

The Catholic Record.

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

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THE NEW BRITISH CABINET

LABOR PARTY DISAPPOINTS SOCIALISTS

London, Eng., Feb. 28.—Continental socialism received a rude shock when the formation of Premier MacDonald's cabinet, constituting the first Socialist government in Great Britain, was announced. When it became clear that the Socialist Party would be called on to form a government, at once the Continental Socialists chanted loud peans in praise of the "triumph of liberty and democracy," meaning of course the kind of liberty and democracy acclaimed by the anarchical and anti-religious Socialist clubs of Europe.

But although a Socialist government sits enthroned in power today in the center of the British Empire, it is not a government that will bring joy to those whose ideas of liberty and democracy consist largely in excluding religion from the schools and placing the Church at a disadvantage.

Leaving aside the strictly political complexion of the new British Government, so far is it from being an assembly of atheistical revolutionary Socialists of the Continental type that it might with absolute accuracy be called a government of devout churchmen. Its only non-Christian member is a minor minister who is a Scottish Jew, but of whose religious sincerity there is no doubt.

CABINET FAVORS RELIGION

In forming his cabinet Premier MacDonald has gathered around him men whose political faith may not represent that of the majority of the British people. But from the prime minister downwards, there is not a man but has the most sincere respect for the Christian traditions of the country. It appears that for the first time a Catholic has been appointed a British cabinet minister. This Catholic minister is Mr. John Wheatley, minister of health. Mr. Wheatley is of the archdiocese of Glasgow, where he has for some years had a large experience in local politics, serving on the town council, and being elected to the British Parliament at the election preceding that of 1923.

The Lord President of the council, who leads for the government in the House of Lords, is Lord Parmoor, a devout Anglican churchman, who in addition to his political office also holds the important legal position of vicar-general for the Archbishop of Canterbury. The Solicitor-General, who acts as public prosecutor for the crown in all prosecutions undertaken at the instance of the government, is also a pious churchman of the so-called Anglo-Catholic faction. This high legal official of the Socialist government was a conspicuous member of the recent Anglo-Catholic Congress in London, when he read a paper dealing with the importance of the Mass in the religious life of the people.

Other members of the new cabinet will be found to be adherents of either the Presbyterian or other non-episcopal Protestant churches—but of atheistical revolutionary Socialism of the Continental variety, there is not a trace. It is an indication that the new government will disdain to employ Catholics in high positions. Already the opening of diplomatic relations with Soviet Russia is spoken of for the immediate future, and the personage to whom the British Ambassadorship to Russia will be offered is Captain O'Grady, one of the best known and practical Catholics in the country.

Under the government now in power education, which is of vital importance to the Catholics of Great Britain, is not likely to suffer. Long before the last elections, the party now in power had given definite assurances to the Catholics regarding their schools and religious education in general, and it was largely on the strength of these assurances that the votes of Catholics were very largely given to the candidates of the Labor Party. The vote of this party, also, in the House of Commons, helped through the motion put by Mr. T. P. O'Connor that the Catholic schools should not be placed at a disadvantage in regard to the other schools.

At the last election the governing party secured the return of no fewer than eleven of its Catholic candidates, which was the largest return of Catholic candidates in any single party, the Conservatives coming next with seven Catholic candidates.

Carefully retracing his way over the course of various organizations that exist now among the Wesleyans, the writer of this article finds that many of them are progressing in a "Romanizing" direction.

The claim of Papal Infallibility, the writer asserts, is merely another word for Committee Infallibility, and he challenges his fellow believers to deny that this exists amongst the Wesleyans. "Romanism" also, so it appears, has crept into the new Wesleyan hymn book, in which the writer complains that as many as eight pages are given up to the

today who called themselves Socialists whose principles were thoroughly in accordance with those of the Catholic Church. Therefore, the Church did not condemn everybody who called himself a Socialist or everything that called itself Socialism, which was a word of many meanings, Father O'Hea ventured the opinion that the Socialism defined and condemned by Leo XIII. was much more like Communism than the Socialism of today—at least to the brand found in Great Britain.

But whatever may be the political principles of the new British government, the fact remains that they are not repugnant to the religious instincts of a Catholic minister of health, an Anglo-Catholic solicitor-general, or the Archbishop of Canterbury's vicar-general.

REMARKABLE DAY IN LONDON

TRIBUTE PAID BLESSED SACRAMENT

London, Eng.—The Coliseum, one of the largest of London's theatres, was the scene of a remarkable Catholic demonstration when the Knights and Handmaids of the Blessed Sacrament poured in from all quarters of Greater London for their great rally. Ten thousand tickets had been applied for, but as the theatre holds less than that number a great many applicants were disappointed.

Cardinal Bourne was on the platform, and with His Eminence were the Archbishop of Simla, the Abbot of Fort Augustus, the Director of the Crusaders of the Blessed Sacrament, and many distinguished clergy and lay people. The vast auditorium was packed to its furthest corner, and could it have been by some magical process, extended to hold six times its capacity; the London Catholics would still have crammed every available inch of space. Certainly it was one of the most splendid and enthusiastic Catholic rallies that London ever has seen.

Cardinal Bourne opened the proceedings by reading a telegram from the Glasgow branch of the association. He was followed by the Abbot of Fort Augustus, who in a stirring speech told the London Catholics that it was only by their devotion and zeal for the Blessed Sacrament that their vast city, the center of their great empire, could be converted from its open and frank paganism.

Mr. G. K. Chesterton spoke on "The Revival of Chivalry," telling his audience that the central object of the true knights' veneration in the Middle Ages, and the source of his inspiration, was the Holy Eucharist.

Father Edmund Lester, S. J., Knight-Director of the Crusade of the Blessed Sacrament, told how the movement had taken its rise on the suggestion of the Catholic young men, and had been largely propagated by the zeal of gallant young soldiers in the Great War.

This enthusiastic gathering had its sequel the same day, when at the evening service in Westminster Cathedral another vast throng of worshippers crowded this spacious building for the concluding service in connection with this great rally.

After the chanting of Compline, which was beautifully rendered by the Cathedral choir under the direction of Sir Richard Terry, Father Lester preached, using one of the meditations from the Spiritual Exercises as his text.

The conclusion of this remarkable day was the imposing Procession of the Blessed Sacrament, when the canopy over the Sacred Host was borne by eight of the "Young Priests," who are trained under the eye of Father Lester at Campion House in the county of Middlesex. Canons of the Metropolitan Chapter took part in this great procession, with clergy from different parts of the diocese, and the Cardinal Archbishop splendid in his cappa magna. Then the Cardinal gave Benediction, and thus closed one of the most inspiring Catholic gatherings that has ever taken place in London.

ENGLISH WESLEYAN FEARS "ROMAN" TREND

London, Eng.—"Romanism" is creeping into the Wesleyan Methodist Church, according to a complaint published in the official organ of the Wesleyan Methodists in England.

Carefully retracing his way over the course of various organizations that exist now among the Wesleyans, the writer of this article finds that many of them are progressing in a "Romanizing" direction.

The claim of Papal Infallibility, the writer asserts, is merely another word for Committee Infallibility, and he challenges his fellow believers to deny that this exists amongst the Wesleyans. "Romanism" also, so it appears, has crept into the new Wesleyan hymn book, in which the writer complains that as many as eight pages are given up to the

"Dies Irae," which, he declares nobody wanted. The most flagrant piece of "Romanism," however, centers around the scheme for Methodist Union. The promoters of this scheme assert that it is the Divine Will that there should be unity amongst the Methodists; and this assertion of the supreme authority of a committee the complainant finds even more odious than the supreme authority of a college of cardinals or even of the Pope himself.

SOCIALISTS PLAN BLOW AT CHURCH

NUNS EXPELLED IN SOME HOSPITALS

Vienna, Feb. 28.—How the Socialists of Vienna plan to strike another blow at the Catholic Church, this time at the expense of the helpless orphan children who are being educated at public expense, is revealed in a secret Socialist circular which has been discovered and published by the local Catholic press.

Briefly the plan is to take all the orphans from the schools run by religious orders and "farm" them out in the households of Socialists, who will bring them up with the Socialist view of life.

Hundred of orphans and children of the very poor have for many years been educated in the various schools maintained in the Austrian capital by religious orders of men and women.

The municipality paid a moderate sum to the schools for the education, food, and lodging of these children. The children were given up-to-date training in healthful surroundings, where every possible provision was made for their intellectual and physical welfare.

The schools became famous throughout Austria and many pupils whose parents could afford to send them wherever they desired, were brought here for the benefits of this training. Indeed, the enrollment lists of the monastic schools in former years include the names of many children of prominent Socialist leaders.

A short time ago, however, the monastic schools were informed that the municipality would no longer pay for the education of the orphans and were directed to deliver these children into the custody of the city authorities.

It should be remembered that the Socialists rule the municipality of Vienna. At the time, it was not exactly clear just what the authorities intended to do with the children when they took them away from the schools. Discovery of the secret circular before alluded to, however, has removed any doubt that may have existed on that score.

The document, intended for circulation among the Socialist unions only, is addressed to "Socialist Settlement Associations." It outlines a plan whereby "the orphaned children snatched from the monastic schools" are to be delivered to "trustworthy Socialists." In this category only those will be considered who are deemed to be "capable of preparing the children for a subsequent Socialist view of the world."

The only condition imposed is that applicants must have a "tolerable lodging" in which to shelter the children.

As a matter of fact, of course, the procedure is nothing short of kidnapping the unprotected orphans—the majority of whom are Christians—tearing them away from the religion of their parents and preventing them from getting even the most rudimentary kind of a Christian education.

It is analogous to the practice of the Turks in past centuries in kidnapping Christian children to train them as Janizaries; now the Socialists in Vienna are kidnapping Christians to train them as Janizaries to defend Socialism.

Another manifestation of anti-Catholic hatred recently is the movement to expel the Catholic nuns from the city hospitals of Vienna.

Undoubtedly this is being done by the Socialist authorities because of their realization that this constant public manifestation of charity by the nuns was an ever-present source of strength for the Church.

Even the impoverished condition of the country has not restrained them from trying to drive out the nuns, for whose services a very moderate compensation was paid to their various communities, and replacing them with secular nurses at a very considerably greater expense. The expulsion of the nuns has already been started in some of the hospitals.

These incidents served to emphasize the fact that Socialism is more and more coming to be the embodiment of all the forces working against Christianity.

Formerly regarded, and masking itself, as a movement for the deliverance of the working classes, it is now the organized opponent of religion, the faithful imitator of Russian Bolshevism.

POPE'S CORONATION ANNIVERSARY

By Rev. Dr. Wilhelm Ehren von Caplatine

Cologne, Feb. 24.—In all the churches of towns and villages, the anniversary of the Pope's coronation was celebrated with great solemnity. A Pontifical Mass was sung in the Cologne Cathedral and the Cardinal, all the canons, professors of the seminary and many other priests together with the town authorities were present.

The event was observed in Berlin with festivities in the form of a concert, in the State's Academy of Music. The Reichstag deputy, Dr. Eismann, delivered an address and discussed the Pope's efforts for world peace and charity. Chancellor Marx, and the ministers, Dr. Brauns and Dr. Hoeft, were among those present.

A Pontifical Mass was sung the following day in the St. Hedwig Basilica by Bishop Deitmer, and the Munster canon, Dr. Wildermann, deputy of the Landtag and former State-Secretary, gave a sermon on the importance of the papacy and the person of Pius XI. All the Catholic unions and the students' unions with banners attended the Mass. After the Mass, the bishop was escorted to his palace in solemn procession. It was a picture Berlin was not accustomed to see in imperial times.

The German Charity Union's Central Agency on the occasion of the Pope's coronation anniversary published an account of his activity in charitable work. It follows in part:

"With indefatigable effort, Pius XI. is endeavoring to give help and relief to the suffering nations. As father of all the Christians who loves all his children, he takes care of them with paternal love. Russia, the heads of which are persecuting in blind hatred all that is Catholic, and imprisoning Catholic priests and murdering them, has for two years been in the hands of the Pope. In 700 public kitchens, millions of famishing persons have been fed by the Pope and millions have been saved from death by starvation."

"For years our German country also, has had the Pope's loving care. With the increasing need his efforts have been redoubled. No month elapses without further help from Pius XI. Recently he gave the German bishops 1,200,000 lire. All the money sent through the intervention of Cardinal Macelli amounts to a large sum. The German bishops and the representatives of the Charity Union during audiences in Rome were astonished to learn that the Pope is well informed with regard to the German needs. The last days prove how eagerly the Pope is endeavoring to find new and greater ways to alleviate pitiful distress. A New York dispatch announces that the appeal of the Papal Delegate to send food and clothing has been published in the Catholic churches throughout the United States and that the appeal has had an echo everywhere."

"In Germany, millions of hearts are really grateful to the Pope and to those who obedient to his appeal have proved their charity to the poor. Also German non-Catholics acknowledge the Pope to be a true helper and friend of all the poor without regard to denomination. For us the Pope's great help is an example and stimulus to know our duty and help ourselves as much as we can. This is the duty of the poor and the honor of the German nation."

DEATH OF DEAN OF VATICAN CHAPTER

Rome, Feb. 28.—By the death of Monsignor Joseph De Bisogna, Dean of the Vatican Chapter and Canon of St. Peter's, Rome has lost one of its most representative figures.

Monsignor De Bisogna was one of the two prelates who accompanied Pius IX. on September 19, 1870, when the Sovereign Pontiff passed through the streets of Rome for the last time. On that occasion when the invading troops were at the very gates of the city, Pius IX. went to St. John Lateran and ascended the Holy Stairs on his knees assisted by Monsignor De Bisogna.

After performing this act of devotion, the Pope blessed the troops who were grouped in the great square near the Church of the Lateran and returned to the Vatican never to leave it again.

The following morning Rome was taken and the members of the diplomatic staff accredited to the Papal States hastened to the side of the Holy Father. They were received by Monsignor De Bisogna and conducted to the Pope's private Chapel, where the Holy Father was celebrating the Holy Sacrifice of the Mass.

After the Mass Pius IX. received the representatives of the various governments and formally protested against the aggression of the invaders.

The order was then given to raise the white flag in order to prevent

the useless shedding of blood and Pius IX. became the "Prisoner of the Vatican."

Many interesting papers and mementoes of Pius IX. and his successors were found among the effects of Monsignor De Bisogna and recalled his many years of faithful devoted service to the Vicars of Christ whom he had been privileged to serve for many years.

ST. BLAISE BLESSING RESTORES LOST VOICE TO ENGLISH CATHOLIC

A remarkable cure of a throat affection, after the bestowing of the blessing of St. Blaise on Candlemas Day, is reported by Father Jarvis, rector of the famous London church of St. Etheldreda, the only pre-Reformation church in England that is once again a Catholic parish church.

The cure in question was effected on a member of the priest's household staff, who had suffered from a throat complaint that had resulted in loss of voice.

Medical remedies had proved of no avail, and the sufferer, having received Holy Communion earlier in the day approached the altar rails after High Mass to receive the blessing of St. Blaise, given with the newly-blessed candles.

The result is declared Father Jarvis himself, "that the lady has completely recovered the full use of her voice, which has now become clear and resonant."

Father Jarvis declares that this is the second occasion on which a cure effected through the blessing of St. Blaise has come under his direct notice.

IRISH C. T. S. IS GIVEN WAR DAMAGES

Dublin, Feb. 25.—The Catholic Truth Society of Ireland has been awarded \$86,000 as compensation for the loss it sustained by the destruction of its building, stock and records in 1922. It claimed \$188,000. The premises were destroyed during the fighting in Dublin. All the records of the Society were burned. These included account books and a list containing the names of all those who had become members since the foundation of the society a quarter of a century ago. The society intends to rebuild on the old site.

During the outbreak in Belfast against Catholics a clerical student at Holy Cross Monastery, Ardoyne, was badly wounded. Whilst he was walking in the grounds with other students shots were fired from outside. Mr. McKeechne was hit and sustained injuries which necessitated five operations. He was detained in hospital for fifty-one weeks.

He then returned to his home in Glasgow and had again to enter the hospital. He is still under surgical treatment. A claim for compensation was disallowed by the court in Belfast.

RETAIN THE CROSSES

The proposal of the War Department to remove the wooden crosses that mark the graves of American soldiers buried overseas and substitute for them a low rectangular headstone is meeting with considerable opposition.

In the House of Representatives on February 26, Representative A. Piatt Andrew of Massachusetts introduced a concurrent resolution, which was referred to the Committee on Military Affairs, providing for the retention of the crosses until such time as they can be replaced by crosses of French sandstone as permanent memorials.

The views of Mr. Andrew are in line with those expressed by the executive committee of the American Legion, which, at its meeting in January 15 of this year adopted strong resolutions demanding that the crosses be retained until similar emblems of more durable material should be substituted.

Catholics who realize what solemn beauty and dignity is lent to the cemeteries overseas by these crosses are grateful to Representative Andrew for his endeavor to retain and perpetuate the symbol of faith and hope.

TO CANONIZE SAINTS LATEST ANGLICAN PROPOSAL

London, Feb. 25.—Canonization of saints, or a religious process approximating to it, has just been discussed in official synod by the Anglicans, who have already more or less expressed themselves in favor of a rite of Union.

Speaking in the Lower House of the Convocation of Canterbury, the Dean of Salisbury moved that a request be made to the Primate of the Anglican Church to make an historical investigation of the beatification and canonization of saints, together with the grounds for their selection; and the methods adopted for their inclusion in the Calendar of the revised Anglican Book of Common Prayer.

One cleric argued that the choice should be made so as not to make the process a joke, while the Archbishop of Canterbury stated his belief that it would be deplorable to include as a saint anyone as to whose suitability there was any doubt.

This will be one of the great stumbling blocks to any Anglican system of beatification and canonization; for while one section of the Anglican Church might desire to raise certain deceased Anglicans to its altars, another section of the same Church would have these worthies consigned to outer darkness as the most pestilent of heretics.

The present list of names in the Anglican Calendar consists of saints who were canonized by Rome, and the Anglican Church possesses no machinery whatever for making additions to its Calendar.

REPUDIATING THE CREED

Dr. Percy Stickney Grant, one of the champions of "Modernism" in the Protestant Episcopal body, whose frequent denunciations have caused embarrassment to his bishop, Dr. William T. Manning of New York, recently challenged any member of his Sunday congregation in the Church of the Ascension to stand up in testimony of personal belief in the Apostles' Creed, which reads:

Not a single man or woman in the church arose. Of all those who but a few minutes before had repeated the words in which the converts of the first centuries of Christianity expressed their belief in the Saviour of Mankind and the Church founded by Him which they desired to join at the risk of their lives, there was not one who was willing to accept them as true and vital.

The question which immediately demands answer is: Why should large numbers of the people who do not believe in the Creed participate in a service in which they are called upon Sunday after Sunday to stand up and repeat the "I believe," clause by clause? If a political party formulates a platform which contains a plank of which large numbers of individual members of the party disapprove, these signify their disapproval by withdrawing from the party or at least by refusing publicly to endorse the plank which express a belief they do not hold.

In September 1801, the bishops, clergy and laity of the Protestant Episcopal Church in the United States of America assembled in convention and established certain "Articles of Religion" for the governance of their body. Article VIII. of the thirty-nine then established is entitled "Of the Creeds," and reads as follows:

"The Nicene Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture."

Today there are bishops and clergymen of the Protestant Episcopal body who openly scoff at these Creeds, yet see nothing incongruous—not to say nothing blasphemous—in repeating the words every Sunday, morning and evening. As for the laity, when a minister from his pulpit challenges the pew to produce one believer in what has been established as a fundamental article of membership in the Protestant Episcopal denomination, not one can be found to answer the challenge.

Why then, does these silent ones attend church services? In the answer to this question may be discovered one of the ironies of the Protestant Episcopal Church. The outset repudiated authority, having down through the centuries denounced the "magnifying" of the office of the priesthood and asserted that the Bible, privately interpreted, was the sole rule of faith, Protestants find themselves with Bible neglected, when not absolutely repudiated, accepting as Gospel every utterance of Percy Stickney Grant!

The situation is absurd yet pitiful; but it is something more—it is positively dangerous to the nation. How dangerous was shown recently at a great meeting in the Hotel Astor when Protestant and Jewish ministers and judges united with Catholics in urging the necessity of definite religious instruction of the young as a preventive of crime.

It was an Episcopalian, Supreme Court Justice Thomas C. Crain, who, addressing the audience of 3,000, declared the fact that while the city authorities did much to protect the lives and limbs of little children, they did nothing to protect their souls.

All Catholics will agree with Judge Crain that this condition is deplorable, all will feel that his sentiments on the subject do him honor. Nevertheless, with no desire to belittle these sentiments, it may be asked what the city can do to inculcate religion in children if the denomination into which they are born repudiates a definite summary of belief so simple as the Apostles' Creed and if among their elders who attend public worship there cannot be found one in a whole congregation willing to defend it.—N. C. W. C.

CATHOLIC NOTES

London, Feb. 18.—Reverend Rouse well-known Anglican clergyman and an authority on spiritism, was received into the Catholic Church last week by the Jesuits at Rochampton. Three of his sons have preceded him into the Church.

Amsterdam, Feb. 28.—An International Eucharistic Congress is to be held in this city from July 22 to July 27. Preparations for this Congress have been going on for a long time and a definite program has now been arranged.

Paris, Feb. 18.—A temporary school for public speakers was opened in Paris on January 22, for young men, students and members of Catholic study circles who desire to prepare themselves for work among the working classes.

London, Feb. 18.—As a prelude to full diplomatic recognition of Russia Premier MacDonald will insist on various stipulations being carried out. One of these is that the campaign of publicity favoring communism now being carried on in England by the soviet shall cease.

Three Irish Catholics of Glasgow city, one of them a Canon of Glasgow Cathedral, have been appointed magistrates by the British labor government. It is the first time that so many Catholics have been appointed at one time to the bench in any one city.

Baron Pastor, Austrian Ambassador to the Holy See and known to the scientific and literary world for his monumental work "The History of the Popes," celebrated his seventieth birthday recently. Learned men, organizations, political and ecclesiastical leaders throughout the world united to do him honor.

Cleveland, Feb. 26.—In a address to Cleveland alumni of Notre Dame University here today Rev. J. Hugh O'Donnell, prefect of discipline, said that the University is finding itself unable to erect buildings fast enough to care for the increasing flow of students. "We are forced to refuse hundreds of students this year," Father O'Donnell said. "Indications are that we will have twice as many applications next year. It is not a question of finance but of constructing buildings fast enough."

Paris, Feb. 12.—Abbe Hermet, an archeologist of the Aveyron, recently brought to light at Granfeugue a rich collection of potteries which had been deeply buried and which have been identified as dating from the days of the Gauls. M. Dottin dean of the Faculty of Letters of Rennes has now announced to the Academy of Inscriptions and Belles Lettres that he has been able to decipher in the inscriptions on these potteries the entire list of the names of the ordinal numbers of the grammar of the Gauls.

Paris.—M. Maurice de la Sizeranne, one of the greatest benefactors of the blind, died here at the age of sixty-six years. M. Sizeranne lost his sight as a child. From that time on he had but a single thought, that of devoting his life to the relief of his fellow men. At the age of twenty-six, he founded a newspaper in Braille and organized the Valentine Haüy Society for the welfare of the blind. With its aid he succeeded in creating and organizing the Braille library, which now has 80,000 volumes. These volumes are circulated all over France and bring joy to many sightless readers.

Dublin, Feb. 18.—Woodrow Wilson's grandfather was a native of Strabane, Tyrone county, in the north of Ireland. The house he lived in is now a barn. Dr. Wilson's grandfather was a printer. He worked with Messrs. Carroll and Gray in Strabane and the business is still conducted by Messrs. Gray, descendants of the Mr. Gray who was part-proprietor over one hundred years ago. In 1807 the late Dr. Wilson's grandfather emigrated to the United States. Strabane Urban Council cabled its congratulations to Dr. Wilson when he was elected President. In his reply he wished the town of his ancestors every prosperity and success. His cablegram is preserved in the council chamber at Strabane.

Los Angeles, Feb. 28.—The Maryknoll School for Japanese children was honored recently by a visit from His Excellency, Archbishop Fumasoni-Biondi, Apostolic Delegate to the United States. The Archbishop was accompanied by Bishop Cantwell of Los Angeles, and Father Dolan. His Excellency was delighted to meet the Japanese children and he told them of the pleasant days he had spent in the Empire of the Rising Sun as Apostolic Delegate to Japan. The pectoral cross he wears, beautifully made of carved coral set in gold and containing relics of the martyrs of Nagasaki, was the gift of the Christian descendants of the martyrs of Japan—the same who, for two hundred years, preserved in secret the doctrines of the true Faith.