

some of the missionaries who were to go to India to convert the Hindus and Mahometans to Christianity, will find it to do in New York to their various denominations—so-called Christians who are to become Hindus or Mahom-

ment inaugurated by Mr. Mahomet, indeed, used method of persuasion to in-first followers to acknowledge their prophet; for he had numbers at his back with enforce the acceptance of his but as soon as he found that a large following he pro-nat every prophet had his mark of authority. Christ, had employed the method of but he himself was sent with to employ force, and he ordered his followers to follow mandate, and to propagate with by the sword. They before, forbidden to argue with strangers. He achieved victories over Jews and Pagans, the time of his death his tended from Medina east and a territory of 3600 square died by poison administered wish maiden in a dish of as he desired by this means whether or not he was a true His death took place in the of the Christian era, being year after his ignominious Medina, from which event, name of the Hegira, the us count their years.

The various Presbyterian and Methodist organizations have recently been making strenuous efforts to unite their different bodies under the respective titles of the Presbyterian or Methodist Church of Japan, as the case may be; and there has been a fair prospect that these efforts would prove successful. But of late the Japanese drift seems to have taken another direction very unexpectedly, towards which the converts of all these denominational missions seem to be tending, which is the formation of an independent Japanese Church arising out of a general revolt against the control of the British and American missionaries.

The newspapers of Japan say that as yet there has not appeared any form of Christianity which the Japanese can accept, and that Japan must produce a religion of its own. It is deemed unpatriotic to receive a religion from a foreign country.

THESE IDEAS OF RELIGION.

undeniable that the Japanese are a witty and intelligent people, and was a thing to be expected their attention should be directed towards Christianity, and find much to repel them in of doctrines offered for acceptance by the various sects established missions among

middle of the sixteenth century, Francis Xavier, accompanied by missionaries, preached the faith to the people of that Islands, and succeeded in during his lifetime a church, which became still prosperous under the ministrations of zealous Jesuit fathers, who his work, and this prospered until at a later period the of the Japanese against forced their customs was turned the missionaries who were in that fruitful field to spread findings of our Redemption by of Christ.

into priests urged the extermination of Christianity; and the, fearing that foreign might finally prevail to the of the reigning dynasty if not spread as it had begun, ready ear to their representation proposed extermination

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work. After it was supposed that the Christians were exterminated, the Dutch were the only foreigners permitted to trade with Japan, and, as a preliminary ceremony to their being allowed to land at Jeddo, they were obliged to trample on the cross, to signify their repudiation of Christianity.

Owing to the adoption of a more liberal policy by the Japanese authorities during the last half of the present century, this general exclusion is not now in force. Missionaries are admitted even to the interior; and as soon as this state of things was established a number of zealous Catholic priests at once renewed the work begun by St. Francis Xavier. Churches were built in several seaport towns, and, to the astonishment of the missionaries, as soon as this was the case many Japanese descendants of the original Catholics of the country presented themselves to ascertain whether the Christian religion thus introduced was the same with that which had been handed down from their forefathers.

Finding that this was the case, numbers enrolled themselves as members of the congregations thus established. This was especially the case at Nagasaki, and there is now a flourishing Japanese Catholic Church numbering nearly sixty thousand souls.

In the meantime several Protestant denominations, mostly British and American, have also established missions. These include Presbyterians and Methodists of several distinct kinds, Baptists, Unitarians, and some others.

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The native Protestant Christians probably do not go quite so far as the Pagans, but they too believe that they should form an independent Japanese Church; and as the movement has originated with the Unitarians, it is probable that in such a church, if established, Unitarian or Free-thinking principles will hold sway, especially as Latitudinarianism seems to be the most acceptable form in which the Japanese can be induced to receive Christianity, and it is already very widely spread among them.

The Rev. Mr. Hiraoka, a Methodist minister of the Canadian mission, is said to be at the head of the new movement; and the Japanese tell the foreign missionaries that, as they have among themselves so much diversity, the Japanese must decide for themselves the form of religion which will suit them.

The missionaries are not satisfied with the turn affairs have taken, but it is hard to see how they can refute the arguments of the Japanese, who maintain that they have the same right to make a creed to please themselves, as had the founders of the churches which the missionaries represent.

The Chicago Evening Post sizes accurately what it calls "Ecclesiastical moonshine from a meeting of Baltimore preachers." The following is one specimen of moonshine, which is very similar to much of the same article manufactured in Canada:

"If the Pope interfering in the political affairs of our country proves himself a meddling busy-body he is nothing but a foreign Italian bigot, braggart and nuisance. If the priesthood takes children out of the public school against their will to send them to parochial schools and extorts the secrets of our households in the confessional from the servants we employ, until we have to talk in whispers under our own roof, then we have a right to oppose its methods."

The Post comments as follows on the sample:

"If the world were to stop rotating at night we should all tumble into the twilight. If the moon were made of green cheese it would rain skippers. If the Rev. Dr. Townsend, of Baltimore, were but to fire his cork he can converse with his wife through a fog-horn."

#### DEATH OF MRS. PATRICK BOYLE.

We are extremely sorry to hear of the death of Mrs. Patrick Boyle, wife of Mr. Patrick Boyle, manager of the Toronto Catholic Register, and we extend our heartfelt condolence to that gentleman in the irreparable loss which he has sustained. We take from the Register of the 11th inst. the following reference to the sad event:

It is our painful duty to chronicle the death of Mrs. Patrick Boyle, wife of our respected Manager. About a month ago Mrs. Boyle was stricken down with la grippe which in a few days developed into pneumonia of a grave form. The physician succeeded in allaying the lung trouble, but a more serious difficulty presented itself when the disease attacked the heart. For some time the patient gave slight hope that she would rally. It was, however, against hope. Never very strong, she astonished her friends at the struggle she did make against her illness, but yielded on Saturday, the 6th, when death claimed its victim. The funeral took place from St. Basil's Church on Tuesday, and was well attended, a mark of respect for one whose retiring disposition and love for home commanded all the more the admiration of the few who knew her.

Mrs. Bridget Helen Boyle, third daughter of the late Adjutant John Hynes of Kingston, was born at Cornwall on April 1, 1835. The family moved to Dundas, whence, in a few years, Miss Hynes came to Toronto. Here she married Mr. Patrick Boyle, Nov. 28, 1861. Of her nine children only three survive, one married daughter, Mrs. Dowd of Almonte, Ont., and two younger daughters still at home.

We extend to our stricken friend and his now motherless family our sympathy for the great loss they have suffered. May her soul rest in peace!

#### THE HON. E. BLAKE'S APPEAL.

The Hon. E. Blake, M. P. for South Tyrone, has made, on behalf of the Irish National party, an earnest appeal to Irishmen, and friends of Irish Home Rule generally, for aid to enable the party to keep the question of Home Rule before the British electors, to propagate Home Rule principles and aid evicted tenants.

The cause is an excellent one, and at the present critical moment, when a majority in the popular branch of Parliament is favorable to the Irish cause, notwithstanding the adverse vote of the Peers, it is peculiarly incumbent on Irishmen the world over to aid their suffering country in the prosecution of the good work. We hope that Mr. Blake's appeal will be generously responded to.

The items of estimated expenditure for all the purposes indicated amount to over \$240,000, of which \$45,000 are for the payment of Irish members of Parliament. The British law provides no indemnity for members of Parliament, and it is consequently necessary that a fund be provided for the payment of the Irish members, who are for the most part poor men unable to pay their heavy expenses of living in London during the session, unless the means of so doing be furnished them. Their presence in Parliament is absolutely necessary if the cause of Home Rule is to be gained, and the Liberal party kept in power, from which alone Home Rule can be expected as a Government measure.

The greatest attention must also be paid to the proper registration of voters in order that a continued and overwhelming majority of Irish Home Rulers may be returned to the next Parliament at the general election. From local friends most of the amount necessary to conduct the elections is contributed, and it is desirable that local exertions should be stimulated still; but it is well known that there are many impoverished districts in Ireland which are unable to meet the necessary expenses of an election contest. The fund to enable them to do this must be furnished by friends of the cause. About \$10,000 must be raised for registration, \$45,000 for the general, and \$2,500 for the by-elections. By elections are not numerous in Ireland, yet they must be provided for.

The propagation of Home Rule principles among the electors is effected chiefly by the circulation of pamphlets and leaflets giving particulars of those events and facts which illustrate the necessity of Home Rule as a remedy for the grievances under which Ireland is suffering. To meet this expense \$20,000 will be required, and Mr. Blake says that no expenditure will make a better return.

Eighty-five thousand dollars will be needed for the relief of evicted tenants. The split in the Irish party has reduced the amount available for the aid of these, and many of them are on the brink of starvation. A large sum is necessary for the purpose of relieving their distress. There is besides a debt of the Irish party reaching \$33,900. These amounts added together make up more than the \$240,000 asked for, and we are sure that the generosity of Irishmen on this continent will not fall short of supplying their share of it.

The Toronto Mail, in a leading



THE BIG POLICEMAN NOBLY GUARDS THE PROTESTANT BOY FROM POSSIBLE ASSAULT AT THE HANDS OF THE OTHER DANGEROUS-LOOKING CHAP.

article, endeavors to show that it is not desirable nor useful to contribute towards this purpose. It says: "But even Irishmen must be getting tired of providing funds which have, on the whole, been singularly unfruitful in results."

It cannot be truthfully said that the efforts of the past have been unfruitful when we now find that the British electorate have been so educated through the efforts of the Irish party that there is a Parliamentary majority in its favor. There is not the least doubt that perseverance on the part of Irishmen will be rewarded with ultimate and not distant success, in spite of the opposition of the Tory Lords; and it is not at the moment when victory is so near that they should give up in despair. At all events it is not the advice of an enemy which should be acted upon at this critical moment.

It is noteworthy that the *Mail*, while desiring to throw cold water on the efforts of the Nationalists, speaks of those of the Ulster Orangemen as "a healthy native determination to make itself felt at all hazards." Nationalists too are determined to make themselves felt.

#### THE NIAGARA RAINBOW.

From the Loretto Convent, Niagara Falls, we have received the first copy of a monthly bearing the title *Niagara Rainbow*. It contains twenty-eight pages of delightful Catholic reading matter. Apart from this, another most commendable feature is the fine paper used in printing and the faultless press-work on new type of the most modern style. The *Rainbow* is a new and unique departure in the educational work of convents, and we doubt not, much good will be the outcome. We earnestly hope the periodical will have a prosperous career. Certainly the initial number gives assurance that it richly deserves it. The *Buffalo Catholic Union and Times* thus refers to the new monthly:

*Niagara Rainbow* is the suggestive name of a new magazine edited and published by the pupils of Loretto Academy, Niagara Falls, Ontario. The first number picks the key-note of high literary merit which it will be no easy matter to sustain; but the thorough education and varied accomplishments imparted in this well known institution give promise that the young lady contributors will realize all their rainbow hopes and make their radiant magazine an ideal academic publication. The typographical feature of the publication is worthy of its literary excellence; while the artistic designs upon the cover are a delight to eye and fancy. The spacious Academy buildings which rest upon enchanted ground are seen in all their beautiful proportions. They stand on the verge of the frowning chasm and have for their music the everlasting roar of the cataract. In the depths beneath the pictured "Maid of the Mist" safely rides the water, with her cargo of awe-stricken tourists; while the rainbow, with its varied colored beauty, arches the scene from wooded shore to mist-shrouded wave. How the soul

expands amid such surroundings! What storied scenes for thought as the moon illumines the silent night and the stars look tenderly down upon the hopes and dreams of mortals! Surely no environments could be more conducive to the successful training of young minds and hearts than those among which Loretto stands! Long may it wave the banner of Christian education, and golden success to its journalistic venture!

#### EDITORIAL NOTES.

MR. LOUIS PAPINEAU, of Campebello, Quebec, has, we are informed by a press despatch, formally renounced the Catholic faith and become a Presbyterian. A few years ago it was decided to erect a new Catholic church in the parish in which Mr. Papineau resides, and as he is the inheritor of a large estate, his portion would amount to a considerable sum. Finding there was no other way to evade the tax, he determined to leave the Church. He now claims that conscientious motives impelled him to make the change; but as his conscience began to experience unrest just at the time his estate was set down for a contribution towards the church, few will give him credit for other than sordid motives. Mr. Papineau is not the first who has taken a similar step for a like reason. Some forms of Protestantism may be a little cheaper to live in than the Catholic Church, but when the sand glass of life is running low, Mr. Papineau may, like many others, find that the Mother Church is the one in which he should die.

FATHER CHINIQUEY was present on the occasion. This was to be expected; and the proceedings must have brought him that consolation experienced by a companionship with misery. When Father Chiniquey left the Church, the Church was thereby the gainer; and may we not say the same of a man like Mr. Papineau, whose allegiance to it seemed to be based on filthy lucre. The man who leaves the Catholic Church from conscientious motives it would be difficult to find. All the so-called "converts" are either ejected from her communion for bad conduct, or leave from worldly motives.

THE *Catholic Register*, of Toronto, recently made some deservedly complimentary remarks concerning "Kit," the writer of the Women's Department in the *Toronto Mail*, followed by an equally deserving rebuke of its editorial management. *Mail* like, the reference made to the party of the first part was reproduced in its columns, while the castigation administered to the party of the second part, was, of course, suppressed. The *Mail* would, indeed, be a great paper were Kit placed in the editorial chair. That

department, as at present conducted, is like unto a lead mine, the correspondence department a mica mine, and the ladies' department a gold mine.

The clock-like regularity with which the editor and his staff of rib-stabbing anonymous correspondents runs foul of the clergy of the Catholic Church has become tiresome to the thinking class of its readers—but what cares the editor for the opinion of the better class? He writes for the "gods" who have votes to cast against Oliver Mawat—the 12th July and the 5th November people. God forgive the man who owns the *Mail*. It is a sorrowful sight to see a person bearing a grand old Irish name permitting mud to be heaped on the graves of his forefathers.

MR. M. C. O'DONNELL, who has been for some years acting as agent for the *Catholic Record*, has purchased the *Arthur Enterprise*, and will hereafter devote his attention entirely to the publishing business. While we regret being deprived of the services of Mr. O'Donnell, we rejoice to know that he has taken a step forward. Success, we feel assured, awaits him, for he is well equipped with the necessary qualities—intelligence, integrity, perseverance and industry.

ANOTHER Spiritualistic humbug has been exposed at Battle Creek, Michigan. Joseph King, of Benton Harbor, gave a series of spiritualistic seances at which those present talked with their departed friends and even shook hands with them. While this was going on on Sunday night, the 7th inst., a lady was called upon to meet the spirit of a dead friend, and just as she extended her hand to take that of the white-robed spirit, Mr. Thos. Cox, one of the audience, seized the spirit around the waist. The spirit made a desperate but unsuccessful effort to get away before a light was procured, but the lamp was lighted, and it was found that King was personating the spirit. The police were then called in and King was arrested. He is to be tried on the charge of defrauding the public.

WE thank our contemporary *The Month*, of New Westminster, B. C., for the following kindly reference to the *Catholic Record*:

"We have not changed our conviction since last year about the worth of the *Catholic Record*. Its pages are ever replete with useful and vigorously written Catholic literature."

The National Bible Society of Scotland has issued the Gospel of St. Mark in Chinese, with short notes to make it

intelligible to the Celestials. The missionaries have approved of the issuing of the whole Bible in this form, as it has been found that there are many difficulties which cannot be mastered without such means. This is a new departure, showing the wisdom of the Catholic Church in insisting that such aids should be given in vernacular versions. Hitherto it has been one of the reproaches of Protestants against the Church that she issues versions without the commentaries of learned divines, instead of the bare text without note or comment. If limitation is the best evidence of admiration, as is often said, the present action of the Scottish Bible Society is a proof that it really admires the Catholic Church, while still retaining in the Confession of Faith the clause which describes the Pope as "the anti Christ, the Man of Sin, and the Son of Perdition."

It is stated in a late number of the *Christian Guardian* that a lady in Thessalon, Algoma, while looking among the papers which had come down to her from her father, discovered a document signed and sealed by John Wesley, the Founder of Methodism, and dated September 2, 1784, testifying to the ordination of Dr. Thomas Coke as Superintendent or Bishop of the newly formed Methodist Church. The document appears to be authentic, and it recalls the old rhyme made by a Churchman who was naturally indignant that Mr. Wesley should arrogate to himself the authority of consecrating Bishops, whereas he had himself no consecration to the Episcopal office. The rhyme is as follows:

"So easily are Bishops made  
By man's or woman's whim,  
That Wesley hands on Coke bath laid;  
But who laid hands on him?"

The Orangemen of Antrim have been indulging their frolicsome disposition at the expense of the Rev. Mr. Wright, the Protestant rector of Portlengone. They refused to accept his ministrations and to attend his church, destroyed his property by night and stole his implements of agriculture. Four of them also beat him brutally in open daylight, and he was besides compelled to pay £150 in law costs in bringing the perpetrators of these outrages to justice. The cause of all this dastardly treatment was that the rector is a Home Ruler, and declared that there is no fear that a self-governed Ireland would deal unjustly with any creed or class. Mr. Wright also ridiculed the threats of Dr. Kane and others, that they would kick the Queen's crown into the Boyne. The loyal Antrim men could not endure the seething exposure of their disloyalty, so they sought to punish Mr. Wright for his out-spoken denunciation of their follies. These meek Antrim men are the same who express a fear lest they would be badly treated by an Irish Parliament!

#### "BRANNAGH" ON ANNEXATION.

An Irish Canadian Stamps the Proposition as an Insult.

Under the above heading the Philadelphia *Catholic Times*, the celebrated Father Lambert's paper, contains the following:

To the Editor of the *Catholic Times*:  
Sir—I frequently ask myself whether those good-natured souls, our Protestant friends, members of this, that, or the other society for the "evangelization" of us Catholics, ever pause to consider how insulting their line of conduct must be to us who are their equals in every respect, and as surely as able to distinguish right from wrong as they?

In like manner am I constrained to ask whether these good natured souls, Congressmen who are from time to time introducing motions for the annexation to your country of "this Canada of ours"—to use the phrase of a late distinguished Irish Canadian, the Hon. L. T. Drummond—ever give a thought to the insult they offer to a people who, man for man, are their equals; who desire to live in harmony with them, but who, at the same time, value too highly their quasi-independent state as a nation to become suppliants, knocking at the door of the Republic for admission.

The latest move in this direction is that just made in the House of Representatives by Representative Amos J. Cummings. This gentleman proposes to parcel out our grand Dominion as States. "If the people of said Dominion made proper application therefor." Now just here is the point at which Representative Cummings and his friends should start—"if the people of said Dominion make proper application thereof." But the said people have made no such application, nor have any appreciable portion of them expressed themselves in such a sense. In one case, and in one only, has a candidate for either the Dominion Parliament or any of the Local Legislatures presented himself as an advocate of "annexation," and he was—to use a current phrase—"snowed under." When the people of the Dominion make application for admission to the Union, or that any appreciable portion of them do so, or when any considerable number of candidates present themselves at the polls as "Annexationists," and are successful, then, and not till then, will it be decent or becoming on the part of American politicians to endeavor to bestow upon Canadians—as a favor—that which they do not desire or seek.

Yours truly,  
Ottawa, Dec. 7. BRANNAGH.

John Leo Carroll, ex-Governor of Maryland, is the grandnephew of the first Governor of Maryland and the great grandnephew of the first Catholic Archbishop of Baltimore. Mr. Carroll takes no stock now in public affairs further than that of an ordinary private citizen.

A day will come when a single quart of an hour may appear of more worth to us than the riches of the whole world.—Fenelon.