The Charlottetown Herald.

NEW SERIES | CHARLOTTETOWN PRINCE EDWARD ISLAND, WEDNESDAY, FEBRUARY 10, 1915. | VOL. XLIIV., NO. 6.

Canadian Government Railways.

PRINCE EDWARD ISLAND RAILWAY.

TIME TABLE IN EFFECT DECEMBER 21ST, 1914.

Trains Outward, Read Down. | Trains Inward, Read Up.

P.M. Mon. Wed. Fri.	P.M. Dly. Ex. Sun.	A.M. Dly. Ex. Sun.				P.M. Dly. Ex. Sun.	A.M. Tues. Thurs. Sat.	P.M. Mon. Wed. Fri.	A.M. Mon. Wed. Fri.
2.45	2.00	7.00	Dep.	Charlottetown	Ar.	5.15	11.30	12.10	10.10
4.07	2.54	8.13	"	Hunter River	"	4.07	10.31	11.03	8.50
4.50	3.23	9.00	"	Emerald Jct.	"	3.23	10.03	10.19	8.00
	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 Jct.	Ar.		8.50	7.50	
5.45		4.15	Ar.	Cape Traverse	Dep.		8.00	7.00	
	Mon. Wed. Fri.	Tues. Thurs. Sat.				Tues. Thurs. Sat.	Mon. Wed. Fri.		
	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.	Sat. Only				Dly. Ex. Sat. & Sun.	Sat. Only		
	3.10	3.10	Dep.	Charlottetown	Ar.	10.00	9.45		
	4.57	4.25	"	Vernon River	"	8.23	8.31		
	7.00	5.55	Ar.	Murray Harbor	Dep.	6.30	7.00		
	P.M.	P.M.				A.M.	A.M.		

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The Gospel in The Goto Islands.

We wonder if Catholics who are interested in the progress of the Faith in the Far East know of the work that is being carried forward in the Goto Islands, that little-known Archipelago that separates Japan from Corea. The French missionary, Father Pelu, of the Paris Missions, has in a recent number of The Annals, given a vivid narrative of what the Church is doing there. Not the least arresting portion of his narrative deals with the visit of a Japanese nobleman, a direct descendant of the ancient daimios of Japan, to the Catholic Mission at Dozaki, and at an entertainment given at the Sub-Prefecture, he paid the following significant tribute to Catholicism. "Formerly," he is recorded as saying, "we mistrusted its followers and feared the results of its influence. To-day we see its usefulness. Those who profess it are not what we imagined. You will do well, then, to show yourselves friendly towards them." The Goto Islands have a singularly interesting history as the place of refuge for the hunted Catholics of Omura in days of persecution, now happily gone by, and their descendants still dwell in Narujima, where the little nucleus of Catholics are making brave efforts, under a native priest, to build a church, but so far they have not succeeded in raising the 500 yen ($260) needed for the undertaking.

Diocese in The Far North.

Do you love the solitude of the woods and far inland points away from civilization? If you do, the following description of the "diocese" of a Catholic bishop and his need of a helper, will have its appeal:

When Bishop Charlebois received a letter from a reader of his appeal for volunteers to aid him in his work among the Indians and the Eskimos of the far north, he was greatly pleased to hear from a laymen who wishes to help him.

It is not an easy life which shall open before the zealous person who is willing to go out to this task; there are many hardships attached to it; it is an existence which requires great courage and perseverance, good health and sober habits. A man who can forget his own comfort, who can "rough it" and still be cheerful, is the stamp of man who is needed. Yet there are advantages even in this life to certain characters. There are people of a sensitive and refined nature who can enjoy the beauties of creation, the countless proofs of the existence and providence of the mighty Creator, as seen in His works, in the deep woods, in the vast forests and in the towering mountains. The glorious sunrises and sunsets paint the skies and speak to the lonely exile of the magnificence of Him Who watches over all His creatures. Certain temperaments can be content only within congenial surroundings; they wish to be appreciated and to feel that their work is of value, not only in the eyes of God, Who reads the heart, but in the minds of their fellow man as well.

There is not in the world a more appreciative man than is Bishop Charlebois; any little service done for him is highly valued. He has the magnetism of a warm heart, a charm of true charity which binds to him the hearts and the loyalty of his brother missionaries. His admiration for what the lay brothers can accomplish in the missions is delightful. He is so glad to have their help and encouragement. The priests are few and far between in that immense country; many of them are solitary and lonely in their poor little log huts. They may not see a white man in months; their only companions are the stoical Indians whose experiences of life are confined to the hunting of fur-bearing animals and to the fisheries.

A priest has to build his own little cabin and mission chapel of the wood which he has to cut down and to hew. He has to do his own housework, to cut wood, to carry water from the river for his cooking and the house-cleaning. Besides this he has to be a spiritual adviser and exhorter to his Indian charges. The "Black-robe," as he is called by the Indians, must also be an example of virtue and patience to them all.

When some of the good missionaries get lonesome and think of their home ties and of the friends they forsook to follow Christ it is not surprising if they feel pretty much abandoned, but when they reflect that their voluntary exile is pleasing to God and that they are helping to make Him known and loved by these poor Indians of the woods, they are made glad and feel the true peace of God in their hearts.

Any priest who has a lay brother with him is a fortunate man. He has the pleasure and sustaining power of his companionship, besides his assistance in making his labors easier. The lay brother can take care of the housework, he can plant a garden and raise vegetables for their living. Perhaps also he may be a good hunter and can supply the table with meat occasionally. There are immense rivers from which many good fish can be procured. He can also teach catechism to the Indian children. A man who goes out there need not leave his pipe behind him. He can take it along, for it seems to be a great soother to these exiles of the woods. Bishop Charlebois does not object to that amusement, but he could not tolerate the man who is fond of strong drink. Whoever is willing to do this great work in going to the assistance of Bishop Charlebois and his missionaries should write to him. Address, Right Reverend O. Charlebois, O. M. I., Le Pas, Manitoba, Canada.

French Academy Honors Nuns.

I have already had occasion to remark, writes the Paris correspondent of the London "Catholic Times," that the war and its attendant horrors have brought to the front the quiet courage of many religious men and women whose attitude under fire has, in not a few cases, been publicly praised by the military authorities. That the French nuns' heroism is not confined to their own country was eloquently demonstrated by the distinguished Academician, M. Maurice Donnay, when, on December 18, he presided at the annual meeting where the "Prix de Vertu" are distributed.

As many readers know, these prizes were founded more than a century ago, by M. de Montyon, to reward acts of courage and devotedness. This year the most important prizes were awarded to nuns, and there was a striking similarity between the acts of heroism recorded by M. Maurice Donnay in his remarkable report and those now performed daily by the nursing Sisters in the French provinces that are devastated by the enemy.

A prize of 10,000 francs was awarded to the Sisters of Charity at Salonica, for the their devotedness during the Balkan war. At Uskub, in October, 1912, they lodged, fed, clothed, comforted and nursed thousands of refugees who came to them in a pitiable condition. According to the varying fortunes of war, their charity went out without distinction to the Turks, the Greeks, the Servians and the Bulgarians; their houses were open to all. Catholics, Protestants, Mahometans and schismatics, of whatever nation, were made welcome by these largehearted women, if they needed assistance. The fiercest fighters became as children in their hands, the most fanatical Mussulmans forgot their hatred of Christians in presence of the white "cornette," more than one declared that the Sister whose gentle ministrations soothed his pain was loved by him "as a mother."

A prize of 6,000 francs was awarded to another congregation of women, which possesses thirty-one houses in Turkey, Asia Minor and Bulgaria. The "L'Oblates de l'Assomption," to give them their official name, are a branch of the Order of the Assumption founded sixty years ago by Pere d'Alzou; they devote themselves, in a special manner, to the Eastern missions. In 1912 they went through the siege of Adrianople, and M. Ma[illegible] quoted passages from the journal that one of the nuns kept during the siege. The Sisters who wished to leave the town before it was invested were encouraged to do so by their superiors, but, says the journal, "no one among us wishes to desert her post at the hour of danger." The siege began to October 26. Soon shells fell thickly round the convent, where the nuns had established an ambulance, and for weeks this continued without the Sisters courage, activity and good humor lessening. The annalist owns that the whizzing of the shells sometimes distracted their attention during Mass, but "no one moved." Only prayers were said with more fervor than usual. An English physician, Dr. Haigh who was their neighbor during these tragic weeks, commented upon their cheerfulness, and M. Donnay remarks how cheerfulness and activity often go together. His words hold good in stricken France in 1914: "People who are pessimistic and hopelessly depressed are generally those who do nothing," he aptly remarks. Cheerfully the Sisters at Adrianople discussed their chances of being martyred for the faith. "Who knows," says the journal, "if the life we are now leading will not close by a martyr's death?" And the prospect had nothing that could frighten or depress these brave women.

The White Robe of Mockery

Asectical writers paint with faithful art the close resemblance between Herod and the modern world. Herod was very desirous to see Christ. So is the world. Witness the many articles on religion in the daily press and the popular magazines. With Herod, the modern world is not, primarily irreligious. It is simply indifferent to all that is supernatural, like modern education and modern art. As a matter of which every educated man should know something, Herod was willing to listen to our Lord's teaching, but he had no thought of accepting it as true. This is likewise the attitude of modern culture, pseudo-science, self-sufficient scholarship. A miracle would have jarred Herod's jaded feelings pleasantly into a new emotion. Of course, there would be a natural explanation for it. The modern world gives it: suggestion, hypnotism, multiple personality, and what not. It was Herod's plan that the Son of God should interrupt the Divine Tragedy, to amuse him and his loose followers with tricks out of the ordinary. When he saw before him a weary, bloody man, a clown from Galilee, his interest died. Christ awakened no emotion in that vile soul. He was not even amusing.

The world writes beautifully of Christ, the man among men, Christ, the social reformer, Christ among the children. Its fervor glows like a seraph. But it sees no divinity in the broken Figure on the Cross. That is coarse, almost commonplace. A Princeton professor of theology, writing in a recent issue of the New York Sun, is good enough to say that some kinship of Christ with God may yet be proved by the researches of modern science. Christ's own words in the matter are the error or forgeries of transcribers. The professor's argument runs flowingly to the necessary conclusion that this wonderful man is not, can not be, God. Christ may form an excellent topic for half an hour's debate in theology. But accept Him as God? Herod yawns, and a servant brings forth the white robe. America.

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