

CHURCHES TOMORROW

CHURCH OF ENGLAND

S. PETER'S CATHEDRAL
Anglican
Rochford Square
The Reverend Canon E. M. Malone

S. PAUL'S ANGLICAN CHURCH

THE PARISH CHURCH
Established 1769 by Royal Foundation.
The Reverend J. T. Ibbot, Rector

PRESBYTERIAN

THE KIRK OF S. JAMES

The Reverend T. H. Bussell Somers, M.A., S.T.M., Minister
Miss E. Lillian McKenzie, Mus. Bac. Organist

ZION PRESBYTERIAN CHURCH

Prince and Grafton Streets
Reverend G. Carlyle Webster, Minister

MORNING WORSHIP

11.00 a.m. Theme: "How To Win The Game."
A message to Guides, Brownies, Scouts and Cubs.

GOSPEL HALL

Upper Prince Street
Order of Meetings for Lord's Day
10 a.m. Sunday School

DAYLIGHT TIME

HALIFAX, Feb. 17 (CP)—Halifax will observe daylight saving time from midnight, Sunday April 29, to midnight, Saturday Oct. 23.

REGAL FLOUR
FOR BEST BAKING RESULTS
The New Improved

SHIRTS LAUNDERED TO PERFECTION
RITE-WAY CLEANERS
Phone 2387

UNITED CHURCH OF CANADA

TRINITY UNITED CHURCH

The Reverend H. E. D. Ashford, M.B.E., B.A., B.D., Minister
The Reverend H. C. Bice, B.A., D.D., Visiting Minister

BAPTIST

THE BAPTIST CHURCH

Corner Prince and Fitzroy Sts.
The Reverend James D. Davison, B.A., B.D., Pastor

CENTRAL CHRISTIAN CHURCH

219 Kent Street
Marvel D. Dunbar, B.Th., Minister

SALVATION ARMY

GREAT GEORGE STREET
Major and Mrs. E. Hutchinson
SUNDAY SERVICES
11 a.m. Holiness Meeting

UNITED PENTECOSTAL CHURCH

37 Elm Avenue
Reverend Quincy Stairs, Pastor
Phone 2790-L
SERVICES
10 a.m. Sunday School

BEQUESTS

Someone has said that it is not a good WILL which does not remember Christ's work with a gift.

MORSES TEA
The MacNeill and Larter Family wish to thank the Firemen who did such a remarkable job in saving our homes during the Sporting Club Fire.

Central Guardian

This column is reserved for news of local interest, but advertising of a newsy nature may be inserted at five cents a word, strictly payable in advance.

COOK'S for Photographs.
JIMMIE'S TAXI. Phone 526.
FRED FREEMAN SIGNS.—Phone 2863-L.

SUNBEAM Electric Irons. High-speed ironing. Toombs Music Store.

RUMMAGE SALE, Holy Name Hall, Feb. 25 at 3 p.m.

SPECIAL SATURDAY at Stewart Bakeries. Pineapple Chiffon Pie.

CORNWALL ICE SPORTS and hockey tonight.

NEW DECCA and Columbia Records. Toombs Music Store.

MRS. JOHNSTON'S LADIES WEAR. Spring dresses, suits, Sale coats, dresses, sweaters, skirts.

UNLOADING a car load of Fiberglas Insulation. The Rogers Hardware Company, Ltd.

CHANDLER BROS. for unsanded Fir Sheathing for underlayments.

LISTEN TO—"In Search of Ourselves"—Every Tuesday at 9 p.m., CFCY, until April 4th.

WILLIS PIANO. New modern design. Price right. Toombs Music Store.

ALMOND GOLD CAKE. Deliciously different. Try one. Stewart Bakeries, Saturday.

CALL STOREY ELECTRIC 2679-4 for Refrigerator Motor and Washing Machine Repairs.

RUMMAGE SALE — Market Building tonight, February 18th, 7:30 P. M. Sponsored by the Beta Phi.

FLIGHTS to St. Pierre, Miquelon for information call Maritime Central Airways Limited at 2061.

CALVIN CHURCH. Mem. — Divine worship will be conducted at 2:30 P. M. Rev. G. Carlyle Webster, Minister.

YORK PASTORAL CHARGE. — York 11 A. M. Brackley 2:30 P. M. Central 7:30 P. M. Minister, Rev. John Douglas.

RECEIVING HOGS at Crapaud each Tuesday until 11 A. M. Where roads are passable our trucks will pick up as usual. Robert Dawson

CHURCH NOTICE for Sunday, February 19th. Cavendish United Pastoral Charge, Cavendish 11 A.M. New Glasgow 3 P. M. Rev. George Gough, Minister.

REV. E. J. BARRASS of Summerside will be the speaker, on the Baptist Broadcast, "The Church's One Foundation", Sunday at 1:15, Radio Station CFCY.

UIGG, HAZELBROOK, CROSS ROADS. — Services for Sunday, February 19th. Uigg 11 A.M. Hazelbrook 3 P. M. Cross Roads 7:30 P. M. Alexander S. S. at 10:30 A.M. Lic. Byron Howlett, Minister.

CITY POLICE COURT — At the Stipendiary Magistrate's Court yesterday, a man charged with being drunk and incapable was sentenced to 20 days in jail. It was the only case to appear before the Court.

SPRINGFIELD — CRAPAUD ANGLICAN SERVICES.—Services as usual. Daily Bible readings and accompanying meditations for Lent have been prepared for the families of the parish and will be available this Sunday.

MILTON — RUSTICO PARISH.—Services for Sunday, February 19th, are as follows. St. John's, Milton, 11:00 Morning Prayer and Sermon. 7:30 Evening and Sermon. St. Mark's, Rustico, 8:00 Evening and Sermon. Come and bring the whole family. The Rev. A. E. Piercey welcomes you.

DON'T FORGET the Rosary presented by S. D. U. Dramatic Club in Queen Square School Hall, next Monday night, February 20th, at 8 P. M. To round out this program excellent specialties will be provided by the Glea Club and LaVale Chorists. You will recall the performances of those two clubs last fall during the Variety Concert at Queen Square Hall. For an evening's enjoyment then, plan to attend this program.

ISLAND PRIEST HONORED — The title of Monsignor was conferred on Rev. A. L. McIntyre at St. Mary's Church, Cranbrook, Wednesday, February 15th, when he was invested as Domestic Prelate of Pope Pius XII. Rev. F. Monaghan of Kimberley officiated at the ceremony at 7 p.m. Monsignor McIntyre is a native of Selkirk, P.E.I., and Father Monaghan who officiated at the ceremony, Hazelbrook, P. E. I. Both are former students of St. Dunstan's University.

NEW SPRING COATS, DRESSES AND SUITS ARRIVING DAILY AT THE FASHION SHOPPE.

IN MEMORIAM

In loving memory of my dear Mother, Mrs. Margaret Matthews, who died February 18, 1928.

With sad heart I watched you And saw you pass away. And though I loved you dearly I could not make you stay. You are not forgotten mother dear Your memory will never fade My thoughts are always with you In the grave where you are laid. Inserted by son Chester.

IN MEMORIAM

In loving memory of Kestie Ross who passed away February 19th, 1949.

Away in the beautiful hills of God There is a river of life so fair Some day when storms of life are past We shall meet our loved one there. The one we loved but could not keep. Inserted by Mrs. Ross, Alton, Wilson and Evelyn.

IN MEMORIAM

Mr. Jack Campbell, Freetown, has been visiting his sisters, Mrs. Alex Martin, Valleyfield and Mrs. N. Vanderstine, Heatherdale.

Mr. and Mrs. Art Burns, Charlottetown, recently visited Mr. and Mrs. N. D. Martin and family.

Wm. Matheson and family, Brooklyn, were recent visitors at the home of Mack Ross, Valleyfield.

Friends are glad to learn of the improvement in health of Wm. D. Montgomery, Valleyfield.

Mrs. Jack MacKenzie who has been a patient in the King's County Hospital has returned to her home.

Thank You

The MacNeill and Larter Family wish to thank the Firemen who did such a remarkable job in saving our homes during the Sporting Club Fire.

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Literature And Life

By BOOKMAN

DANTE'S HALL

Three great Christian writings owe their origin to enforced seclusion—The "Revelation of Saint John," the Pilgrims Progress and the Divine Comedy." John was in Patmos for his testimony to Jesus Christ; Bunyan was in Bedford jail for twelve years and Dante was in exile nineteen years—sent away from his beloved Florence.

The world of art owes a great deal to love and sorrow. In Memoriam grew out of the grave; and the Divine Comedy owes its existence to a love story—that of Dante for a girl called Beatrice. This poem has three divisions—Hell, Purgatory and Paradise. The first is the best known, but there is much beauty in the other two. Dante was born in 1265 and died in 1321. He affirmed that he hoped to say of Beatrice what had not been said of any woman, and he kept his word, for "The Divine Comedy" ranks among the greatest achievements of the human mind. This poem is a monument to a great love and also an ethical work, binding men look at life. It may be profitable to look at the inferno. It is, to use his own words—"an account of man, as deserving ill by the exercise of his free will." Such tenderness and pity seen in the work that tears seem to drop from the very words.

In Dante's Hell we see what sin leads to, it is a terrible commentary on the text "what we sow we reap." Dante would have us take sin seriously. Sir Oliver Lodge said some years ago that men did not worry about their sins now, and Hawthorne in his essay on the Celestial Railroad has the same idea, where he has the travellers putting their sins in the baggage car to get rid of them.

Dante has an ethical system and it is interesting to note that it is in agreement with that of Jesus—that is he regards sins of the spirit as worse than those of the flesh, or sins of the spirit are put in the lowest circle of Hell, sins of the flesh are punished in the earlier circles while the sin of treachery is in the lowest region of "Coecytus."

There is no forgiveness in Dante's Hell. It pained him greatly that Vergil, his teacher, who is his guide through Hell and Purgatory is assigned his place in outer hell. "Abandon hope all you who enter here," tells that there is no repentance in this place.

It is interesting to note the punishments inflicted on the sinners—those who complained are in a muddy region, where bubbles arise symbolic of their complaining; those who tried to find out the future have their heads on backwards; hypocrites wear hoods that fall down before their eyes, in fashion like to those worn by the monks in Cologne the outside was like to gold but lead within, and were heavy to wear; those who loved money were so overpeaked with wealth that they could not be recognized.

There is great variety in Hell. Dante is impartial and does not hesitate to criticize those who were disloyal to their trust. In canto nineteen we find he places here Pope Nicholas third who says to Dante, "That in the mighty mantle I was robed, and of a he bear was indeed the son." So deeply impressed is Dante often that he practically falls to the ground.

Dante's Hell is full of pathos. Of course the idea of a physical system of punishment has almost disappeared, but there is a hell in this life and some are in it. And Dante met people who were walking the streets of Italy then, whom he met in hell.

This great poem is not out of date; it bids us take life seriously for sin is sin and there is a reaping as well as a sowing—one follows the other as night follows day.

How To Stage A Pancake Supper

Preparing the Pancakes — It is quite simple to prepare Pancakes on a large scale, for serving Suppers or Festivals. Two things, however, are very important. You will need—first, one or more smooth, fairly thick sheets of aluminium, steel or iron to use as a griddle; second, strong, steady heat. Gas rings placed at regular intervals underneath are ideal. A single 150 volt electric line is not sufficiently strong to handle a large crowd. A 220 volt electric range or unit is quite adequate. Coleman or similar gasoline type stoves are quite strong enough if fire regulations permit their use. Mixing bowls and whippers or a mixer, pouring jugs for the mix, are all necessary items.

Here are some tips on making pancakes:

Season Your Griddle — For best results, season your griddle (in this case a large metal sheet) over night. To season a griddle, cover it with a thin layer of unsalted fat or oil, heat griddle until fat begins to smoke, turn off heat and let griddle stand over night. Remove excess fat before baking pancakes. Pancakes will not stick to a griddle which has been properly seasoned.

Measure Ingredients carefully — Modern Aunt Jemima Pancake Ready-Mix, now obtainable in the economical 3 1/2 lb. bag, simplifies the task considerably. All you do is add milk or water in the same proportions as indicated in the directions on the package.

Mix is Moistened — Over-stirring

Stir Only Until Pancake Ready — makes a less tender pancake. The little lumps in the batter will come out in baking.

Be Sure Griddle is Correct Temperature — The griddle is just hot enough when a drop of water will bounce for a second before evaporating or when a spoonful of batter browns on one side in one minute. When using a large metal sheet, make sure that the sheet is at correct heat all over.

Pour Batter for Each Pancake on the Griddle Quickly — The best plan is to use a pitcher. Spooning the batter is not recommended because the first spoonful starts to bake before the second one can be added.

Turn Pancakes Only Once — Bake until cakes are covered with bubbles and edges look dry. Then turn cakes and bake until brown on other side. Don't pat cakes or turn them more than once.

Serve Pancakes "Hot off the Griddle" — Stacking the cakes and letting them stand tends to make them soggy.

Serve butter melted — It's easier to use — goes farther.

Serve syrup warm — it brings out aroma.

Financing the Pancake Festival — The easiest way to handle this is through the sale of admission tickets. This not only assures you of a definite and fixed return, but also has the added advantage of letting you know beforehand the number of servings of pancakes you will require.

Publicity

The news of the proposed Pancake Festival could be carried in the regular announcements of activities. A small advertisement could be placed in the local paper. Your local radio station may also possibly co-operate. Some inexpensive window cards might be run off by a local printer and installed in local stores.

The Quaker Oats Company will supply your group with any number of colorful streamers which may be used as is or cut out and used in connection with homemade posters. Address requests to, Aunt Jemima Advertising Dept., Peterboro, Ontario.

The best publicity of all will probably be "word-of-mouth" publicity developed by the committees responsible for the sale of tickets.

Thoughts For Our Time

By His Eminence Cardinal McGuigan

(Copyright)

The modern world is full of men and women who hate their jobs and regard themselves as misfits. Many a teacher or housewife, many an office worker or factory employe, even many a doctor or engineer or lawyer stands self-convinced of pursuing a way of life unsuited to either his inclination or talent. Such folk are continually finding something wrong with their job. They are totally preoccupied with a thousand and one complaints and lose sight of the fact that their job has dignity of its own, and a very special dignity when they have an actual vocation to it.

Today we are getting away from the notion of vocation to a way of life. We are tending to forget that the strongest motive for doing good work is God's Will in the matter.

How often do we hear a teacher (to give a specific example) attribute his failure in his profession to the system in which he is forced to work, to the curriculum which the department prescribes, to the type of home from which his students come, to insufficient salary or to long hours of work outside the classroom? Without questioning the validity of any of these complaints, or suggesting that no remedial steps be taken to remove them, might we not justly charge that in the case of only too many modern teachers the notion of vocation is totally wanting in their attitude to the work?

And is not the same thing true of every walk of life? Does not an over-sensitiveness to real or imagined complaints bind us to the patent truth that we fail to regard the doing of our work as part of our worship of God? The Church has had much to say about vocations to the priesthood and to religious life. And although the analogy between this kind of vocation and secular callings ought not to be too closely drawn, still a consideration of the one can throw much light upon the other.

When a young man of suitable aptitude of soul and body is called by his bishop during the ordination ceremony to receive the Sacrament of Holy Orders, he is said to have a vocation. Normally, this vocation has two important periods, other than the actual moment when he is called: first, the preparatory years preceding the call itself when the boy or young man assures to the priesthood and has the intention of receiving Orders if he be suitably and called by the bishop; secondly, the years subsequent to his ordination when he goes about his life's work for the love of God

and with the conviction that he has been especially called to it by God.

Three steps are presumed, (1) The free choosing of the clerical way of life and preparation for it. (2) An invitation or call from the bishop. (3) The resolute fulfillment of the duties of this state of life for supernatural motives. A very important result of all these circumstances is that the priest is conscious that his way of life has the stamp of God's approval upon it.

Regarding all this as an ideal, and without making odious comparison between the priest's attitude towards his chosen field of work and that of other men towards theirs, we may justifiably point out the inherent wholesomeness of such an attitude towards work, whatever its nature.

Three basic factors appear: preliminary care in the selection of candidates, a positive invitation to the work, a sense of God's special presence in the particular work. None of these is unimportant, none dispensable. None is adequate when divorced from the other two. Yet rarely, in secular life, do we find consideration given to the last of these factors, the presence of God in one's daily work.

The first factor, on the other hand—careful selecting and preparing of candidates for the job—is nearly everywhere attended to. Vocational guidance by trained officers tends to direct youngsters towards the type of employment for which they appear to be suited. Adaptability tests administered by personnel experts employed by industry serve to screen out the candidates. Special training courses during the first year of employment provide particular technical skills. All this is unquestionably good. Yet in spite of it, both labor and management remark on the increasing lack of interest men are showing in their work. Some conclude rashly that the workers alone are seriously at fault. But such is not the explanation.

Neither worker nor management has serious conviction that supernatural motives are necessary for good work. Neither realizes that no job is really worth while for its own sake. Man, created for God, cannot long be satisfied with the mere fulfilling of mechanical qualifications. These must be satisfied with something more than a human contract. The notion of vocation, of work done out of love for God, is alone capable of producing the desired effects — work well done by men happy in the doing of it.

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