

# The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN PRINCE EDWARD ISLAND, WEDNESDAY, MARCH 10, 1915

VOL. XLIV., NO. 10

## Canadian Government Railways.

### PRINCE EDWARD ISLAND RAILWAY.

TIME-TABLE IN EFFECT DECEMBER 21ST, 1914.

Trains Outward, Read Down.				Trains Inward, Read Up.			
P.M.	P.M.	A.M.		P.M.	A.M.	P.M.	A.M.
Mon.	Dly.	Dly.		Dly.	Tues.	Mon.	Mon.
Wed.	Ex.	Ex.		Ex.	Thurs.	Wed.	Wed.
Fri.	Sun.	Sun.		Sun.	Sat.	Fri.	Fri.
2.45	2.00	7.00	Dep. Charlottetown	Ar.	5.15	11.30	10.10
4.07	2.54	8.13	" Hunter River	"	4.07	10.31	8.50
4.50	3.23	9.00	" Emerald Jet	"	3.23	10.03	10.19
3.47	9.45		" Kensington	"	2.46	9.38	9.45
4.10	10.20		Ar. Summerside	Dep.	2.15	9.15	9.15
Tues. Thur. Sat.				Dly. Ex. Sun.			
4.25	11.30		Dep. Summerside	Ar.	8.55	12.15	
5.23	1.14		" Port Hill	"	7.54	10.42	
6.16	2.44		" O'Leary	"	7.01	9.25	
7.35	5.00		Ar. Tignish	Dep.	5.45	7.30	
P.M.				A.M.			
4.55	3.25		Dep. Emerald Jet	Ar.	8.50	7.50	
5.45	4.15		Ar. Cape Traverse	Dep.	8.00	7.00	
Mon. Tues. Wed. Thurs.				Tues. Mon. Wed. Thurs.			
3.00	3.00		Dep. Charlottetown	Ar.	10.30	11.05	
4.55	4.20		" Mt. Stewart	"	9.15	9.35	
5.39	4.54		" Morell	"	8.40	8.56	
6.12	5.19		" St. Peter's	"	8.17	8.25	
7.45	6.30		Ar. Souris	Dep.	7.00	7.00	
8.55	7.35		Ar. Elmira	Dep.	5.40	5.40	
4.40	4.15		Dep. Mt. Stewart	Ar.	9.20	9.40	
5.52	5.27		" Cardigan	"	8.04	8.15	
6.20	5.56		" Montague	"	7.33	7.40	
7.05	6.40		Ar. Georgetown	Dep.	6.50	6.50	
Dly. Ex. Sat. & Sun.				Dly. Ex. Sat. & Sun.			
3.10	3.10		Dep. Charlottetown	Ar.	10.00	9.45	
4.57	4.25		" Vernon River	"	8.33	8.31	
7.00	5.55		Ar. Murray Harbor	Dep.	6.30	7.00	
P.M.				A.M.			

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## JOB WORK!

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## Charlottetown P.E. Island Tickets

## Dodgers Posters

## Check Books Note Books of Hand Receipt Books Letter Heads

## Christ And The Catholic Family.

"We desire that the book of the Holy Gospels be found in every family and that all the Christians should cultivate the habit of reading a passage each day so as to live in a worthy manner and to make themselves agreeable to God in all things, for it is too true that all evils and errors arise from ignorance and failure to practise it."

So spoke the Holy Father Pope Benedict XV scarcely had he ascended the throne of the fisherman. Let us then take a few passages from the book of the Holy Gospels and see their application in a general way to us as members of Catholic families. "And entering into a house, he would that no man should know it, and he could not be hid." (Matt. VII. 24) Christ's presence is impossible to conceal. If He really is present in the home it is bound to be found out. St. Mark notes this as a fact of frequent occurrence. In a Galilean village, in the town of Capernaum, in the town of Tyre, Christ tried to hide Himself and failed. Men discovered Him in a house, even though He had fled thither seeking quiet. "And when He is in the house, He performs wonders and charges them of the household that they should tell no man. But the more He charged them so much the more a great deal did they publish it." (Matt. VII. 36.)

These things may be taken as a parable of human hearts and Catholic homes. St. Paul fervently prayed for his Ephesian converts that Christ might make His home in their hearts. It was a noble petition. Christ exalts the human body into an edifice both royal and sacred, it is a palace and temple in one. If Christ is in the home or if the head of a household is indwelt by Christ, the life of the home is sure to reflect it. The presence of Christ in such a family could not be hid. Christ himself is the head of the home, the unseen Listen to every conversation, the unseen Host at every meal, the unseen Witness to every action in that family. Immediately the presence of Christ is felt in the Catholic family, the very word "dirty" is mellowed. Each household charge is glorified, the cooking and cleaning, the dusting and sweeping---all these become royal privilege and holy service when once this thought of the great presence of Christ in the home possesses the members of the family.

Christ's obvious sympathy with household tasks is one of the most striking features and humanizing influences in the beautiful Gospel story. "The kingdom of Heaven is like to an householder." He not infrequently compares Himself to the master of a house, doing just what many another master is doing, hiring extra workmen for the vineyard in times of pressure, watching over the growth of the crops, planning hospitality and sending out invitations for a feast, locking up the house at night and refusing admission to suspicious characters, dismissing unworthy and rewarding satisfactory servants. He speaks of the house mother, sweeping out the rooms, and making bread. He alludes to the affairs of the household as naturally as He talks of the things of heaven; the corn grinding, the drawing of water, the patching of the torn raiment, the going out to market, the importance of getting good measure into the basket. He mentions the economy of getting an extra bird into the bargain, if the housewife spends two farthings instead of one. He sympathizes with the hospitable man whose bread supply is low, when the guest arrives late at night or whose wine runs short at a wedding breakfast. This is the Lord of Glory Who came down to walk this earth with us, and talks of the same things as we do; and as His touches make them sacred forever, we shall not be afraid to let this Christ into our Catholic homes and allow Him to make

all the works of our ordinary household sacred.

It is a commonplace with us that Jesus was always at work. Jesus worked, and has thereby made work holy and taught us to work willingly, each one at his own business, and to be ashamed of no kind of labour. Perhaps we seldom realize that the distinguishing feature of Christ's work was the quietness of His industry. He was ever busy. It is with us almost proverbial that house-work and worry go together. But let us learn that Christ would not have it so. Let us remember that Christ said that the Gentiles worried because they did not know the Father, for worry is a lack of trust in God's fatherly forethought and care. In the house of Bethany Christ approved of Mary and rebuked Martha. "Martha, Martha, thou art careful and troubled about many things." Surely He was not exalting listening above labour, nor contrasting the sacred with the secular to the disadvantage of the latter. If Christ appears a little unsympathetic with Martha, the careful housewife, it is less because she is busy than because she worked in a restless and uneasy state of mind. Had He not on other occasions warned His followers that the worries of this life choke the word of God and make it unfruitful. It was because Martha's temper was so obviously ruffled and that she had for the moment forgotten even His presence in her anxiety to look after the household affairs that He gave her this warning. Not even the busy housewife can afford to neglect Christ because of her household duties. We are apt to think sometimes that the care of the home may be taken by God in her case as the equivalent for spiritual devotion. If she takes this view, her home and all in it are bound to suffer. Inevitably there must be loss in the household, if the mother forgets her prayers and is careless about Church. He is a wise father who will take his turn in looking after the children on Sundays and days of obligation, in order that his wife may attend one service in God's house; for she will come back refreshed in mind, body and soul, while his home and his children as well as himself will be the happier.

Let us remember, however, that Jesus is not forgetful of domestic difficulties. There is no greater mistake than to think that Christ lays down rules impossible to be kept in the Catholic family and that he is totally oblivious of things that make up the ordinary life of a man. Christ shows a full recognition of those little accidents and domestic incidents that disturb our peace and shade our sunshine. He speaks in his parables of the anxiety of owing a long bill and the inability of paying it, of the satisfaction of the man who gets a good discount for ready cash, of the chronic invalid at home and the size of her doctor's bills, of the money dropped in the dark and the trouble of the poor cottager to find it, of the ox that fell into the cistern on Sunday and had to be saved while other men were going to Divine service, and of the widow's law suit. But Christ has made all drudgery blessed and all domestic duty beautiful by the fact that He has shared all with us. At the same time He has made it plain that worry is foolish and wrong and shows want of confidence in God.

Again, no one before Jesus, spoke so tenderly of children. He has a wonderful understanding of the heart of a parent. "Suffer the children to come unto me." Parents and those who represent them ought to bring their children to Jesus, and try to be a real blessing to those little ones by word and example. To lead children to Jesus is the highest ideal of Christian education. It was Christ who told the excited parents, Jairus and his wife, whose child had just been raised from death, that she would be much better for a meal. "And commanded that something should be given her to eat." (Mark V. 4). It was really a

mother's instinct, and it was the Saviour's. No one thought of a child as Jesus did, and it is due to Him that children today are thought of with such tenderness, and we pity the man or woman who is not stirred at the thought of children's sufferings. This gives us a hint as to our attitude to children in our families. Nothing makes home healthier than laughter and few things help to make it holier than sanctified joy. Long faces are no certificate of spirituality or sanctity. Children are often repressed for mere exuberance of spirit. Let us remember that it was the Pharisees who tried to stop the children shouting, they were cheering Jesus. They tried to check their singing even though it was a psalm of David. The whole of the fifteenth Chapter of St. Luke is full of exuberant joy and rebuke of the Pharisaic cynicism which hated to see sinners happy with the Saviour. It is the height of indecency to refuse to rejoice when God has given His blessing. Christ's closing prayer on earth was that his people might have their prayers answered so that their cup might be full to the brim with His joy.

And so Christ in Catholic homes will mean perpetual sunshine, it will mean joyous meal-times, joyous work, joyous holidays and joyous family prayers. It will mean that the mother is brighter and more tranquil and that child-care is more faithful and tender.

So let us never forget that if we are too busy in our common tasks to remember Christ, we are not in a position to make our home life the best in possibility, in atmosphere and in achievement. Only as home duty recognizes Christ, and all things are done heartily as to the Lord, shall we make gladness in our own hearts and in His. "It was meet" says the father, "that we should rejoice."

## Pride

Ever since the wicked angels fell, says Bishop Hedley, pride has been the curse of spiritual and rational beings, and has turned them from their God. Pride means conceit, vainglory, disobedience and rebellion. These evil dispositions characterize the world as we know it at this moment. Men will tell you they believe in a God; but they will reject with scorn the idea of obeying God's commands or those of His church. They will tell you that what pass for God's commandments are probably nothing more than the ideas of men. They will protest that neither Church nor priest nor book has any title to command them; and they will declare that they intend to be free in thought, word and deed, so far as they do not interfere with civil society. We cannot too clearly and definitely face the fact that this spirit of disobedience and rebellion, vainglory, and pride in all its branches, is the exact contradiction of the spirit of Jesus Christ. It is the very essential mark of what He denounced as "the world." The impulse to refuse to obey, to scorn dictation, to criticize, and to set up as our own masters in religious and moral matters---this spirit may be natural; it may be extremely human; no doubt it is so. But we have to make our choice. Either we give in to it, and then we range ourselves in the army that is opposing Christ, or we elect to be Christ's disciples, and then we must repress and resist it to the utmost. The Gospel spirit is that of humility, childlike docility and obedience. In all that concerns religion and morality, it is most essentially the Gospel spirit to obey, not only the commandments of God, but the instructions of men whom Christ has appointed to teach.

MINARD'S LINIMENT CURES COLDS, ETC.

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Why is a list of musical composers like a saucypan? Because it is incomplete without a Handel. Why is the letter A like 12 o'clock? Because it comes in the middle of day. When is a newspaper like a delicate child? When it appears weekly.

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