

# The Catholic Record.

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

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**LECTURE BY REV. DR. SPETZ,  
BERLIN.**

Delivered at St. Louis Church, Water-  
loo, Berlin.

CHRIST'S CHURCH VISIBLE WITH A VISI-  
BLE HEAD.

In my last lecture I showed that the Bible alone cannot be our guide to truth and salvation, but that Christ established a teaching and governing body which was to preach the gospel to every creature—to teach and rule all nations to the end of the world.

To-night I will prove that Christ established a visible Church under a visible head, and that He wished it to remain thus organized to the end of time.

I. That the Church of Christ is visible by its very nature is clear from innumerable texts of Scripture.

1. The Church of God in the Old Law was visible. But according to St. Paul, 1 Cor., x., ii., the Church of the Old Law was a figure, a type of the Church of Christ, and therefore it must be visible too.

2. Indeed a dozen similitudes of our Saviour represent it so. He likens it to a light placed in the candlestick and put under a bushel; to a city built on a mountain that can be seen by all; to a farm containing good soil and also some rocky land; to a mustard tree in whose branches the birds of the air build their nests; to a net in which good and bad fishes are caught; to a vineyard in which laborers are hired every hour of the day; to a vine with many branches; to a banquet, etc., etc.

3. This society or Church is not only visible but well organized. Indeed our Saviour compares it with a sheepfold under one Shepherd (Jo. x., 16); with a kingdom of whose power there shall be no end (Luke i., 32, 33.); with a human body that has many members but one on head (Rom. xii., 45).

4. Christ expressly states that He established one Church—not many Churches. (Matt. xvi., 13.)

5. This Church was to be one in faith, sacraments and practices—not divided and distracted.

a. Christ prayed for such a union among His followers, as He and the Father are one.

b. St. Paul says expressly, As there is one Lord, one Father of all, so there is but one Faith and one Baptism. (Ephes. iv., 3, 6.)

c. St. Paul further reckons heresy and schism with murder and idolatry, and declares that authors of schisms or sects shall not enter the Kingdom of heaven. (Gal. v., 20, 21.)

Now how was this unity of faith and government, so fervently prayed for by our Lord, so necessary for the peace, harmony and progress of Christianity to be maintained and preserved to the end of time? Not by private interpretation of the Bible as we have seen, for that lead and must necessarily lead to diversities of opinions—to divisions and subdivisions without end.

II. But by the appointment through Christ of a visible head to rule and govern His visible, organized Church.

Indeed if we consult Scripture we find (1) that Christ promised to appoint Peter the Apostle as the Supreme Head of His Church. When Peter had made a public profession that Christ is the Son of God, Jesus said to him: "Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but My Father who is in Heaven. And I say to thee: Thou art Peter, and upon this rock I will build My Church, and the gates of hell will not prevail against it. And I will give to thee the keys of the Kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound also in Heaven; and whatsoever thou shalt loose on earth shall be loosed also in Heaven." (Matt. xvi., 13, 19.)

If these words of our Lord mean anything they certainly signify that Peter was to be the visible head of the Church, as having supreme authority throughout the Church.

The General Councils were either called by authority or with the consent of the Pope. They were presided over by Papal delegates, and were not considered as binding until approved by the Pope.

All nations converted since the times of the apostles were converted by missionaries sent directly by the Pope, or at least in communion with the Pope, and that Christ rethem. This shows that Christ remains faithful to His promises; that He is still with the Church, which He founded on Peter; and that all Churches that reject Peter as their foundation—are barren in spite of millions of Bibles and untold treasures spread broadcast among the heathen and idolaters.

Could you but know the beauty of an immortal soul, you would think it a little to give your life a hundred times over for its salvation.

My soul, be patient to day, tomorrow will be as God wills. The heavier your burden, the stronger and more courageous should be your heart.

When a dispute had arisen among the Apostles as to which of them was the greater, our Lord rebuked them, saying that the greater among them should become as the smaller. Then, continuing, He said: "Simon, behold Satan has desired to have you that he may sift you as wheat: But I have prayed for thee that thy faith fail not; and thou being once converted, confirm thy brethren." Here our Lord prayed for

Peter that his faith might not fail. Why? That he, being strong in faith through Christ's prayer and assistance, might confirm his brethren. In what? In their faith and in Christian union.

2. Christ fulfilled this promise to Peter (Jo. xxi., 15, etc.) saying to him, "Feed My lambs." "Feed My sheep." The fold of Christ is only composed of lambs and sheep—that is, weaker and stronger ones—lay people and pastors. Peter is to feed, that is, to teach, to rule and direct all, without exception or distinction.

3. Peter is represented in Scripture as exercising this authority given him by Christ.

a. Whenever the Apostles are enumerated Peter is invariably mentioned first; and once he is said to be the first, although he was so neither in age nor by vocation. (See Matt. x., 2; Mark iii., 16; Luc. vi., 14; Acts iii., 1.)

Peter was the first to preach the Gospel to the Jews (Acts ii.) and to the Gentiles, for which he had received a special revelation from above. (Acts x.) Peter points out the duty of electing an Apostle in the place of Judas, and the others acquiesce. (Acts i.) When a dispute arose in the Church regarding the necessity of circumcision Peter declared that this yoke which neither he nor their fathers could bear should not be placed on the neck of converts, and all the multitude held their peace. (Acts xv.)

When Peter was imprisoned by Herod, prayers were sent up to heaven for him in every Christian family of the land. (Acts xii.) St. James was also imprisoned about the same time; yet nothing is done, that we read of, to save him. Whence this difference? It cannot be accounted for except under the supposition that Peter was more to the Church than James.

The objections to Peter's supremacy are puerile. Our Lord certainly had a right to rebuke Peter, and St. Paul could also resist Peter up to his face without denying his authority. That Christ is the corner-stone of the Church we all admit, but Peter is the corner-stone or foundation after Christ, the visible head, whereas Christ is now only the invisible head.

III. This authority of St. Peter was to continue to the end of the world.

1. Indeed, a. If the Church required a head when the Apostles were yet living it required one much more after the Apostles had gone to their reward.

b. The Church of Christ must have continued as Christ established it, unless Christ expressly declared the contrary. But in all the Scriptures no such declaration can be found.

c. Christ expressly declared that He would remain with His Apostles to the end of time that they might teach all nations. (Matt. xxviii., 20.) How could they teach all nations to the end of time except through their successors in office?

2. Peter actually had successors in his office as supreme Head of the Church, in the Bishops of Rome. These Bishops of Rome always claimed to have, and exercised, the authority of Peter, and they are alone in upholding these claims. No other Bishops ever claimed equal authority.

Indeed, from the earliest centuries appeals were made to the Bishops of Rome in matters of faith, morals and discipline. St. Clement in the first century wrote to the Corinthians in this order to correct certain abuses. This order was long read with great respect in the Corinthian Church. Toward the end of the second century Pope St. Victor decided a grave dispute about celebrating Easter in Asia Minor, being 250 the Patriarch of Alexandria, being suspected of heresy, was called upon by Pope Dionysius to clear himself; which he did at once. In the fourth century St. Athanasius, Patriarch of Alexandria, having been deposed by Alexander, appealed to Pope Julius I., and heretics, appealed to his See. Many more facts of appeals to the Pope of Rome from all parts of Christianity might be given, but there are enough to show that the Popes acted as the successors of Peter, as having supreme authority throughout the Church.

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## THE HOLY VIRGIN AND JAPAN.

For the CATHOLIC RECORD.

Kumamoto (Japan), May 11, 1893.

It is well known that Faith was brought to Japan by the great Apostle of the Indies—St. Francis Xavier. He landed here under the auspices of the Holy Virgin, on her Assumption day, August 15, 1549. After him came other Fathers of the Society of Jesus, followed soon by the Franciscans, Dominicans and Augustinians, to preach the Gospel, and made a great number of Christians, to whom they deeply inculcated the worship of Our Lord. Never from the days of the primitive Church was so much fervor and piety seen. The jealous devil then raised a long and dreadful persecution. Thousands of martyrs gave their life in the torments, and their last cry, when dying, was *Jesus, Maria*. It is reported also that many of them were comforted in their sufferings by apparitions of the Mother of God.

(It is well known that of those martyrs, twenty-six were canonized in 1862, and two hundred and five beatified in 1867.)

At last, with the greatest portion of the flock, all the pastors disappeared in the storm, and there remained no Bishop or priest. The country was entirely shut to foreigners, and for nearly two centuries and a half it was generally believed in Europe that nothing was left of the brilliant Japanese Christendom.

But that Church, founded under the auspices of Mary and educated in her love, could not perish. In lack of priests, she herself undertook the care and direction of it. She was the star which guided the sons of the martyrs during that long and frightful night; she was the luminous column going before them: the veneration of that beloved Mother, rooted in their families, maintained by itself in the whole Catholic religion.

In 1847, when Japan was seemingly as unapproachable as ever, Pope Pius IX., by an inspiration from heaven, declared the Holy Virgin principal patroness of the whole Japanese Empire, under the title of Her Most Holy Heart.

At length, in 1854, the year in which the same Sovereign Pontiff proclaimed the dogma of the Immaculate Conception, Japan, after having been so long secluded, was opened again to foreigners and preachers of the gospel. But all was not yet done. The Protestant ministers installed themselves first. The offspring of the ancient Christians came to see them hiddenly—persecution—hoping to meet in them the successors of those who converted them and taught their ancestors. Alas! they did not find *Santa Maria*, and returned disconsolate.

Soon after a Catholic church was also raised. It was finished in Feb. 1865, and dedicated to the twenty-six Japanese martyrs canonized in 1862. In that church an altar was built to Our Lady, and above that altar was put the statue of that august Mother holding her Child in her arms.

As soon as the church was opened to the public, there was every day a great flow of visitors. The descendants of the martyrs were in the presence of *Santa Maria*. They had found again the priests of the olden days. On the 17th of March they revealed themselves to one of them—Father Petitjean—who, the next year, was appointed by the Holy See to rule them, with the title of Bishop of Myriophyta and Apostolic Vicar for all Japan.

Some time afterwards Pius IX., in order to perpetuate the memory of the benefactions of Mary towards the Christians, established in her honor a special holiday, which he fixed on the 17th of March of each year. We call it the Feast of the discovery of the Christians or simply the Feast of Our Lady of Japan. The same Sovereign Pontiff attached Indulgences to the invocation "Our Lady of Japan, Mary conceived without sin, pray for us."

There was no station thus named, when four years ago—in the beginning of 1889—a missionary was appointed for of 1889—a missionary was appointed for the great Province of Higo, which had not yet been evangelized. Before he could be sent, he was to be evangelized. Before he could be sent, he was to be evangelized.

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could take possession of it from the following day, and preach there our religion with entire freedom. Great was their joy, and greater yet their thankfulness towards Our Lady of Japan. The Bishop consented without difficulty to annul the first patron, and to name her who had in this way offered herself as patroness.

And thus Our Lady of Japan has a post—that is to say, a large and handsome town with an immense province around it. (That province is situated in the very centre of that portion of Japan where formerly flourished the Christians, and where took place the discovery I just related.) She has a post, I say; and thanks to God, that post begins to have some converts, but it has yet no church, no chapel, not even an altar—the Mass is celebrated in a little Japanese room, on a poor table.

The question is therefore to build in this town of Kumamoto in honor of the mother of God, under the title of *Discovery of the Christians, or Our Lady of Japan*, a sanctuary which would serve at the same time as a parochial church, and a monument to thank her for her past benefactions and attract her blessings on the future.

To have something suitable to that triple purpose, with a residence near it, a rather considerable sum is required (about \$100,000) and we have but our poverty.

I recommend that good work to the prayers and sympathy of the persons who will take notice of this account. They who love the Holy Virgin have but to consider what they can do. And that good mother, who never permitted herself to be surpassed in generosity, will repay it to them a hundred-fold in this world and in the other.

The anti-Catholic sects are endeavoring to take this country. It is necessary to oppose to them her whom the Church sings that by herself alone she has killed all the heresies in the school world: *cunctas hereses sola interfecit in universo mundo*. Her church if it be handsome will attract the eyes and hearts of the heathen, and will be the pledge of numerous conversions.

The Japanese empire contains over forty millions of people. The number of our Catholics does not yet amount to fifty thousand. But we have had freedom of creed for the last four years.

The Japanese people are the most intelligent and the most virtuous of all the heathen people which exist on the earth. St. Francis Xavier called the Japanese the *delights of his heart*. If this nation be converted to the faith there is good hope that it will exert a happy influence around itself, and that it will do a great service to the Church.

I have to evangelize two hundred and ninety-three communes, very populous, and containing about two thousand five hundred villages or towns, without reckoning this large city of Kumamoto. It is the equivalent of several dioceses. To help me I have a native priest, whose centre of action is thirty-six miles from here (we meet every month for confessing each other), and two French Sisters, who have rented a little house in Kumamoto, from where they are working to convert persons of their own sex.

This town contains over one hundred temples, where the devil has been worshipped for many centuries. Is it not time to erect one to her who has trodden on his head, the sweet Virgin Mary?

Letters reach me directly with the address, Rev. J. M. Corre, Missionary Apostolic Kumamoto, Japan. Aims can be sent through any local post office (in virtue of the treaties) or by a cheque on any bank. They can also be directed to Father Hinard, director of the Foreign Missions, 128 rue du Bac, Paris; or to Rev. G. Andre, St. John's Seminary, Brighton, Boston, Mass.; or to Rev. E. M. Boizard, director of the Grand Seminaire, Montreal.

ST. ELIZABETH.  
The Lily of Portugal.  
JULY 8.

The saintly subject of this sketch was the wife of Dionysius of Portugal, a brave and generous prince, but one who allowed the indulgence of his passions to win him from the fidelity he owed his holy wife.

Elizabeth was most remarkable for her charity to the poor, serving them herself in the hospital and relieving with the utmost delicacy and tact those who had fallen from a position of affluence to one of discomfort and poverty. Her eldest son, Alphonso, rebelled against his royal father, and large numbers of the Portuguese subjects followed him, contending for imaginary liberties. Being conducted secretly to his mother's presence, Alphonso was most gently reproached by her, and when he left her she told him not to appear again in her presence until he had returned to the allegiance he owed the king, his father, and her royal consort. Shortly after she sent him a letter by a trusty messenger, begging him to resign his share in the disaffection and ask his father's forgiveness. The king, becoming acquainted with the two circumstances, and ignorant of their

purpose, hurried to his saintly wife's presence, and calling her a traitress, banished her from his castle to a distant part of the realm. She at once departed, her heart broken with grief; and, far from denouncing the injustice of the king, bore her banishment with perfect resignation to the will of God. At length her sweetness and patience so overcame Dionysius that he went himself at the head a large retinue and reconducted her to the royal palace. His confidence in her being restored, she successfully mediated between the injured father and the rebellious son, and the terrors of a civil war were spared the country. By her kindness and gentleness Elizabeth completely won the heart of her sensual husband, and led him to a life of virtue, which he terminated by a happy death, being most tenderly nursed in his last illness by his holy wife, who devoted herself to his bodily comfort no less than to the preparing of his soul to happy eternity.

One most beautiful anecdote from the life of the saint cannot be omitted. A page who had been brought up at the court of King Dionysius was an object of especial interest to the saintly Elizabeth. She entrusted him with private commissions to the poor when she herself was detained at the palace and found him ever most faithful and trustworthy. Virtue has ever its enemies; and Carlos, as the queen's page was called, became an object of envy to a fellow-page who stood high in the king's favor, and whose life was as vicious as that of his royal master. This wicked page breathed into the king's ear base insinuations regarding the queen's affection for Carlos. The king listened, he was full of jealousy and passion, he believed. He hastened to visit in person a neighboring lime-kiln and informed the proprietor that on the following morning he would send a page there who would ask if the king's orders had been executed. "Take him," he added, "and cast him into the fire, for he is guilty of a great crime." Calling the unconscious Carlos, next day he bade him take the above message to the lime-kiln. Carlos set out, and hastened through the smiling valley, when suddenly he heard the tinkle of a little bell. It was the bell announcing the elevation of the Sacred Host at the Mass in a little wayside chapel. Remembering a promise to his dead mother never to pass a church when Mass was going on, he entered, and after the holy sacrifice had ended a priest came out, vested and began another Mass. The pious page waited until the end, and then hastened on his errand. In the meantime the impatience of the king was so great that he called his own page and told him to go to the lime-kiln and ask if he had been obeyed. Arriving there first he was immediately cast into the kiln, and the innocent Carlos, who came a short time after, was told to assure his royal master that his commands had been executed. The king, astonished at the event, asked the page what had kept him so long, and, on learning the cause of his delay, saw that the providence of God had kept him from committing a great crime.

From that time he was more careful about listening to uncharitable insinuations against his holy spouse.

A. SAN JOSE.

A GHASTLY FAILURE.

Belfast Unionists Fail to Convert English Workmen.

Much more interesting are the accounts given of the visit to Ulster made at Whitson by some North of England workmen at the invitation of the Belfast Unionist committee, writes Harold Fredrick to the *New York Times*. It was thought that, if judiciously handled, these honest fellows might be sent back strong anti-Home Rulers, but the experiment has proved a ghastly failure from the Tory point of view. The humble visitors, instead of spending the whole time among Orange bigots, as Lord Salisbury has been doing, went about among the people, talked with Nationalists as well as with Unionists, and buttonholed all sorts and conditions of men. The result was that before they left Belfast they publicly declared that they were stronger Home Rulers than ever. Their views were epitomized later in the course of an interview which one of them gave to a Newcastle leader reporter on his return home:

"Of course," he said, "there is a strong feeling in Belfast against Home Rule, but before we went we knew we would find that. There is, however, a strong feeling among large sections of the people in its favor, and our visit has shown us that even much-talked-of Belfast is not nearly so unanimous as many of the Tories would have us believe. The approach of Home Rule hasn't staggered business so much as we were told it had.

"The establishment of a Parliament in Dublin will not, from what I could learn, cause much of a rush in the bankruptcy courts, and I cannot help thinking that there is a good deal of winking of the eye on the part of those who say it will.

"The doings at the breakfast on Monday morning were sickening. We were entertained to a first-class

meal by the Unionists, and a nice scene it was. There were four or five of us sitting together, with a Tory at each end of the party all the time dining into our ears what he thought would be the outcome of Home Rule, and seeming to say that we would never get such a meal as that again unless we came to his side. It was enough to make the food stick in a man's throat. Of course, you don't like to tell a man that you think he has a good deal of bigotry in him and are opposed to him all round when you are eating his bread; but that one experience was enough for some of us." The Ulster Tories are not likely to repeat this disastrous experiment.

Who Are the Foreigners.

The organs of the American Protestant Association speak of Catholics as "foreigners in this country." It is laughable to witness the display of writers in the *Loyal American* and the *Patriotic American* make of their gross ignorance of history. They have the hardihood to consider and Catholics only as a foreign element intruding itself. Forsooth, have they never heard that almost one thousand years ago Catholic Bishops resided in Greenland, that it was a Catholic who discovered our American continent, that its name is that of a Catholic, that the spot on which our National capital is built bears the name of the discoverer?

Can they deny that if any Church has a claim to a foothold on American soil it is no other but the Catholic Church? Her missionaries preached the Gospel here and shed their blood for it before even the name Protestant was known. Next to the Aborigines, Catholics were the first white men to come to America, and have *ipso facto* the best title to the name of "natives." As for the United States, together with the Protestant element, the gloom of despotism came and settled like a pestilence-breeding miasma over our fair land, until, by the establishment of the Catholic colony in Maryland, a bright ray of liberty pierced the eternal darkness.

We Catholics have every reason to complain of the ungenerous lack of sympathy and good will on the part of non-Catholics of the A. P. A. stamp, when these are well aware it was Catholic blood and Catholic nerve that secured first our country's independence and latterly her preservation and safety. During the lapse of this century, what have not Catholics contributed to the welfare of our country? What would she be without her railroads, her manufactures, machinery, etc., which the industry of her Irish and German Catholics have contributed so largely to secure her? They have no small share in her glory and the fanatics of the A. P. A. will have as much success in depriving us of it, as their prototype the Orange blusterer of Belfast will have in preventing Home Rule for Ireland.—*Sunday Democrat*.

Reported Return to the Church of Ex-Pere Hyacinthe.

Among the remarkable conversions of late years is that now reported of the ex-Carmelite Friar so long known as Fr. Hyacinthe. The Paris *Figaro* of May 17 learns that the ex-Father Hyacinthe, who is about to depart for America after having handed over the administration of his church to the Jansenist clergy, sent by the so-called Archbishop of Utrecht, has actually retired to the monastery of the Grande Chartreuse. It is further asserted that he entertains a continuous correspondence with several dignitaries of the Vatican, who do not despair of seeing him make a complete submission to the Church.

Within late years the ex-Father's idea regarding conversion has changed. In 1872 Mrs. Merriman, who was "married" to M. Hyacinthe Layson in presence of the late Dean Stanley at Westminster—retired from his order—called upon the late Mgr. Nardi at Rome to procure for Hyacinthe an audience with Pius IX. The Pontiff expressed his willingness to receive the erring Father, provided he first made a public declaration and retraction of his error, and retired to a monastery for a certain time to do penance. This Pontifical message, conveyed to the lady by Mgr. Nardi, was not at all acceptable. She assured the distinguished prelate that the object for which the audience was sought, was that Hyacinthe might convince Pius IX. of the justice and correctness of the steps taken by the ex-Friar. There is, if the *Figaro* report be true, a greater chance of the conversion being sincere on the present occasion.—*Roman Cor. of Boston Pilot*.

There is in every true woman's heart a spark of heavenly fire, which lies dormant in the broad daylight of prosperity, but which kindles up and beams and blazes in the dark hour of adversity. No man knows what the wife of his bosom is—no man knows what a ministering angel she is—until she has gone with her through the fiery trials of this world.—Washington Irving.