said to Nonnus: "If thou hearest not my prayer, I beg God thou mayest be no Saint, but a pagan and an infidel and have to answer for all the sins I shall commit." Seeing her earnestness, Nonnus baptized her, and gave her the Sacraments of Confirmation and Holy Communion. He then placed her in the house of a holy matron, where she endured much from evil

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The Church Triumphant in Heaven, the Church militant on earth, the Church suffering in Purgatory, are not to be regarded as three totally distinct societies. They are connected by the closest bond of union. "You are no more strangers and foreigners," says St. Paul to the Ephesians (2, 19), but you are fellow-citizens with the saints and of the household of God." The faithful on earth are brethren of the saints in Heaven, members of the family of God. "Ye are come to Mount Zion, to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels, and to the Church of the first-born, who are written in the heavens, and to God the Judge of all and to the spirits of the just made perfect, and to Jesus the Mediator of the New Testament." Heb. 12, 27. If Christ is head and King, placed over all that are in heaven and upon earth. Christ is the One Head "from Whom the whole body, fitly framed and knit together, through that which every joint supplieth, according to the working in due measure of every part, maketh increase of the body, unto the building of itself in love." Eph. 4, 16. The faithful on earth and in Purgatory and the blessed in Heaven form the Mystical Body of Christ, and that Body lives in the unity of charity, which unites the children of God with their Heavenly Father and with one another. They are a holy kingdom, a state, a city, and in that sacred community peace and harmony reigns. Hence the angels rejoice when a sinner does penance. "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 33, 8. "See that ye despise not one of these little ones: for I say to you, that their angels in heaven always see the face of My Father Who is in Heaven." Matt. 18, 10. "The angels are ministering spirits, sent to minister unto them who shall receive the inheritance of salvation." Heb. 1, 18. When the Israelites had provoked God the angel prayed for them and said: "O Lord of hosts, how long wilt Thou not have mercy upon Jerusalem and the cities of Juda with which Thou hast been angry?" Zach. 1, 12. God showed to Judas Macchabaeus a vision in which he saw Onias who had been a priest, a good and virtuous man, who, holding up his hands, prayed for all the people of the Jews; he saw also "another man venerable for age and wonderful in glory, in great beauty and majesty, of whom Onias said: This is a lover of his brethren, and of the people of Israel, this is he that prayeth much for the people and for all the holy city. Jeremias, the prophet of God." 2 Macc. 15, 12. Jeremias was long dead at this time.

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