The Charlottetown Herald.

NEW SERIES | CHARLOTTETOWN PRINCE EDWARD ISLAND, WEDNESDAY, FEBRUARY 24, 1915 | VOL. XLIIV., NO. 8.

Canadian Government Railways.

PRINCE EDWARD ISLAND RAILWAY.

TIME TABLE IN EFFECT DECEMBER 21ST, 1914.

Trains Outward, Read Down.

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	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 Church in Scandinavia

Throughout the Scandinavian countries there is a steady and rapid advancement of the Catholic Church, writes a Norse convert in the San Francisco Monitor. Denmark, which was the first of these countries to assume Christianity which then meant Catholicism, was also the first to abandon it for the Lutheran doctrines, and exercising then the political sway over its sister countries in the North, did much to bring about the loss of the Catholic faith there.

But Denmark was also the first to make great strides toward a return to Mother Church. The arrival in Copenhagen some thirty or more years ago of the Princess Marie of Bourbon, an ardent Catholic, who became the wife of Prince Waldemar, gave the greatest impetus. The Princess Marie had a knack of making herself popular. She was a character, as the saying goes. Her one hobby was the fire department, and she became so skilled in the handling of a fire by constant attendance, that she was made honorary chief of the department. When not positively prevented she would attend every fire of any magnitude, wearing a uniform and helmet and closely watching the proceedings.

The fire department in most places is a popular institution. It helps us out of trouble and saves our lives occasionally. And so the Princess Marie became a most popular woman. What she did must be comme-il-faut. What she taught must be right. And thus her very presence had a great deal to do with the rapid conversion from the Lutheran church back to Mother Church.

Religious Freedom in Denmark

Historically speaking, the reintroduction and further spread of the Catholic Church in Denmark dates back to the year 1848, when King Frederick VII gave his people a constitution in which was granted and guaranteed not only political, but also religious freedom to all. It was at that time that the Catholic Church was allowed to resume her mission of saving souls in that nation where Protestantism had reigned absolutely since the introduction of the Reformation. Nevertheless, it was no easy task for the first Catholic missionaries to penetrate this exclusively Protestant domain. But these men undertook that difficult work with a fearless and apostolic spirit and therefore they met with astonishing success.

When they arrived in Denmark they found only two Catholic churches, which were allowed to exist there as exceptions to the above mentioned rule. The one was in Fredericia, a little fortress on the east coast of Jutland, and the other in Copenhagen. The former was the parish church of a small Catholic community of about one hundred and thirty members, the remainder of an originally much larger parish. These Catholic people were allowed to remain in Fredericia and to worship in the old Catholic faith by special permission.

The other Catholic Church tolerated in Denmark was the church of the Austrian embassy in Copenhagen, where the Bishop of the Danish missions now resides. The priests of that church were absolutely forbidden to spread the Catholic faith among the Protestant population. They were forbidden to preach in Danish to prevent the people from learning anything about the true religion. Even the church building had to be constructed in a special manner; it could have neither spires nor bells, nor windows facing the street, from which, further-more, it had to be separated by an iron fence. In short, it looked more like a jail than a church.

To-day things are very different. Not only the civil government but, what is of more importance, the Protestant population itself shows a toleration towards the Catholic Church, priests and people, which is quite unusual in other non-Catholic countries. Even the Protestant ministers, with very few exceptions, refrain from speaking in the pulpit and writing in the press against the ever-advancing Catholic movement.

And so where there were only two Catholic churches at the beginning of the missionary labors, there are today more than thirty parishes in the different cities of Denmark, to which are attached convents, schools and hospitals.

Condition in Norway.

As to the second northern country, Norway, the Bishop of Christiana Mgr. Fallize, assures us that there is no country where the Catholic Church is treated more liberally than in Lutheran Norway. The explanation of this is found in the fact, he maintains, that the Norwegians never really apostatized. They still glory in their Catholic ancestors.

In 1814 Norway became a Swedish province and in 1845 the Norwegians succeeded in wresting from the king his assent to a law granting religious liberty to Christians who were not Lutherans. The Vicar-Apostolic of the latter country, profiting by this law, sent a few priests into Norway. It was not until 1856 that Norway could boast of a Catholic Church that of St. Olaf in Christiana.

The faith spread with sufficient rapidity to lead the Pope in 1869 to appoint a Prefect-Apostolic for Norway. At the present moment Bishop Fallize has the care of the Church in Norway.

Religious Orders have been once more allowed into the land. One fanatical deputy made a furious speech during the discussion. The president interrupted him and said that Catholics did not ask that Protestants should love religious Orders, they only claimed the right to cherish and possess them themselves; that if the honorable deputy proved anything, it should be that this desire of Catholics was harmful to Norway. The fiery fanatic collapsed.

Here is how the education question has been solved. The law declared that all schools should be essentially Lutheran. Then the government declared that Catholics could not in conscience send their children to such schools, so that the law must furnish every facility to establish purely Catholic schools.

The Catholic priest is registrar at the marriages of the faithful. The State contributes nothing to the upkeep of the Catholic religion, but on the other hand Catholics are exempt from all taxes intended for the upkeep of the Lutheran Church.

At the consecration of a church recently built, all the State officials, with the Amtmann (Mayor and Prefect) at their head, were present. During Mass the Bishop invited them to pray "that all may be one," whereat all bowed their heads and prayed with the Catholics present.

The absence of bigotry is a thing to marvel at. The Bishop narrates how, when he was opening a new mission, an old Protestant lady came and shook his hand cordially, saying: "Ah, your Lordship, how I thank you for having sent us a priest. When my daughter became a convert some years back, I shed bitters tears. Now I tremble at the thought that she might grow weak in the Catholic faith, for then she would be a poor lost lamb without a shepherd. Now the danger is averted."

Tolerance in Sweden.

In Sweden religious tolerance was not granted until 1860. It should be borne in mind that Sweden gave to the world one of the foremost Catholic women, known to us as St. Bridget of Sweden. She was born in the year 1303 and in her seventy years of active life played an important part in history at Avignon and her relation with St. Catherine of Sienna.

There are today many finely built old Catholic cathedrals in Sweden. There are the splendid cathedrals at Upsala, Lund, Linkoping, Vistera and Skara, as well as the celebrated Monastery Church in the North of Sweden, and the one at Valstena built under the direction of St. Bridget, with the many smaller edifices scattered over the country, all of which are the work of Catholic hands and are now in the pssession of Protestants.

What makes the Church of St. Eugene, Stockholm (built in 1337), so dear to the Catholics of Sweden is the fact that it was the first to be consecrated after the Reformation.

From the time of the Reformation until the publication of the Edict of Tolerance by Gustavus III. in 1781, all public manifestation of Catholic worship was forbidden in Sweden. The Holy Sacrifice of the Mass could only be celebrated in private chapels belonging to foreign embassies. If a Lutheran embraced the religion formerly professed by the entire nation, the religion of St. Eric and of St. Bridget, the convert was exiled and his goods confiscated.

In 1892 the Catholics at Stockholm had the happiness of seeing a church erected in honor of the martyred king, St. Eric.

This church is the only Catholic one in Sweden which posseses a bell. The Angelus is rung there, and the residence of the Vicar-Apostolic is situated close to this edifice. The Vicar-Apostolic is obliged to often travel long distances in the exercise of his sacred functions. Sweden is a very large country; and the small number of Catholics who do not reside in Stockholm are scattered over the immense territory. There is also a beautiful little chapel, dedicated to St. Joseph, erected in 1892, in the Catholic cemetery outside Stockholm, the generous gift of Madame de Koudriaffsky, the widow of the Russian ambassador.

In the provinces there are Catholic churches at Malmoe, Gothenburg, Norrkoping, Gefle and Halmoe. The latter is the one most frequented by the Polish workingmen, who go to Sweden in such large numbers to work in the beet-root sugar fields. These men often sacrifice their small wages in order to purchase a railway ticket, or walk a long distance, in order to be able to receive the Holy Communion.

The Polish laborers had for many years a faithful friend in the person of an old priest, Count Bernard Stolberg, a descendant of the famous writer, Frederick Leopold Stolberg, a diplomatist, whose conversion surprised the Protestant world. The Abbe Stolberg has his fixed residence at Norrkoping, but he undertakes long journeys in different districts of Sweden among the Polish workingmen.

The Church of Finland,

Finland, for so many years attached to Sweden, suffered the same vicissitudes as the larger country and nearly three centuries and a half ago Lutheranism became the established religion of the country, and a Catholic, priest or layman, was a rare specimen until the Russian conquest brought a few Polish soldiers and minor officials in its wake.

Towards the end of the last century a slight Catholic revival set in. The census of 1900 listed 775 Catholics, as against 2,662,171 Lutherans, 46,466 members of the Russian Orthodox Church and 3,170 adherents of various sects, Baptists, Methodists, etc., approximately twelve hundred all told.

Polish priests ministered to the spiritual wants of the faithful until quite recently.

It is interesting to note that the first Finn to become pastor of a church in his native country was born of an Irish mother. His name was Wilfred Chriscierson, and his father was a Finn, and recently the first priest of Finnish nationality, Dr. Adolf Karling, has been named provost of the church in Wiborg.

Dr. Karling was born in 1882, and joined the church while still a student at the University of Helsingfors. He studied for a number of years at various foreign universities, and completed his theological course at the College of the Propaganda in Rome, where he was ordained to the priesthood in 1910.

THE WEAK SPOT IN THE BACK.

When the kidneys get ill the back gives out.

But the back is not to blame.

The ache comes from the kidneys, which lie under the small of the back.

Therefore, dull pain in the back, or sharp, quick twinges, are warnings of sick kidneys—warnings of kidney trouble.

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Doan's Kidney Pills reach the kidneys themselves. They are a special kidney and bladder medicine. They heal the diseased surface of kidneys and bladder, and help them to act freely and naturally.

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Customer—Oh, it's healed up since then!

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"No; all you have to do is to get in. The engineer will attend to taking it there."

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If the bowels do not move regularly they will, sooner or later, become constipated, and constipation is productive of more ill health than almost any other trouble.

The sole cause of constipation is an inactive liver, and unless the liver is kept active you may rest assured that headaches, jaundice, heartburn, piles, floating specks before the eyes, a feeling as if you were going to faint, or catarrh of the stomach will follow the wrong action of this, one of the most important organs of the body.

Keep the liver active and working properly by the use of Milburn's Laxa-Liver Pills.

Mrs. Elijah A. Ayer, Fawcett Hill, N.B., writes: "I was troubled with constipation for many years, and about three years ago my husband wanted me to try Milburn's Laxa-Liver Pills, as they had cured him. I got a vial and took them, and by the time I had taken three vials I was cured. I always keep them on hand, and when I need a mild laxative I take one."

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