

# Lenten Meditation

From The Columns of The Times, London.

## SEEKING AND FINDING

It is perhaps not too fanciful to see in the words of our Lord—"Ask, and ye shall find; knock, and it shall be opened unto you"—recorded in one of the recent liturgical lessons (St. Luke XI, 1-28), a kind of progression in the intensity of prayer. What is given must also be sought and found; what is found must also be comprehended, otherwise it is nothing more than an evanescent religious emotion which has little or no relevance to ordinary life. This saying emphasizes the truth that, while religious experience must be thought of as the gift of God, its reality for the individual depends upon the sincerity and intensity of his own desire.

There are many aspects of prayer, and the need for importunity is not the least essential of them. Why, it may be asked, if God desires always what is good for his creatures; if he knows "our necessities before we ask, and our ignorance in asking," do his children need to offer their prayers in a manner which suggests that he may be a reluctant giver?

One answer to such a question is

that, if men treat prayer casually, in the nature of things no answer is possible; for to receive the answer to one's petition demands a preparation of heart and mind which is both the cause and the effect of a deep and sincere desire. Not that persistence is itself enough. The Lord's Prayer, at least by implication, teaches that prayer must never be self-centred; and Jesus frequently emphasizes the exercise of faith—which, in part, is receptivity—as its essential accompaniment.

But all this has its bearing upon the wider aspects of religious experience. Christian worship may seem unrewarding, lacking inspiration, formal and lifeless, merely because it is thought of as a vehicle of spiritual gifts which may be given and received quite independently of the worshipper's own preparedness and receptivity. Or it may be entered into casually, as a matter of mere habit, and is thus given opportunity to make its own appropriate impression; just as the casual visitor to a collection of great pictures may fall completely to understand why those best qualified to form a judgment upon them have agreed to call them great.

The "saints" are men and women who have dedicated themselves to the life of the spirit. They have implored God—"I will not let thee go, except thou bless me." And it is this very determination which makes possible the experience upon which it is concentrated.

In an age in which the inner life of the spirit has to contend with distractions which, in their variety and attractiveness are perhaps unique in history, men need to be recalled to the truth that "where there is no vision, the people perish."

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# Strange But True

By F. H. MacArthur

Out in the Pacific Ocean are two island paradises yet untouched by world expansion. The two islands are the coral atolls of Taongi and Bikar in the Marshall group. Lying off the chartered ocean routes they are inhabited by a few natives and no white men. Like other atolls they are composed of coral organisms built from a foundation of limestone about 5000 feet deep, probably underlain by volcanic rock.

The Welsh armies that fought for Edward I, were armed with bows and arrows, or long, light spears; the pay of the men was twopenny a day, and their own chaplains and surgeons accompanied the force.

Perhaps the strangest natural quality of Prince Edward Island is enthusiasm. To people bred largely in rural surroundings, human society represents all that is warm and kindly. In the island there is a sense of pleasure of meeting someone, whoever he may be, and with it goes a tradition of hospitality which in the warmth of its welcome and the charm of its manner is unique. One has only to be the friend of a distant relative, or the relation of a respected friend, and the doors are open, the barriers down; you must enter and make yourself at home.

It is a common practice for a group of neighbors to subscribe in cash for a "helping hand" to a neighbor who has found himself homeless as the result of a fire or to one who has had a run of bad luck. Surprisingly large amounts of money are raised in the rural districts of this province for charities of all sorts, while the devotion of struggling communities in

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**COUNTY MAGISTRATE'S COURT**—A resident of Charlottetown convicted of possession of intoxicating liquors in a place other than his own residence was sentenced on Saturday to \$5 and costs or 10 days by the Queen's County Magistrate, Mr. Gilbert A. Gaudet. A resident of Charlottetown pleaded guilty to a charge of consuming alcoholic beverages in a public place and was sentenced to \$20 and costs or 30 days. Four truck drivers, residents of Hunter River, Central Royalty, Wainio, and Charlottetown, were convicted of operating overweight trucks on a public highway and each was sentenced to \$40 and costs or, in default, to one month imprisonment.

**TABLE OF ODDS AND ENDS INCLUDING SOME HOSIERY, SUNTER'S LADIES' WEAR.**

World; no steam coal keeps so well, is better to handle and breaks less; no coalfield contains so much variety of type to meet every known requirement for the seams turn gradually from bituminous house coal in the east to smokeless steam coal north of Cardiff, and yet again become the most valuable anthracite in the West.

When you hear the word tinplate, immediately you think of something heavy, but it is really just plain tin, the tin that goes into thousands and thousands of tin cans. This is the stuff the tin trade makes—they make it of rolled steel just thick enough to put a thin film on the can. 1 1/2 per cent of a can is tin, 98 per cent is steel.

Christian Sachthron of Chicago is still able to keep the snow shoveled from his sidewalk though he is 100 years old.

**Card Of Thanks**  
I wish to thank all those from Hunter River and Rennie's Road and South Rustico, who so generously gave me such a large donation of money; also those who gave me special gifts and anyone who helped in any way during my recent accident and convalescent period.  
John Blanchard,  
New Glasgow.

**IN MEMORIAM**  
In fond memory of a dear husband and loving Father,  
**JAMES H. CHAMPION**  
who passed away  
March 24th, 1947.  
Lovingly Remembered by His Wife and Daughters Laura and Charlotte.

**IN MEMORIAM**  
In loving memory of my dear Mother, Mrs. George Anstie, who passed away March 24th, 1890.  
Off and off our thoughts do wander,  
To a grave not far away,  
Where we laid our darling Mother,  
Just two years ago today.  
Always Remembered by Son,  
James.

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# Thoughts For Our Time

By His Eminence Cardinal McGuigan

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## FREEDOM OF THE PRESS

One of the greatest safeguards of the freedom of free peoples is the freedom of the press. It is a precious but precarious heritage which they must vigilantly preserve. Confronted by its tyrannical suppression in totalitarian states free peoples today are extremely conscious of its value. Are they equally aware of the opposite error—its degeneration into mere license in the hands of the greedy and the irresponsible?

For freedom of the press is not an absolute. It is not an unlimited good. In fact it is a means and not an end in itself. It is for the sake of true human freedom. It must be properly used. It must be regulated in view of the common good of society.

Like other forms of freedom it can be abused. It is abused by many who would cloak their desire for and practice of license under the guise of a false freedom. Such irresponsible license can force the decent, free, responsible adults in a society to seek to curtail a freedom which could and ought to promote the common good, but which can so easily fail to do so and even become detrimental to that common good.

Material welfare is not the only constituent of the common good. Free peoples are becoming increasingly aware that a high moral tone in society is a necessary prerequisite for the preservation of freedom and the very possibility of enjoying the material as well as other benefits of a free society. It is highly important that they become ever more aware of the tremendous influence for good or for ill that the press exerts, whether deliberately or not, on the moral tone of society.

Indeed, we are here faced with an important case of reciprocal influence. The general moral tone of a society influences the kind of press that flourishes in it, and the kind of press that flourishes influences the moral tone. Increased sensationalism of its press is, for example, both a cause and an effect of the lowering of the moral tone of a society.

True freedom of the press is in the interests of true human freedom in general, but it must be preserved from descent into illegitimate indignation, adult public. For the irresponsible, foolish, immature, or greed-motivated individuals within their own ranks. As a group they cannot afford complacency, and ought not merely to await the action of the decent, free, responsible, but often justifiably indignant, adult public. For the irresponsible, foolish, immature, or greed-motivated individuals in their own ranks not only exercise a corrupting influence on the moral tone of the society but

bring the whole profession into ill-repute. Because of them, the decent, free, responsible adults in a free society are tempted to wonder whether a free press so blatantly abused is after all a good thing.

Responsibility for true freedom of the press rests in the second place on all decent, free, responsible adults among the reading public. They must be ever on the alert that the moral tone of their society be not corrupted by the irresponsible abuse of the freedom of the press. They must assist the responsible members of the free press in their efforts to eliminate such irresponsibility. They must use all necessary and available means: moral and economic pressure and political activity. After all, it is their common good that is at stake.

Finally, the responsibility for preserving true freedom of the press rests on the elected representatives of the free people. Are they not chosen precisely to look after the common good? Theirs is a difficult task even in the best of circumstances. It becomes progressively more difficult when the members of the free press are not, will not or cannot regulate themselves. Theirs is the difficult, delicate, but highly important task of formulating legislation which, while protecting and promoting true freedom of the press, will educate the immature, and restrain the foolish, who can not or will not distinguish true freedom from license. Theirs is the difficult duty of formulating and enforcing such legislation in spite of its unpopularity with the immature, the foolish, or greed-motivated members of the society, whether in the ranks of the press itself or of the reading public.

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