

earnestly urged the bishops to redouble their zeal in combatting and arresting the pernicious errors.

But upon the supposition that the canonization was intended to have an effect in favour of Romanism, how is it likely to be viewed by the nation whose dead have been thus honoured? The scene to which the recent gathering at Rome refers, has been recorded in Japanese history, and it is said to be the belief of that people to this day, that "Christianity as taught and practised by the agents of Rome, is an ambitious, aggressive, conspiring, and dangerous power, that brooks no equality, and is either master or nothing. Hence they regard the Gospel, not as a rule of life, to show the way to heaven, but as a scheme of conquest, and a plot for power. Accordingly when they hear of the grand doings at Rome, they will discuss them with their usual shrewdness, and ask, "Why is this just now? Why does Rome awake after more than two hundred years, to discover that the men who perished in an unsuccessful insurrection in Japan, have been advanced to a foremost rank round the Throne of the Supreme Being?" Instead of receiving this as an acknowledgment of the merits of their own countrymen, they will rather suspect it as the basis of further operations. As other powers have their arsenals and reserves at home in order that they may prosecute their wars abroad, and train their armies in camps and reviews, so Rome makes a grand demonstration, musters her forces, displays her pomp, proclaims her promises, distributes her rewards, blesses the banners and points to new realms. They will perhaps be curious to know whether Rome has changed; whether she has been taught honesty and truth by adversity; and whether European nations tolerate the pretensions that resulted in the catastrophe of her missionaries and converts at Japan. The least inquiry will show that Rome abates her pretensions only to the measure of her power, and will be the same grasping, treacherous, and cruel thing, whenever and wherever she dare attempt to put forth her strength." The Japanese will therefore understand what has taken place at Rome. The canonization of the martyrs is the sanction of the highest authorities of the Church, of perfidy and treason, when these crimes are committed for the defence, or propagation of the "true faith."

But there was a peculiarity in this ceremony which is worthy of notice as showing the puerile character of this grand imposition. It appears that notwithstanding the canonization of these martyrs had been decreed two centuries before; between fifty and eighty thousand crowns had been expended on the ceremony, and bishops summoned from afar to take part in the scene, yet after all it was a matter of doubt with the Pope, whether it was the will of the Holy Spirit, that these martyrs should be elevated