

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Paclan, 4th Century.

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### A PITIABLE BUSINESS.

From an erstwhile subscriber comes a belated protest, abounding in "purple patches," against our remarks on the saloon. It is strange, as we have pointed out recently, how sensitive to adverse comment is the saloon-keeper. One may bombard dead people and denounce events in a far-away land, but the things within our gates must be immune from criticism, and so this individual talks to us in vigorous fashion and informs us, confidentially of course, that better men than ourselves are in his business. All which is unnecessary and irrelevant.

Now a word with him. When we wrote of the saloon we took care to call to our assistance the utterances of Pope Leo XIII. and distinguished prelates. The saloon-keeper may ridicule a newspaperman, and with some effect in his own coterie, but no ridicule emanating from a gin-mill will disconcert those who keep watch over the honor of the Church.

The best thing he can do is to show reason why his business should not be criticized. We know his stock arguments. We are aware, too, of his contributions to this and that, but were he to ask verdict from his patrons his business would be denounced by a majority of them. Its victims are in squalid attics and poor-houses, in premature graves. It adds daily to the cohorts of ignorance and sin, and it retards the progress of religion. It is a pitiable business, to make the very best of it, and we hope for the day when Catholics who are engaged in it will, to quote the Fathers of the Third Plenary Council of Baltimore, "abandon as soon as they can the dangerous traffic and embrace a more becoming way of gaining a livelihood."

### UPHELD BY THE DELEGATE.

Our readers will remember that the law promulgated against the saloon keeper was sustained by the Apostolic Delegate. By this enactment the liquor dealer was debarred from office and membership in Catholic societies, and was, if he conducted his business in an unlawful manner, deprived of the sacraments. The saloon keeper rose up in all the might of his innocence and protested. He would incur pecuniary loss should the edict go into force. And the Apostolic Delegate upheld Bishop Watterson and declared, for the consolation of those who thought of the dollar only:

"And if perhaps for the time being they seem to hurt the material interests of some, this will have to be patiently endured for the good of the many, and the honor of the Holy Catholic Church."

### AN AUXILIARY OF EVIL.

Commenting on this law Archbishop Ireland—and we quote him because his words will be more effective than those of an obscure quill-driver—said it made no general law for the Church in America; but it would be effective in forming Catholic public opinion for the whole country—and public opinion is often more potent than law.

Saloon-keeping is, as a rule, an evil occupation; over it hangs a heavy cloud of social and religious disgrace; even the ideal saloon-keeper cannot rid himself of its shame, and upon him, as upon his whole class, the Church frowns in anger and sorrow, and from Catholic gatherings and organizations she bids him retire to corners of silence and obscurity.

And he goes on to say that, considering the fact of advertisements of liquor stores in Catholic papers, that the saloon keeper contributed liberally, as a matter of business, to church works, etc., were but an encouragement to patronize the saloon, the Catholic Church was compelled for her own honor and in loyalty to her mission to proclaim herself as the determined foe of the American saloon.

### OUR POSITION.

Our friends will credit us, we hope, with the intention of warring merely against the causes and alliances of intemperance. If we had the power, the name of a bar-tender or owner would never be seen on the roster of a Catholic society. No time would be wasted on distinctions between this and that kind of liquor selling. Our efforts would be to prevail upon the man in the business to embrace a more becoming way of gaining a livelihood; to induce him to conserve civilization and not to prey

upon it and to desist from being an auxiliary in the degradation of his fellows. His contributions would be scrutinized very carefully before we accepted them. Serious loss! you say. Well, for the moment, so far as dollars and cents go. But consider the gain in manhood and the peace and happiness of the family; and we believe that, with the rum-peddler a thing of the past, there would be clean money to hand for all purposes.

### AN INFAMOUS PROPAGANDA.

Our good friends in Toronto were told recently that France was moving towards "democratic ideals" and the one thing necessary for the reaping of the harvest was the dollar. They are not so foolish, we presume, as to believe every statement of a lecturer who is after the deacons, but they are not courageous enough to repudiate him. Our clerical brethren should let us know where they stand in this matter. Plain speaking is necessary or we may suspect that individuals who do not care to do dirty work themselves are not above encouraging others to do it for them. And of the two we prefer the latter. The professional liar is bad enough, but he is some degrees less despicable than the men who endorse him. For the "professional" is in the open: he lays truth in the public highway; but his supporters—the gentlemen who play the game of toleration to the enjoyment of the poor Catholic—try to kill truth in true bravo style. And for the Torontonian who is in this business any weapon, an antiquated yam, or a lecturer, is good enough so long as it can be used without hurting commercial and political interests. Some more nonsense about toleration is about due. The men and women of Toronto may be surprised to learn that the lawmakers of France, now that they have got rid of the terrible monks and nuns, are not eager as yet for the ministrations of the Protestant divine. They are a yelping pack of infidels warring against all Christianity. They desire the suppression of religion and clericalism of every description. Here is an item from a cable despatch of April 2 to the New York Sun: "It will strike the Christian world as a peculiarly dramatic demonstration of the sacrilegious spirit of the age that the French Government should select Good Friday for a revival of that cry 'Away with Him' which nineteen centuries ago prefaced the world's greatest tragedy. Pictures of Christ, crucifixes, and all religious emblems have this week been banished in accordance with the law passed in December."

Do the Presbyterians of Toronto identify themselves with this infamous propaganda?

### BIGOTRY DENOUNCED.

METHODIST MINISTERS REFUSE TO PERMIT ATTACK ON CATHOLICS MADE BY ONE OF THEIR BRETHREN.

That the religious enlightenment of the age boasts of is not wholly mythical was proved by an incident that stirred the solemn sessions of the New England Southern Methodist Conference, which met last Sunday at New Bedford, Mass. The report of the general missionary cause committee, read with considerable attention by the Rev. Jas. Cooté, of Norwich, Conn., contained, besides the poem of the triumph of Methodist zeal in foreign parts, a number of the customary strictures on the Catholic Church. Mr. Cooté spoke mournfully of "the vast expanse of South America under the thrall of a type of Christianity, almost as bad as Paganism," and made a passing reference to the "ever increasing volume of ignorance and vice" which is rolling to our shores and which "if not cleansed and neutralized by the lustral tide of love and purity flowing from the heart of the Church of God, will leave its maldorous slimy trail all over national life and character."

These sentiments, the newspaper correspondents report, were received in silence. Finally the Rev. William F. Butler, of East Weymouth, Mass., ventured to rise in protest. He said he could not let the characterization of Roman Catholicism as a type of Christianity almost as bad as paganism, and the mention of immigrants as the "froth and scum of European civilization" go by without strenuous objection. He thought it would be detrimental to the interests of the conference and the Church, and moved reference of the report back to the committee for revision.

It is further reported that the conference was voted without a single voice in opposition. The action does credit to the reverend Methodists of New England, though it does seem a pity that Brother Cooté's "lustral tides" and "slimy trails" should have been written only to be wasted.

In all meanness there is a defect of intellect as well as of heart. And even the cleverness of avarice is but the cunning of imbecility.

### HONESTY AND PATIENCE.

Rev. Joseph O'Rourke in The Dominican.

Among the very many moving powers which, besides religion and conscience, help on human nature to accomplish its divinely destined end, viz., to know God, to love Him, to serve Him here on earth, and to enjoy Him hereafter in heaven, there are what are called virtues. Let me tell you a few things about two of these virtues which are closely related, which seem to me to be little practised, and which, if well known and constantly exercised must help us wonderfully in our relations with God, our neighbors and ourselves. I refer to honesty and patience.

Honesty is a virtue or power or endowment of the soul which makes us upright, sincere, true; and patience is a virtue or power or endowment of the soul which makes and keeps us calmly enduring in pains, humiliations and troubles; and both are daughters of that sweet mother charity which, by a god-like soul, teacher and sweetly urges us to love God above all things on account of His own innate goodness, and our neighbors for our own. Honesty and patience—two daughters of Charity—two sisters in the spiritual world, should continually help each other and the man or woman who happily possesses them. Without these charming, elevating, heavenward-helping virtues in men and women, the world would inevitably be cursed, and immortal souls lost in hell. An upright, sincere man or woman, even though brusque and unpolished, is a suitable companion for angels; and an honest man or woman, acting by the virtue of honesty, is a sweet brother or sister of Jesus Christ, the best object of God's pure love.

Now, how do we obtain these virtues and preserve them? These are questions burning, temporarily, and eternally useful questions. Well, like everything else that is good, these virtues come primarily from God; and each human soul has the seeds of honesty and patience in more or less abundance. Some people are extremely good-hearted, unselfish, whilst others seem to have a superabundance of slyness and self-diabolical pride, which vitiate, stunt, almost uproot the scant supply of honest and patient seeds implanted in their souls. We have all received the profitable seeds of honesty and patience from God; and if, unfortunately, we have been negligent in cultivating, developing and training them by religious, conscientious words, works and hearts, we should—understanding at a glance how necessary and valuable they are, both as regards earth and heaven—begin at once to remove the rubbish we may have been for years and years heaping upon them. We should start a movement among our spiritual powers and dig out the ugly weeds of desires—thick and stubborn—for useless honors, destructive riches, and unavailing, disappointing pleasures which have, to our earthly or divine purpose, begun to wither or choke the good seeds of honesty and patience.

If our souls were only sparsely settled, poorly supplied, with these charming gifts honesty and patience, and their many fascinating associates, then we must pray to God for them more earnestly than those more richly endowed, and cultivate the friendship of those whom God, for His own good reasons, more liberally supplied. We must fight and conquer, with God's assistance, our oversupply of destructive pride. We must cultivate and irrigate our little territory—the soul—purchased by the blood of a God—and destined to have an eternal value and standing in the Heavenly Land—the only land of true, unbiased justice, and consequent pleasure.

Give honesty and patience the beneficial strength accruing from God's honest and Christ-blessed, sunlit air, and our own poor efforts. Let them grow strong and sweet-smelling, watered and nourished by their fatherly sower, God. Honesty will always have God on its side, and if God is with us, what matters it who is against us? Patience will keep our souls in peace; and soul with God and in peace, what is that but Heaven?

Dishonesty and anger, the opposites of honesty and patience, need only be mentioned to the sensitive and meek to have hung to scornful oblivion. An uncharitable, and consequently dishonest, impudent, impatient man, woman or child is a monstrosity. He or she may succeed for a while in deceiving people but the force of God's justice, with natural goodness, will inevitably pull off their masks and cast them, with their owners and a well deserved worldly obloquy, into a temporal—and probably an eternal—garbage consuming furnace.

Now, with our worldly acuteness, and the light of our truly independent and provident Father, we can see that honesty and patience are for God, that we, human beings, possess their needs in greater or less abundance, and that we revive them, keep them alive, make them grow, by removing from them any and all impatient and dishonest rubbish or weeds by a watchful, charitable, God-assisting, cultivation of them.

Cultivate, then, the seeds of honesty and patience; court those angelic virtues, and send them broadcast over the earth, and after Christ's death Heaven's best and most profitable purpose will be accomplished, the land will be brimming over with blessings, and Heaven crowded with saved souls.

Do not believe for an instant that you can put your faults on the retired list without paying them a pension.

### "FINDING OF THE CHRISTIANS."

AN EPISODE IN JAPANESE HISTORY INCIDENT TO ONE OF THE MOST ATROCIOUS RELIGIOUS PERSECUTIONS EVER RECORDED.

From the year 1549, when St. Francis Xavier began to sow the seeds of Christianity in Japan, until the first persecution broke out, half a century later, the missionaries had converted nearly 2,000,000 Japanese. Early in the seventeenth century one of the most awful persecutions recorded in the history of the Church was begun and for twenty years it endured with violence surpassing that of Nero.

By imperial edict a special department, entitled "The Christian Inquiry," was instituted for the purpose of searching out Christians and forcing them to apostasy. Priests and laymen were hunted down; large rewards were offered for information against Christians in every rank of life; a special law was published for the betrayal of parents by their children, and of children by their parents. History has but one verdict upon the diabolical atrocity of the persecution.

"One may search the grim history of early Christian martyrdom," writes the author of the Conquests of the Cross, "without finding anything to surpass the heroism of the Roman Catholic martyrs of Japan. Burnt on stakes made of crosses, torn limb from limb, buried alive, they yet refused to recant." "It has never been surpassed," says Mr. D. Murray, of this persecution, "for cruelty and brutality on the part of the persecutors, or for courage and constancy on the part of those who suffered."

Painful as is the subject, some record must be made of what these heroic confessors of the Faith had to undergo. "We read," says one writer, "of their being hurled from the tops of precipitous cliffs, by some forced to their being tied up in rice bags, which were heaped up together, and of the pile thus formed being set on fire. Others were tortured before death by the insertion of sharp spikes under the nails of their hands and feet. Some poor wretches, whose heads were held in a cruel, were shut up in cages and there left to starve with food before their eyes."

Specially awful were the torments inflicted in the caves of Un-gen (On-sen) between Nagasaki and Shimabara. Here some were plunged into the boiling sulphur springs, others suffocated by the fumes, some forced to drink enormous quantities of water, and others, like Margaret Clitherow, pressed to death beneath crushing weights. But of all the tortures the most terrible was that known as "the Fosse," or suspension head downwards into a pit, the martyr hanging by a rope fastened to the feet and attached to a projecting post. The suffering was excruciating, blood exuding from the mouth and nostrils, and the pressure on the brain being almost unendurable. Yet the victim usually survived eight or nine days! We can hardly be surprised that a number fell away into apostasy. Yet what were they compared with the glorious army of martyrs, including women and children, mostly natives, who triumphed and won their crown? Statistics alone are capable of giving an idea of the terrible character of the persecution.

It is reckoned that over a thousand religions of the four Orders—Jesuits, Franciscans, Dominicans, and Augustinians—shed their blood for the Faith during its course, whilst the number of native Japanese lay folk who perished exceeded 200,000! "Since the Apostolic times no grander spectacle had been exhibited to the Christian world: it embraced episodes beautiful enough to delight the angels, and refinements of wickedness sufficient to excite the jealousy of demons."

At the last general massacre, in 1638, 50,000 Christians were slaughtered, and the Church, which at the beginning of the century, counted nearly 2,000,000 souls, appeared to be absolutely extinct. A silence of death that was not broken until the nineteenth century, settled upon it.

On Whit Sunday, 1862, Pius IX. summoned an extraordinary gathering of the Catholic Bishops from all parts of the world, had the consolation of solemnly proclaiming the canonization of the twenty-six first martyrs of Japan.

"Scarce a month had elapsed since the benediction of the church at Nagasaki. On March 17, 1865, about half-past twelve, some fifteen persons were starting at the church door. I had scarce time to say a pater when three women between fifty and sixty years of age knelt down beside me, and said in a low voice, placing their hand upon their heart:

"The hearts of all of us do not differ from yours."

"Indeed," I exclaimed, "Whence do you come?"

"They mentioned their village, adding 'At home everybody is the same as we are!'"

"Blessed be Thou, O my God! for all the happiness which filled my soul! What a compensation for five years of barren ministry! Scarce had our dear Japan opened her hearts to us when they displayed an amount of trustfulness which contrasts strangely with the behavior of their pagan brethren. I was obliged to answer all their questions, and to talk to them of O Deus Sama, O Yaso Sama, and Santa Maria Sama, by which names they designate God, Jesus Christ and the Blessed Virgin. The view of the statue of the Madonna and Child recalled Christmas to them, which they said they had celebrated in the eleventh month. They

asked me if they were not at the seventeenth day of the time of Sadness (i. e., Lent); nor was St. Joseph unknown to them; they call him O Yaso Samano yo fu, 'the adoptive father of our Lord.' In the midst of this volley of questions footsteps were heard; immediately all dispersed. But as soon as the newcomers were recognized all returned laughing at their fright.

"They are people of our village," they said. "They have the same hearts as we have."

"However, we had to separate for fear of awakening the suspicions of the officials, whose visit I feared. On Monday Thursday and Good Friday, the Church of Nagasaki. The presbytery was invaded; the faithful took the opportunity to satisfy their devotion before the crucifix and the statues of Our Lady. During the early days of May the missionaries learned of the existence of 2,500 Christians scattered in the neighborhood of the city. On May 15 there arrived delegates from an island not very far from here. After a short interview we dismissed them, retaining only the Catechist and the leader of the pilgrimage. The Catechist, named Peter, gave us the most valuable information. Let me first say that his formula for baptism does not differ at all from ours, and that he pronounced it very distinctly. He declares that there are many Christians left up and down all over Japan. He cited in particular one place where there are over 1,000 Christian families. He then asked us about the Great Chief of the Kingdom of Rome, whose name he desired to know.

"When I told him that the Vicar of Christ, the saintly Pope Pius IX., would be very happy to learn the consoling news given us by himself and his fellow-countrymen, he gave full expression to his joy. Nevertheless, before leaving he wished to make quite sure that we were the true successors of the ancient missionaries. 'Have you no children?' he asked timidly.

"You and all your brethren, Christian and heathen, of Japan, are all the children whom God has given us. Other children we cannot have. The priest must, like your first apostles, remain all his life unmarried."

"At this reply Peter and his companion bent their heads down to the ground and cried out, 'They are celibate. Thank God!'"

"Next day an entire Christian village invited a visit from the missionaries. Two days later 600 more Christians sent a deputation to Nagasaki. By June 8 the missionaries had learned the existence of twenty-five 'Christianities' and seven 'baptizers' were put into direct relation with them."

"Thus," to quote M. Launay's admirable resume of this marvelous episode, "in spite of the absence of all exterior help, without any sacraments—except baptism—by the action of God in the first place, and in the next of the teaching and example of the Japanese Christians and martyrs of the sixteenth and seventeenth centuries, the sacred fire of the true faith, or at least a still burning spark of this fire, had remained concealed in a country tyrannized over by a government the most despotic and the most hostile to the Christian religion. All that was required was to blow up this spark and to rekindle its flame in order to realize once more the wish expressed by our Saviour, 'I am come to cast fire upon earth, and what do I desire but that it be kindled?'"

"Such was the almost miraculous event of March 17, 1865, in honor of which Pius IX. established a feast, which is a greater double, to be celebrated forever in Japan under the title of 'The Finding of the Christians.'"

### THE THIRTEEN SCYTHES.

RELIC OF THE DATE WHEN ENGLISHMEN FOUGHT FOR THE CHURCH.

Above the door in the north chapel of the Church of St. Mary's, Horncastle, Lincolnshire, England, are fastened thirteen scythes. At one time the blades numbered forty or fifty, but owing to rust and decay many of them have been lost. Each of the scythes is about a yard in length.

A strange ornament surely for a parish church—yet these scythes have a meaning and a deep one. They represent the brave stand made by the English people, or at least a section of them, against the religious revolution wrought by Henry VIII. and his subservient ministers.

It must not be supposed that the English people eagerly accepted the "reformed religion" which the lustful Henry offered them. On the contrary, the plans and projects of the despot met with resistance, and the people of England instead of "giving up" the Catholic faith were, as a matter of fact, robbed of it by the wiles and the despotism of their monarch. Perhaps the most formidable attempt to resist the attacks of Henry upon the religious rights and liberties of his subjects was the uprising known in history as "The Pilgrimage of Grace." This took place in Lincolnshire and Yorkshire, and was primarily a revolt of the monasteries, were being suppressed and robbed by Henry's agents. The country people—still Catholic, still loyal to the old faith—rose in large numbers, took Pentreast Castle and marched south to Doncaster. The greatest nobles of the North, with Sir Thomas Percy and Archbishop Lee at their head, joined them, and they resolved to go, to London "on a pilgrimage to the King's Highness, and there to have all the vile blood of his Council put from him and all the noble blood set there again

and also the faith of Christ and His laws to be kept, and full restitution to the Church of all wrong done unto it." The rebels—if rebels they may be called—bore before them the banner of St. Cuthbert, and also a banner on which was embroidered a chalice and the mystic Five Wounds of Christ. A large force of the King's troops were sent to crush the rebels, but failed to attack them. However, the leaders of the "pilgrimage" allowed themselves to be hoodwinked by their crafty adversaries, and they returned home without making a fight.

But the Catholic peasantry none the less showed the spirit which was in them when they marched forth to defend their liberty as Englishmen and their faith as Catholics. Of course they were but ruddy armed, and for the most part possibly turned the implements of peace into the weapons of war. Scythes no doubt formed their most formidable weapons.

And so the scythes called over the door of the north chapel of that church in Lincolnshire recall that far off day ere yet Englishmen had all submitted to the tyranny of Henry, and had allowed themselves to be deprived of their membership in the true Church. These scythes were placed there as a reminder of the attempt made by the Catholic peasantry of Lincolnshire and Yorkshire to stem the flood of Protestantism which soon after inundated the fair valleys of England.

### TRUE CATHOLIC LOGIC.

DISPROVING THE PROTESTANT ACCUSATION OF A VICIOUS CIRCLE.

Rev. John F. Mullane, D. D.

Protestant writers charge Roman Catholics with the absurdity of a vicious circle? But what is a vicious circle? A vicious circle is the using of two propositions, equally uncertain, to prove each other. Thus, Protestants claim that Catholics prove the authority of their Scriptures by the infallibility of their Church, and then prove the infallibility of their Church from the authority of their Scriptures. How shall we meet this formidable statement?

First, a Catholic argues with a person who believes in the authority of the Scriptures, but does not believe in the doctrine of the infallibility of the Church. No one will tell us that the said Catholic is guilty of bad logic, and to such a person the Catholic does not prove the authority of their Scriptures by the infallibility of the Church. Hence, in this case, there is no vicious circle, for, if he proves the infallibility of the Church from the authority of the Scripture, he only proves that which has been questioned from that concerning which there was no dispute.

Secondly, a Catholic argues with a person who acknowledges the Church, but questions and doubts the authority of certain books of the Bible. No one can say that it would be sophistry to address such a person in these words: "Good Protestant friend, you allow that the Catholic Church does certainly know what God has revealed, and can point out with infallible certainty the books which do contain His revelations. The Church testifies to you that these books do contain His revelations. Therefore, by your principle, you must receive these books as the word of God." This certainly is not proving one questionable proposition by another, and then proving the second by the first. But it is proving that which has been questioned and of which there was doubt by that of which there was no doubt. This is no sophistry.

Thirdly, a Catholic argues with a person who does not believe either in the infallibility of the Church or in the authority of the Scriptures. In this case he cannot assume either as a principle. What is he to do? Under the circumstances, what the Protestant would do, the Catholic can do. The Protestant says that without the authority of an infallible Church, he can prove the authority of the Scriptures. The same arguments in the mouth of the Catholic will lead to the same conclusion. Therefore, if it be possible for the Protestant to prove the authority of the Catholic Church, the Catholic needs not the infallibility of the Church to do what his neighbor can do without it.

Having proved the authority of the Scriptures, the Catholic may next proceed upon what he has proved, now assuming as a principle that of which there can be no doubt. Or, the Catholic may find, without the authority of the Scripture, reasons to convince a person that, if God speaks, He must infallibly find out what He teaches; and next, that this mode is by receiving the testimony of the Church. Thus, whether a Catholic argues with a person who allows the authority of the Scripture, but does not allow the Church's infallibility; or argues with a person who does not allow either, he proceeds to prove both points without sophistry; he does not argue in a vicious circle, and he is not a violator of the rules of logic. Protestant scholars are very ignorant of the manner in which Catholics argue; or are very ignorant men who try to deceive the public upon a vital question by bearing false witness against the best, the most numerous, and the most renowned society in the world.