

vastly improved even if Home Rule be not obtained at an early date.

The Nationalists have held aloof from any alliances, but it is known that their decided preference is for the Liberals; and there is no doubt that much of the Liberal success is due to Mr. John Redmond's advice to the Irish electors in England to support the Liberal candidates.

THE BIBLE IN CATHOLIC HOMES.

The Canadian Baptist of January 11th has a long article signed by George R. McFaul, of Ottawa, in reply to certain comments which we made on an envenomed sermon preached by the Rev. Dr. Ross, the pastor of St. Andrew's Presbyterian church of this city, several weeks ago.

Dr. Ross had said in his sermon that "the Quebec people are forbidden to have bibles in their homes."

We showed that this is an untruth. The Bible is used and is read with respect and reverence in Catholic houses, and is strongly recommended by Popes and Bishops. We do not and did not assert that it is to be found in every Catholic house, but what we did show sufficiently proved that Dr. Ross made a statement which was unfounded.

The Mr. G. R. McFaul who takes up his cudgel in defence of Dr. Ross himself admits that the doctor's statement is not true, for he asserts that the Protestant missionaries of Quebec circulate "De Sacy's version, a Roman Catholic translation from the Latin Vulgate, approved by L. A. Cardinal de Noailles, Archbishop of Paris."

If it is approved surely it is not forbidden. How, then, dared Dr. Ross assert that the Quebec people are forbidden to have Bibles in their homes? and how dares the Rev. George R. McFaul to bolster up the misstatement.

This reverend individual we understand to be the pastor of one of the Ottawa Baptist churches, and a B. A. Is it possible that the London Presbyterian D. D., flouting his misstatements unanswerably refuted in his own city, has had recourse to Ottawa for a B. A., who may defend his bad cause better than he could do himself? Perhaps, however, Rev. Mr. McFaul has taken up the matter of his own accord. At all events he has acknowledged the falsity of Dr. Ross's statement. But now he comes out with a new statement of his own. He says, abandoning that of the London D. D.:

"The French Catholic homes of Quebec and Eastern Ontario are virtually without any Bibles." If only virtually they have no Bibles, they must really and truly have some. We know that there are many Catholic Bibles in French as well as English Catholic homes, though we have not at hand full statistics in regard to the number in use. It is enough, however, that the people are encouraged by the clergy to read and study the Bible in Catholic versions, but not in Protestant falsified versions.

Will the Rev. Mr. McFaul or the Rev. Dr. Ross tell us that the Bible is in every Protestant home in Ontario, and, if so, will they further assure us that it is not an unused book? They will find, we think, upon investigation, that in thousands of Protestant homes in this Province the Bible is never opened, and never touched except when carried in procession on the 12th of July.

Rev. Mr. McFaul, with a great flourish of assurance, demands of us: "Have we examined the French versions of the Scriptures distributed among the French of Quebec?"

Well, we have examined, perhaps sometimes pretty closely and critically, several Protestant versions of the Bible in more than one language, and we have invariably found them falsified. We are not aware, however, that it is our duty to have examined all the versions which have been issued in all the languages of the world before being able to assert something regarding some of them. Yet we have read parts of the Bible Society's French version.

The Rev. G. R. McFaul asserts that a Catholic French version is circulated by the missionaries in Quebec. But from his own admission we learn that this version is falsified, from the very fact that he admits that the notes and comments explaining certain difficult texts have been expunged. It is no longer the version approved by Cardinal de Noailles. He admits also that the missionaries circulated Protestant versions.

We have not space in this issue for any lengthy dissertation on errors found in Protestant versions, but we shall have to content ourselves at present with two glaring falsifications.

In 1 Cor. xi. 27, we read in the King James' version of the Bible: "Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord."

And, printed above in Italics, is a mistranslation of the Greek word *oikos*. The true translation is or as written by

St. Paul, justifying the Catholic usage of Communion in one kind. It is evident that this Protestant translation is a corruption by design.

The Revisers in this version have retained this corrupt reading, though they were undoubtedly aware that it is a corruption. Any of our readers may observe that the same word *oikos* is translated or in verses 4, 5, 6, 22, of the same chapter and elsewhere throughout the New Testament, and it should have been so translated in verse 27.

In St. Matthew xix. 11, in King James' Version Christ is made to say "All men cannot receive this saying, save they to whom it is given."

This passage is evidently intended to strengthen the Lutheran and Calvinistic teaching that man is not free to observe the virtue of chastity. It is also intended to vilify the virtue of voluntary chastity as observed by the Catholic priesthood.

St. Matthew used the word *chorousin*, which means receive not, or do not receive. Any one may see the right meaning of the word from verse 12th, where it is twice translated properly. *Chorousin* is the third person plural present indicative of the verb *chorosin*, I receive.

The Revisers have here also retained the corrupt reading of King James' translators. In St. Mark ii. 2 and 2 Cor. vii. 2, the King James' Bible also translates properly the infinitive and imperative of the verb "to receive," showing that the Revised and "Authorized" versions are corrupted in St. Matt. xix. 11.

We may continue this subject later, but what we have stated will show sufficiently for the present that we were right in saying that Protestant missionaries circulate falsified versions of the Bible.

There remains one thing more which we cannot overlook in the present article. Rev. G. R. McFaul thus challenges us: "We are prepared to donate to the editor of the RECORD \$500 in cash for every Bible or complete copy of the New Testament (French Catholic edition) that in company with the writer (Mr. McFaul) visiting from home to home, he can find (in the city of Hall) to have been placed in the home at the request of the priest and with his exhortation to read it." Then "to encourage us" he makes a similar offer in regard to "the French Roman Catholic homes in Ottawa."

This looks like a challenge from a person who has had some experience in the sporting world. It savors of Marquis of Queensbury rules and gate money. Why must the Bibles have been left at these homes "by request of the priest" and accompanied with his special "recommendation" to read it?

It is not a usual thing for the priest to order specially such and such books to be left at homes even when the books are good ones, nor to make special recommendations to families to read them, though this is done occasionally. We have not time, however, to investigate where these conditions have existed, and we cannot undertake the task Rev. Mr. McFaul endeavors to impose upon us.

In conclusion we beg to call the attention of the rev. gentleman to a letter in this issue, from the Rev. F. X. Brunet, of the Archbishop's Palace, Ottawa. Some people in dealing with the Catholic church have contracted a habit of going far afield from the truth.

FOR THE HONOR of the press of Canada we trust that ere long a stop will be put to the sensational and unfounded statements sent broadcast by certain correspondents. A despatch from Winnipeg states that the latest quotation for wives is \$40; and that this sum was recently paid to a Galician for the transfer of his spouse to another. The wife, however, objected, and refused to keep her share of the agreement, so no transfer was made. It is also stated that the Galician saw no reason why he should return the \$40, and is now threatened with a law suit. It will be noticed that although the despatch comes from Winnipeg, and is dated January 11th, we are not supplied with the slightest information as to the place where this occurred, or as to the names of the supposed buyer and seller of the woman. The information is, therefore, valueless; and we have a strong suspicion that the despatch was made up in some newspaper office by a correspondent who hesitates not to disgrace the profession of journalism in order that he might thereby make a few dollars. Is not this a subject which the Press Association should consider. Sad to say, we are in Canada fast copying the methods of the execrable yellow journals of Chicago and New York.

God having made us for Himself, then we can not find any true rest out of Him. God is to be loved for Himself alone; creatures, in Him and for Him. Creatures are to be used to help us to serve God, not to draw us from Him.

THE GALICIAN AGAIN.

Muenster, Sask., Jan. 11, 1906.

Dear Mr. Coffey:—From the CATHOLIC RECORD of Jan. 6, which reached me this morning, I see that you are bound to get to the bottom of Mrs. Chisholm's assertions concerning the alleged child-marriages and sales of baby daughters by German, Polish and Galician parents in the West. As I may be able to give you a little assistance in this matter, I shall gladly do so.

You seem to be of the opinion that Mrs. Chisholm was duped by a bogus priest or ex-priest, and I suppose you have in mind that Mr. Blachowski (not Blazowski), who corroborated Mrs. Chisholm's assertions in an interview in the Winnipeg Free Press, was also quoted in the Ottawa Free Press. I think that you stop too short here. In my opinion there is more than one of these bogus priests behind the scheme. Blachowski came out with his "interview" a day after a reporter had interviewed Rev. Albert Kulawy, O. M. I., on the subject. Now I happen to know something about this Blachowski. He was "ordained" by the "Polish Independent" pseudo bishop Koslowski of Buffalo, had troubles both with Koslowski and with Hader, who "church" he later joined, and finally came to Winnipeg, probably as a last refuge after having made himself impossible in the States. You will see from this, that he is certainly no Catholic priest. He preaches for a set of malefactors, who separated from the Polish Holy Ghost parish, of which Father Kulawy is now rector. He seems to be actuated by a truly fanatical hatred against Father Kulawy and loses no opportunity of gaining any statement of Father Kulawy which becomes public.

Under these circumstances, it was to be expected that he would seek an interview in which he could contradict Father Kulawy's remarks concerning Mrs. Chisholm's statements. You may judge of the weight of Blachowski's remarks from the fact that the Grand Jury found true bills against him for alleged criminal libel in four or five different courts last spring, and that these charges are still pending.

You will probably remember that there was a Presbyterian synod held at Winnipeg late last fall. I do not remember the date, but an under the impression that it was held the last week in November. At that synod a certain Rev. Mr. Gordon made a most pathetic appeal for the support of the "Greek Independent church." He admitted that Protestant missionary work was a failure among the Galicians and drew a frightful picture of what would happen if all these people would be caught in the snares of the Catholic church. This appeal, which was quoted in the Winnipeg papers at the time, furnishes a clue to the origin of Mrs. Chisholm's slanderous statements. These were made in order to arouse sympathy for the poor foreigner so that the appeal for money to assist the "Greek Independents" might meet with a readier response. Of course, I do not suppose that Mrs. Chisholm invented the lie herself. She was probably duped by some parties who were interested. Still, I cannot conceive her to have been entirely bona fide, if she really has spent any of her time with the people among whom she claims to labor.

Let us now take a look at the "Greek Independent church." This "church" was founded some three years ago by a certain Stephen Uslowski, who calls himself "Bishop Seraphim." Two and a half years ago the Russian Consul General in Canada issued an official warning against Seraphim by command of the Czar, in which it was stated that Seraphim was formerly a priest of the Russian Orthodox church, but was excommunicated and expelled, that he had never been consecrated Bishop, and that consequently he could not ordain priests. At that time "Bishop" Seraphim was at the height of his glory. He was ordaining numbers of "priests" among the Galicians. Anyone who could read and write and who was able to pay him \$50.00 to \$75.00 could be "ordained."

This was indeed a critical time. The Galicians are Catholics of the Ruthenian rite, which is the same as that used by the Russian Orthodox church. Priests of their own rite were extremely scarce in Canada, so that the pastorate of the Ruthenians was of necessity confided to priests of the Latin rite, against whom these ignorant people were extremely suspicious, fearing that they would be compelled to join the Latin rite. Hence the news that "Bishop Seraphim," who disclaimed allegiance to the Russian church, was ordaining priests for them, was hailed with delight by many. The proclamation of the Russian Consul General, however, opened the eyes of most of them. Seraphim's flourishing business of ordaining "priests" collapsed. He was obliged to give "cut rates" of \$15 to \$25 without finding customers. Soon he had trouble with his own "priests," who crowded him out of his own church. The latter has been so reorganized that it no longer needs a Bishop. In short, it is an up to date Protestant sect, retaining the ceremonies of the Russian church in order to steal from the ignorant Galician his faith.

For some time past it has been claimed that these "Greek Independent" preachers have received salaries from the Presbyterian mission funds. The same has been claimed of Blachowski, the "Polish Independent." In the light of Rev. Gordon's appeal at the Presbyterian synod at Winnipeg, I think there can be no doubt of this being true. It is well known that a Pole will never become a Protestant. Hence the only way of getting him away from the Catholic church is by encouraging schism, to which this nationality is easily induced, if we may judge by its history in the United States.

In the light of all these facts it seems easy enough to place the responsibility for the origin of the slander, launched forth through Mrs. Chisholm, in as far as it casts aspersions on the Poles and Galicians. Why the Germans should also be made the subjects of these

charges, seems, however, inexplicable except on the ground that they were also included to prevent the real purpose of the charges from becoming too evident. Indeed there was no attempt made to substantiate the aspersions cast upon the Germans. The Germans are too well known in Winnipeg, and, for all that, also in Ontario.

You are perfectly correct in saying that, as far as the Germans are concerned, this attack, intended against the Catholics, struck the Protestants principally. The 60,000 Moonenites in the vicariate apostolic of Saskatoon, living in Manitoba and the Territories, were practically all either German or Scandinavian, as all the Canadian West has not a single English Lutheran congregation. Beside these numbers, that of the German Catholics in the West is indeed small. As far as my knowledge goes, the only distinctively German congregation in Manitoba is at Winnipeg. Alberta has no German congregation. The German Catholics in the vicariate apostolic of Saskatchewan number at highest 6,000 souls and 80 per cent. of these have come from the United States, where they certainly are not known to be addicted to the practices with which Mrs. Chisholm charges them. Southern Saskatchewan (formerly Assiniboia) can probably also muster about 5,000 to 6,000 souls of Catholic Germans, at highest. We may, therefore, safely assume that in the Canadian West the non-Catholic Germans outnumber their Catholic countrymen 5 to 1.

In refutation of Mrs. Chisholm's charges nothing need be said which has not already appeared in your columns. I will merely draw attention to one point which might be brought up as an apparent argument to support her charges of child marriage among the foreigners in the West. It is true that many Polish and Galician girls marry comparatively young here. This is not surprising in a new country, in which the male population far outnumbers the female population. Girls of a marriageable age are eagerly sought for and quickly picked up, not only by their own countrymen, but also by the native Canadians. The latter know that Polish and Galician girls make excellent house-wives and mothers, even if they possess no diploma in pedagogy and music. If an older one can not be had they are naturally obliged to take a younger one or do without any. Methinks the fact that their daughters are so much sought for that "back numbers" cannot be had, should rather be an honor than a reproach to a race.

(Rev.) BRUNO DOERFLER, O. S. B.

THE OUGHT TO BE'S.

[Written for The Catholic Standard and Times by Rev. J. T. Roche, author of "The Obligation of Hearing Mass," "Our Lady of Guadalupe," "Month of St. Joseph," "Belief and Unbelief," etc.]

AN ENIGMA.

I have been many times asked why it is that France, though nominally a Catholic country, persists in bitterly persecuting the church, and I must confess that I have frequently been at a loss for an answer. The French situation is very much of an enigma to the average American. I have asked the same question of French priests and French laymen, and have never been satisfied with the answer. One of the shrewdest of American priests, and at the same time one of our ablest editorial writers, visited France within the last year, and on his return declared openly his inability to fathom the situation. On his return from a previous visit he had positively announced that the end of the French Republic was near at hand. On both occasions he had studied the situation right on the ground, and had come into close contact with some of the leading citizens and churchmen of France without arriving at any conclusion as to the real causes of the difficulties between the church and the State.

I believe, however, that the difficulty in France is a political rather than a religious one. A corrupt, unscrupulous political regime has the country by the throat, and its object in this persecution is simply and plainly plunder. The spoliation of the religious orders is plain robbery, pure and simple, and can be called by no other name.

"Why," some one will ask, "have not the people risen up and deprived those robber politicians of their power for evil?" And my answer is, "Why have the people of this country permitted graft to become so prevalent in State and municipal affairs, not withstanding the fact that it clearly lies in their power to oust the grafters?"

Thieving politicians are the same the world over, and France to day has the most corrupt political organization on the face of the earth. Its ramifications spread out into every community. Backed by an immense army of "functionaries," whose offices depend upon the pleasure of those in power, it controls elections, counts the votes and sees to it that the people's representatives are its own creatures. Popular government is a colossal farce. It is the reign of a corrupt ring perpetuating itself by corrupt methods, and having for its purpose the aggrandizement of those who control and manage it. There is less real liberty in France to day than in any European country, Russia and Turkey not excepted. Its government is an organized gang of thieves, who, having tired of plundering the country at large, have now turned their attention to the revenues and possessions of the church.

BEHIND THE THRONE.

Back of it all stands a powerful secret society controlled and dominated by the Jews of Europe—a society whose boast is that it controls the politics and dictates the policies of the leading European governments. I am not a Jew-baiter, and believe in justice to the Jew as well as to the Christian; but from a close examination of Freemasonry, and particularly of European Freemasonry, I have come to the conclusion that it may be rightly termed to day a covert sect of modern Judaism. The Jew through this society is getting back at the Christians of the world for the wrongs and injustices visited upon

him during many centuries. The results are certainly creditable to his foresight and sagacity.

This, I am well aware, is a somewhat radical view, and one that will be pooh-poohed by many of my readers. I believe, however, that this view furnishes the key to the solution of the French political enigma and to many other political problems of recent times. It is in an indisputable fact that European Freemasonry is the power behind the throne in nearly every country in Europe, and it is, at the same time, an equally indisputable fact that European Freemasonry is completely under the control and direction of the Jews.

One thing has struck me forcibly in examining the religious principles and rites to which Freemasonry clings, and that is that those principles and rites are almost purely Judaistic. I think it can be clearly shown, too, that the policy of the "inner circle" is antagonistic to Christianity in every country in the world, and particularly to the strongest and most consistent of the Christian denominations—the Catholic Church.

A BAD RECORD.

There are those in the church to whom Masonry is a nightmare, and those, again, who regard it as a much overrated influence for evil. It has been specifically condemned by the Holy See, first, because in almost all European countries it has been the hot bed of revolution and rebellion against the lawfully constituted authorities; secondly, because it has claimed, and still claims in principle, the power of life and death over its members; thirdly, because it claims in certain matters to be above the law in every country in the world, and, fourthly, because of its open warfare upon the Papacy in its numerous struggles with its temporal foes, and particularly with the Sardinian monarch.

It is an old boast of the Masons that a member of the craft has rarely suffered the extreme penalty of the law for the crime of deliberate murder. There are well authenticated cases on record in which Masons have escaped the consequences of grave crimes, such as treason, homicide and the like, because of their affiliation with the society. And yet we hear it said that the church is liberal and lacking in the modern spirit in condemning an organization with such a history and standing for such vicious principles.

I am willing to concede, that if Masonry throughout the world were as we find it here in America there would be little need for severity on the part of the church, but the church is a world-wide institution and stands for world-wide principles. It has never lacked the courage to condemn error, no matter how powerfully entrenched; and in condemning Masonry it has conferred a priceless boon upon the civilized world and struck at one of the most dangerous and insidious foes of the human race.

A MISSIONARY AWAKENING IN KENTUCKY.

Still another diocesan Apostolate has been recently organized and added to the dozen or more already existing and doing great work in this country. Bishop Maes of Covington has recently announced in a pastoral letter to his clergy that he has secured a fine old country mansion at Richmond, Ky., and there he has located three priests; Rev. Joseph Mersman, who will be the Superior and pastor of St. Mark's church in the town, Fathers W. Punch and Thos. D. Cooney who will be associated with him, through devoting their time to the giving of diocesan missions, and Father Charles Rolfe, who is now at the Apostolic Mission House preparing for the work. Bishop Maes says in his letter, "our desire has always been to have the work of preaching the gospel to those outside the fold, attended to in every city, town and district of the diocese. Every soul within the limits of his parish appeals to the true priest of God. Unable on account of fixed and increasing local duties to go into the highways and byways of their district, the reverend pastors have now placed at their disposal, men whose work is in the world, and who will count it a privilege to come and preach in any parish of the diocese at the invitation of the pastor for the benefit and enlightenment of those not of the faith. All they expect when giving missions to non-Catholics is the kind hospitality of the pastor without any remuneration. It is with deepest feelings of thankfulness to Almighty God for his gifts and graces, that we may extend and broaden in the diocese committed to our pastoral care, the great work of saving souls."

Richmond, located in the foothills of the mountain region of Eastern Kentucky, is a good railroad center and it gives the missionaries ready access to all Eastern Kentucky. They will spend the six summer months in unremitting labor among the natives of that very extensive field, preaching, instructing and saying Mass, holding special services and lecturing, and during the winter months, on account of the lack of roads making the hills and creeks of the state impassable, they will devote their energies to the work of the propagation of the faith in the more settled parts of the diocese. For the past year or more Father Punch has been stationed at Beattyville higher up in the mountains and he has been extremely successful in his missionary labors making scores of converts and carrying the truths of the church into countries heretofore unvisited by a priest. Now with able assistants he is pushing on this work with greater energy locating churches and gathering the neophytes about him. This glorious work is worthy of the palmiest days of the Missionary career of the church. It reads like the wonderful stories of St. Francis Xavier and other great Missionary heroes. It is striking evidence of the vigorous aggressive life that animated this portion of the church.

This diocesan Missionary band has found energetic supporters in the local federation of Catholic societies. The laymen have caught some of the Missionary zeal of their Bishops and have come to the assistance of the devoted

Missionary both by financial and moral aid. They arranged for a great non-Catholic mission in Newport, Ky., to open February 4th. They have secured the Old Fallow Hall, and are bending every effort to make effective the results of the preaching of the missionaries. A great wave of missionary activity seems to be passing over this portion of the vineyard and it is due largely to contagious missionary zeal of an energetic Bishop.

IS IT POSSIBLE FOR A CATHOLIC TO APOSTATIZE IN GOOD FAITH?

There is a canon of the Vatican Council (De Fide, Cap. III. 6) which seems to imply that it is not: "If any one should say that the faithful are in the same condition as those who have not yet come to the only true faith, so that Catholics may have just cause to suspend their assent and to doubt of the faith which they have already received under the teaching of the church, until they have completed a scientific demonstration of the credibility and truth of their faith, let him be anathema."

In the body of the chapter, where the same subject is dealt with more fully, the reasons assigned for this doctrine are: the splendor of the evidence for the church's claims, and God's promise not to desert any soul that shall not have first turned away from him.

It would seem from this as if the church were definitely committed to the view, that it is impossible for a Catholic, especially an adult, to apostatize without thereby committing a formal sin of infidelity.

But the annotations added to the preparatory scheme, which was submitted to the Fathers of the Council, make it plain that this conclusion is not necessarily implied by the decree above quoted. The decree, we are there told, is directed against the teaching of Harmon, who had exhorted students of theology to prosecute their studies in a spirit of indifference to all, even the Catholic or Christian, forms of religion. The decree, it is expressly stated, "leaves untouched what some of the older theologians do not hesitate to admit, that, per accidens, it may happen that in certain circumstances the conscience of some uneducated Catholic may be led astray so far as that he would join some heterodox sect, and this without committing any formal sin against faith; in which case he would not lose the faith nor become a formal, but only a material, heretic." (Coll. Laeensis VII, pp. 534-5.)

Should this be true, it would explain what many persons regard as an indisputable fact, that when the Eastern and the Anglican churches separated from the Holy See, many of those who apostatized did so in good faith. But as the learned Dr. Walter McDonald of Maynooth puts it in a recent popular lecture ("Rationalism in Religion" in "Proceedings of the Second Australasian Catholic Congress," p. 97) "On the one hand, it is hard to doubt of the fact; while it is still more difficult on the other hand to reconcile it with the doctrine propounded by the majority of theologians."—Catholic Forthright Review.

THE FRUITFUL ZEAL OF AN IRISH PLEDGER.

Writing of a successful mission to non-Catholics that was conducted during the present month in the Carnegie Library Building at Eufaula, Ala., by Rev. Xavier Satton, C. P., a Southern priest tells the following interesting story of a conversion:

"Not very far from Eufaula a diocesan missionary fighting the rain and cold of a winter's night lost his way in the dark woods attempting to reach a dying Catholic. After wandering hopelessly for a time he at length perceived in the distance a faint glimmering light betokening a human habitation. Drawing night he requested admittance in the name of humanity and of God. His request was granted with the comforting assurance that his permanent convenience could not possibly be considered. The first question put by the host to his midnight guest was an astounding one: 'Do you know what a priest is?' My wife is very sick and does nothing but moan and call 'Priest! Priest! Priest!' 'That may be a patent medicine. Can you tell me?' His visitor did tell him, saw the sick woman, received her into the church, in which she died a few hours later. Thus was the zeal of an Irish pledger who distributed Catholic tracts on his rounds amply rewarded."

THE CHURCH IN JAPAN.

The editor of Nippon, an influential paper of Tokio, commenting on Bishop O'Connell's visit to Japan, points out that Catholics have made the largest number of converts of any foreign faith, there being 60,000 native Catholics in the empire. But where the work is going on or what form it is taking, the Japanese, as a whole, do not know, as it creates not a ripple on the surface.

The Catholic teachers work among the poor and humbly housed people, adds the editor, while rich Japanese incline rather to the Protestant faith. Yet the Protestants propagandists leave much to be desired in respect to ability and personal magnetism, as no great teacher of this foreign faith is now in Japan. The Greek church, which has met with some success in its work, has the misfortune to be associated in Japanese minds with Russia's policy of political aggression.

These views of an influential Japanese editor are interesting as giving a native opinion of Christian workers in Japan.

In His love God hath made all things profitable to us; and in this love our life is everlasting; in our making we had beginning; but the love wherein He made us was in Him from without beginning. In which love we have our beginning. And all this shall we see in God without end.