

MARTYRDOM OF THE LAST DOMINICANS IN JAPAN.

In his interesting work entitled "Dominican Missions and Martyrs in Japan," Father Bertrand A. Wilberforce, O. P., dwells upon the causes that have impeded the growth of Christianity throughout the Empire. He places Protestantism as the foremost and most fatal obstacle to the conversion of heathen nations. The effect of the endless splits of non-conformity in the various Protestant sects is especially noted by the Japanese people. Of the Dominican missionaries in Japan whose heroic labors were crowned with martyrdom we give a passing word.

The General Chapter of the Friars Preachers assembled at Toulouse during the year 1628 took into consideration the afflicted state of the Japanese Church, and ordained that the largest possible number of missionaries should be sent to its assistance.

In the year following (1630) Father Hyacinth Esquivel, accompanied by Franciscan missionaries, endeavored to reach Japan, but the precautions taken at every port made it almost as difficult to effect a landing as to escape detection when actually laboring in the empire. These Fathers were seized just before disembarking at Nagasaki, and were both beheaded.

UNSEPARABLE TORTURES.

Father Vincent of the Cross was for a moment overcome by the intensity of his sufferings, and consented to abjure his faith. No sooner, however, had the shameful words of apostasy crossed his lips than he felt a bitter remorse, and, yielding to the earnest exhortations of his companions, he again boldly confessed the sacred Name of Jesus Christ.

HEROES OF THE FAITH IN THE PHILIPPINES.

Unhappily space forbids more than a rapid mention of a few heroes of the faith, as illustrious during their lives as they were invincible amidst the torments of their last triumphs. Many interesting details are given about each in Adverte's long history of the Philippine Province.

Amongst the Chinese, who arrived at Nagasaki during the year 1622, was a Sicilian who had been attracted to the Eastern missions by the fame of the martyrs of Japan. After being clothed with the habit of St. Dominic in his native country, and studying in different Priors in Spain, he labored for some time in the Philippine Islands amongst the Chinese, whose language he had completely mastered.

MANILA SENDS DOMINICANS TO JAPAN.

After the numerous martyrdoms of 1633 the Church of Japan presented a deplorable aspect. Glorious as the numberless acts were the white-robed martyrs with which it had peopled Heaven, still these were times in which the fervent alone could be Christians. Many, therefore, unable to resist the trial, denied their faith, and thus purchased safety.

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MARRIAGE AND DIVORCE.

This is always a timely and interesting topic. It was never more so than at the present, when people are beginning to realize what very great evils are likely to endanger, in a near future, the peace, the good order and the progress of every community.

There is assuredly, no affection and no exaggeration in saying that family and family life underlie the whole progress of society. History of civilization is indeed so closely connected with and dependent on that primary form of human association that from the mere relations existing between husband and wife, parents and children you can at once, at first sight, estimate where that nation stands along the scale of social and moral development, and see whether it is rising or falling.

The downfall of Rome began on the very day when the family ties were tampered with, slackened, derided and finally trodden upon.

The chief "social" blessing which Our Lord Jesus Christ bestowed on mankind, the primary service which the Church rendered to a society about to be reconstructed, was to inculcate and to spread new ideas, new ideals regarding the sanctity of marriage, and the sanctity of all its duties and responsibilities.

These ideals were very soon embodied in many maxims, precepts, traditions and virtues which helped more than anything else to build up the character and the greatness of every European nation.

Since the family-spirit, the family ties, the family virtues are so essential to a society, to its maintenance and advance, is it not eminently surprising that, apart from the Catholic Church, there is next to no authority, in America, capable of enforcing certain laws supremely necessary to protect the interests of society?

There is still another nuisance quite as harmful to a society, since it undermines most decidedly the institution of marriage.

The most casual observer, in whatever house it may have been, has certainly noticed, like we have time and time again, that children and young people are less and less trained up to what the essential condition of family life must be. Indeed, they are not taught at all that family life is about to all things, first and last, subordination of our own will, of our own wishes to the will and to the desires of those with whom we live, especially of father, mother and elderly people.

Nay more: we have seen the spirit of selfishness unconsciously nourished and instilled, day after day, into the hearts of the young by the thoughtless and heedless parents, who have not the heart to curb and subdue that inborn infirmity of our poor nature.

How then could it be expected that the married life of these young people—when they had come to that—would be one of comfort and happiness?

Such is the empire of self-will that in spite of certain tender sentiments and inclinations, it shows itself forth with and with irresistible power. As long as on both he and she will and must have their own way, very soon these two ways prove incompatible, and finally clash.

A NOTABLE CONVERSION.

Message of the Sacred Heart. We quote the following from a letter lately received from South America: "A remarkable conversion took place in Buenos Ayres towards the end of last year. The brother of the President of the Republic, General Rudecindo Rosas, father of one of our pupils, had been for many years grand master of the Freemasons and a practical infidel, but he fell dangerously ill, and it was then seen that the faith was not dead within him, but only sleeping, to be roused by the fear of the Judgment of God.

When death seemed to be approaching he sent for the Archbishop, made a general confession, and thereafter present at his solemn requiem, not only to make it as public as possible, but that there might be many witnesses to the fact that he made it in his sound mind and with the deepest humility and submission to our Holy Mother the Church, for he knew well the Freemasons would be capable of saying that he had been influenced, and was not in full possession of his mental faculties. Our dear Lord seemed to second his upright intentions by giving him some weeks more of life, during which he gave example of heroic patience and resignation, and even when a slight improvement in his state gave hopes of a return to health, his perfect abandonment to the will of God and His perseverance in His good disposition gave proof of the sincerity of His return to God.

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aid the Catholic Church in her effort to obtain denominational public schools. Unless they do so our social order will become more ignorant than it is—more lawless and un-Christian than it is. Let them call back their missionaries from foreign lands. Yale shows that a great work remains to be done among their own at home.—Catholic Sun.

AN APOSTOLATE FOR WOMEN.

The world is full of lonely and homesick hearts. One has but to observe closely the people in their daily walks to find this out; and in a work, too, much cannot be said in its praise. It is an apostolate to which women should especially devote themselves, it being their province, from time immemorial, to bind up the wounds of the physically injured and heal the bruised and broken spirit.

Some one has written appreciatively about the apostolate of kindness, and its mission in the world of to-day. Too much cannot be said in its praise. It is an apostolate to which women should especially devote themselves, it being their province, from time immemorial, to bind up the wounds of the physically injured and heal the bruised and broken spirit.

HUMAN RESPECT AND "BROAD-MINDEDNESS."

How contemptible is the Catholic, who, knowing there is but One Church and one divinely ordained worship, betrays and betrays the souls that look to him for example—all for human respect, or for some fleeting social gain, which is invariably accompanied by the contempt of those whom he has been vain to conciliate.

Less than a year ago, a distinguished Catholic, Lord Denbigh, came to this country in command of the Ancient Honorable Artillery of London. His wife accompanied him, and on the voyage, observant people noted their daily visits to the steerage. They went thither not to stare at the poor toilers, and force on the minds of these latter, unhappy social contrasts, but only to join with the Catholics in that part of the Rosary.

On their arrival in Boston, they held Mass on their first Sunday in the Cathedral, and paid their respects to the Most Reverend Archbishop. In the afternoon, Lord Denbigh's command were invited to a special service at Trinity Church, the Protestant Episcopal Cathedral—a very natural courtesy on the part of the Protestant Bishop, as the London Ancient and Honorable, with the exception of their commander, were probably all Anglicans.

What was Lord Denbigh's course? Did he show his "broad-mindedness" by taking no thought of religious differences, and participating in the Protestant service? Did he seek reasons which might justify him in being a passive spectator of the service? No. He simply accompanied his command to the door of Trinity Church, and there, resigning his charge for the time being, to the officer next in rank, departed to fulfil a social engagement in keeping with the day.

Clearly, then it is not a sign of breadth of mind to be unduly liberal in our construction of our religious obligations; nor of aught that is proposed to us by the Church as a matter of faith.—Boston Pilot.

FAILED ON PONTIUS PILATE.

One would think that much as our non-Catholic friends profess to love the Bible, young men of their faith would be familiar with it and with the chief personages mentioned in it. For many years they have had much to say with regard to Catholic ignorance and of Catholic dislike of the Scriptures that we supposed their own knowledge commensurate.

The New York Evening Post, however, relates a curious story of Yale. Recently one of the professors at that great institution had occasion to ask a student about the character of Pontius Pilate, whose name had been mentioned in the lesson. The student frankly admitted he had never heard of the man.

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CHINESE FAMILY CATHOLIC FOR THREE HUNDRED YEARS.

The report of an interesting talk by a Chinese woman physician, Dr. Yamel Kin, appeared in a recent issue of the Boston Evening Transcript, from which we quote the following:

"My friends of many religious faiths has Dr. Yamel Kin. She says that there is great religious tolerance in China, and that although differences in belief cause family difficulties sometimes—quits as in our own country—friendships are not often shaken by opposing creeds. She herself is not a Roman Catholic, but in speaking of different friendships, she mentioned an exceedingly interesting Chinese family that has been Roman Catholic for three hundred years. The head of the house is a very able and active business man held in high honor among the townsmen of all the villages from one important transaction to another, ending up every night with a lesson in English. They have a beautiful old family chapel, but not being able to spend as much time there as he could wish, he takes his prayer book and rosary with him in the carriage daily, and in this way manages an extra hour or so in fragmentary instalments for his devotions."

WHERE LATIN IS SPOKEN.

In the central part of the Balkans, in the mountains between Bulgaria, Serbia and Turkey, there is a community of mountaineers among whom strangers seldom come. During the ascendancy of the Roman Empire a Roman colony was founded there, and then forgotten on account of its remoteness. For the reason that the descendants of these ancient colonists have never mixed with the people about them they retained their original characteristics, even to the language.

In several villages the Latin that the peasants speak is so plain that students of classic authors can understand them.

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