

# The Charlottetown Herald.

NEW SERIES

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July 3, 1912—81

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## In the Reign of Diocletian.

The close of the third century was marked by the brief but fierce persecution of the Christians under the reign of the Emperor Diocletian, who came to the throne in the year 284, at the age of thirty-nine years. He was born of the most humble parents. His extraordinary abilities secured him rapid promotion in the army, and his personal popularity with the troops gave him the greatest influence. He held many high positions in the armies of various leaders, till the son of Carus, in whose army he happened to be stationed, was slain, and the victors unanimously elected him emperor.

But he had to contend with Carinus, who was recognized as Emperor in Europe. The armies met near the Danube in Moesia, and although the battle was in favor of Carinus, he was killed, and his opponent became emperor. He was installed as absolute ruler with the greatest pomp and ceremony at Nicomedia. A little less than a year previous, a relative of his, born of humble parents, was elected as the sovereign pontiff of the Christian Church. He was St. Gaius, the twenty-sixth Pope in regular succession from St. Peter. This relationship put an end to open persecution for a period of fourteen years.

Then the affairs of the Empire being in a troubled state, he selected Maximian Hercules, a low, but shrewd, Panonian laborer, as emperor of one half of his empire. Then, in order to strengthen the empire still more, he put the purple on Galerius, a low born Dacian, and Constantius Chlorus, father of Constantine, the Great. Then followed one of the darkest periods of cruelty and barbarity to the Christians, known as the tenth and last persecution of Diocletian; in all probability instigated by Galerius and Maximian.

The persecution extended from Rome to the extremities of the empire, with the exception of Gaul, which was under the rule of Constantius. The churches were demolished by the soldiers. The magistrates seized their tribunals in the temples or near the statues of the false gods, and compelled the multitude to sacrifice; whoever refused to adore the gods was condemned and delivered to the executioner.

The prisons were overcrowded with victims; the roads were covered with troops of mutilated men, who were sent out to die either in the depths of the mines or in the public places. Whips, racks, iron hooks, the cross or ferocious beasts mangled the tender flesh of infants and their mothers; here gaped women were hung upon posts by the feet and left to die by this immodest and cruel torture; there the limbs of martyrs were fastened to trees forcibly drawn together, which, when loosened, tore them into fragments.

Each Province had its peculiar tortures; in Mesopotamia it was of slow fire; in Pontus the wheel; the axe in Arabia; melted lead in Cappadocia. Frequently when the sufferer was expiring from excess of torture, the executioners relieved the thirst of the confessor or threw water on his face, lest the burning fever should hasten his death. Sometimes, weary of consuming their victims separately, the pagans threw many at once into the flames; and the bones of the victims, reduced to ashes, were scattered to the winds. This terrible reign, the darkest period for the Christians, was followed by one of peace and freedom to worship according to one's conscience. It stands in terrible contrast to the reign of Constantine the Great, whose father was a Caesar during the reign of Diocletian, and the only man who was fitted for his purple robe.

## The Religion of Japan.

Speaking of the religion of the Japanese, Father Stecken, who has lived as a missionary for twenty-seven years in the country, says: "The official religion, if it can be called a religion, is Shintism, which consists in the cultus of the protecting spirits of the country and of the Emperor's ancestors. The origin of the 'shinto' is lost in the twilight of Japanese tradition. It was supplanted by Buddhism, but after the restoration of 1868 was restored as the official religion, although Buddhism continues to have a strong following among the masses. This amalgam of vague religions does not result in any precise religious knowledge. The Japanese has never raised himself to the conception of one God—he has not even tried to formulate any definite notion about the protecting spirits above mentioned. \* \* \* he prays morning and evening and wears amulets, but it may be said that he has no religion, although he strongly feels the religion's need."

## World's Congress Of The Deaf.

Paris, August 5, 1912. On Wednesday last, Parisians passed, or slowly passed by as they witnessed the spectacle, strange, even in this city of marvels, of eight hundred deaf mutes assembling for the discussion of their peculiar interests, and to celebrate the two hundredth anniversary of the birth of the Abbe de l'Epée, the originator of the deaf mute language and schools. The delegates came from Denmark and Italy, the intermediate countries, and from across the seas. The silent eyes of Bumpel Ishikawa, instructor of the deaf in Tokio, sat beside the lecturer P. Pekinjian, professor of the sign language in Constantinople, while thirty-five Americans—styled "Red Skins" by the Europeans—mingled sociably with English, Irish, Hollander, Spanish and other deaf sports of the day were concluded,

to study in European universities, and especially in those of Getisburg, have on their return endeavored to introduce rank atheism and materialism, but their propaganda, which might have had considerable success on account of the Japanese' passion to introduce everything Occidental, was thwarted by the outbreak of the war with Russia—for that made a thorough Japanese of every subject of the Mikado. At present there is no trace of atheism or materialism in Japan, nor is there likely to be for a long time to come. The Japanese believe in a future life of rewards and punishment, but without any very concrete ideas on the subject, except among the Buddhists, who hold the doctrine of reincarnation."

Father Stecken gives a very interesting account of the moral principles accepted by the Japanese. There are three of them: first, devotion to the Emperor and to the country; second, the obedience of children to their parents and the love of parents for their children; and third, the moral rule taught by Confucius: "Do not do to others what you would not wish them to do to you." This last maxim is a negative one and is really based on egotism, meaning, Shun doing an evil to others which may be done to yourself.

The laws are calculated to strengthen the matrimonial bond; women are greatly respected; immoral literature, pictures, etc., are sternly repressed. But, on the other hand, prostitution is not regarded as immoral. The Japanese, says the missionary, are the best of modern pagans, but the best of pagans are prepared by an enormous charm for Christianity. Unfortunately, the Catholic missions are greatly hampered by want of funds.—Rome.

## The Eucharistic Fast.

The Rev. L. F. Schisthoelter, of Troy, Mo., an advocate of some change in the severity of the Eucharistic fast, writes to the Fortnightly Review this interesting letter, under the caption "Plus X and the Eucharistic Fast."

"In a letter, dated June 7, the Rev. J. Lintels, S. J., wrote to me: 'His Holiness was approached on the subject of the modification of the Eucharistic fast by his Eminence Cardinal Gennari last year, but did not show himself favorable to a change of discipline on this point.'"

"Some time ago I sent to the Holy Father a petition asking him to dispense from the Eucharistic fast my frequent and daily Communicants, for whom this fast is a great inconvenience. The Protanatory Apostolic, Monsignor A. de Wael, who presented my petition, wrote to me June 30th:

"In a private audience I have personally put before His Holiness your petition. He praised your sentiment and acknowledged the sacrifice which your good people make. He calmly read your letter over in my presence. Then he declared the granting of your petition to be impossible. He said that he could not grant such a request for one place without being obliged to grant it to others who would ask the same favor, and thus it would be only a short step towards doing away with the fast before Holy Communion altogether. In such a case it might happen (and here he spoke excitedly) that people would approach the Blessed Sacrament in crumpled and ebriate."

This fast, which has been a law of the Church from the remotest times, he continued, is such an important means to inspire the faithful with reverence towards the Holy Eucharist, and to prevent profanation, that it can never be abolished."

"If we consider the objections which the Holy Father makes to the abolishing of the Eucharistic fast, it seems to me that, perhaps, he might have granted the request for the permission of taking liquid food, excepting, of course, intoxicants."

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brethren. Father M. R. McCarthy, S. J., represented New York, and Father F. A. Moeller, S. J., Chicago. The Congress was inaugurated formally at the Recheleu Amphitheatre of the Sorbonne in the presence of M. Morel, Under Secretary of State for the Interior, and presided over by M. Ernest Dussez, Chevalier of the Legion of Honor, and honorary professor of the National Institution for Deaf Mutes. M. Dussez is a deaf mute, and the proceedings were conducted entirely in the sign language, though the papers were interpreted orally in French for those who could hear and understand.

Some of the subjects treated were the condition of the deaf in France, Belgium, Turkey and Switzerland; the employment of the deaf in the arts and sciences; religious needs, and the necessity and advantages of organization and co-operation. The subject, however, which stirred the delegates to a high pitch of excitement was that which concerned the system of communication which should be used in the schools; whether the oral system of speech and lip reading should be employed to the exclusion of the sign language, or whether the combined system which employs speech or signs according to the capability of the pupil should be retained.

The deaf are divided into two parts, bitterly opposed to each other on the question, and it was hoped that some middle ground might be found wherein the forces of both parties might be united for the general advancement of the deaf. Nothing, however, was settled after the long and animated discussion. The teachers of the French schools, directed and sustained by the government, advocated the oral system; while the deaf in general pleaded and even cast a majority vote in the Congress for the combined system. It is evident that the sign language will always be indispensable in large assemblies, and also in conversation amongst the adult deaf; but the expressed wish of this Congress will have no binding effect upon those who control the schools. The Congress as a World's Congress failed in one other important respect. The proceedings were conducted in French sign and spelling, which to a great number of the foreign delegates were incomprehensible. When this became apparent an American delegate protested that there could be no World's Congress of the deaf in its true sense until a unified system of signs and an identical alphabet should be adopted, and as this idea was quite practicable, he invited the Congress to appoint a committee to draw up a plan in order that the matter might be carried into effect. But the appeal was received with apathy.

If the deliberations of the Congress fell short of expectations and proved a veritable 'parturient moles' owing to the lack of scientific methods, the religious celebration of the event was magnificent and soul-soothing, and well repaid all the labor and expense of the journey. On Saturday the delegates, Catholics, Jews and Gentiles in great numbers, assembled at the ancient Church of St. Roch, which contains the tomb of the great benefactor of the deaf, Abbe de l'Epée. There M. l'Abbe Reyners preached a sermon on the subject of the occasion, using the sign language in a most graceful manner. At the conclusion of the sermon, Cardinal Amable, Archbishop of Paris, entered the church in full pomp and attendance and proceeded up the centre aisle, receiving and giving manifestations of affection, to the secretary, where the Mass was celebrated by the Abbe Gjalot, the choir consisting of twelve boys and a double quartet accompanied by organ and orchestral music. After the Mass, His Eminence mounted the pulpit and with earnest and graceful style delivered a beautiful sermon on the labors of de l'Epée and the love shown by Our Saviour for the deaf and dumb. As he spoke his words were interpreted in sign for the congregation by the Abbe Gjalot.

Early on Sunday the members of the Congress made a pilgrimage to Versailles, the birthplace of de l'Epée, where they were greeted by the mayor of the city, and then marched in procession with flying banners to the square before the Cathedral of St. Louis, where a bronze statue of the Abbe has a good room, time past. On entering the cathedral, High Mass was celebrated in the presence of Bishop Lemoultier of Bayeux. At the conclusion of the Mass, the bishop ascended the pulpit and after a brief discourse in French, to the happy astonishment and admiration of the deaf mates, preached an eloquent sermon in the sign language itself. Assuredly the Church has shown a loving and devoted preparedness for her deaf children on this their pilgrimage of joy and gratitude. In the evening, after the festivities and athletic contests, the day was concluded,

## THERE IS NOTHING FOR THE LIVER SO GOOD AS MILBURN'S LAXA-LIVER PILLS

They will regulate the flow of bile to act properly on the bowels, and will tone, renovate, and purify the liver, removing every result of liver trouble from the temporary, but disagreeable, bilious headache to the severest forms of liver complaint. Mrs. John R. Barton, Mill Cove, N. B., writes—"I suffered, more than tongue can tell, from liver troubles. I used several kinds of medicine, but got no relief until I got Milburn's Laxa-Liver Pills. They are a wonderful remedy."

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A keen student of human nature must have written the following: When you see a young man sitting down the street shortly after midnight with his collar crumpled, you can make up your mind that there's a young girl crawling upstairs not far distant, with her shoes under her arm and an extinguished lamp in her hand.

## Minard's Liniment cures Dandruff.

The Judge—The next person who interrupts will be expelled from the court. The Prisoner—Hoorsy, I've done it; now lemme go.

## Minard's Liniment cures Neuralgia.

"You're working very hard today, Jake, me son," said a friend to a bricklayer's laborer. "How many hods of mortar have you laid today since startin' time?" "Hush, me lad," said Jake, with a wink. "I'm foolin' the boss. I've carried the same hodful up and down all day, and he thinks I'm working."

## There is nothing harsh about Lax, Liver Pills. They cure Constipation, Dyspepsia, Sick Headache, and Bilious Spells without griping, purgation or sickness. Price 25c.

Little Alfred had grown so weary of being asked by admiring strangers, "Whose little boy are you?" that one day he surprised every one by turning the tables. Directing his innocent gaze upon a very young man who was calling upon his sister the child demanded sweetly, "Whose papa are you?"

## Minard's Liniment cures neuralgia.

Small Boy—The cyclist who has just come in wants new left legs with his ties. Mother—Cackle a bit while I run over to the store.

## A VETERAN OF THE BOER WAR

TESTIFIES AS TO THE EFFICACY OF  
BURDOCK BLOOD BITTERS  
FOR THE CURE OF  
BOILS

Mr. D. M. McBlaine, Niagara Falls, Ont., writes—"It is with pleasure I testify to the sterling qualities of your Burdock Blood Bitters. After the Boer War, through which I served in the 1st L. I. I suffered from boils, constipation, and sick headaches, and tried many preparations, but got relief from none till an old comrade of mine got me to try the Burdock Blood Bitters. To say I got relief is to put it mildly. It made me myself again, viz., a man who knows not what it is to be sick, and who has been, and is still, an athlete. "To anyone in want of purified blood and the resultant all round vigorous health, I can conscientiously recommend B.B.B." Burdock Blood Bitters is manufactured only by The T. Milburn Co. Limited, Toronto, Ont.

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