

REMEMBERED.

A magnificent gift for Bishop McEvay reached this city last week. It comprised a set of Pontificals imported from Europe and the production of the celebrated house of Pustet & Co. It was tendered his Lordship by three of his old classmates—Rev. Father Buckley of Owen Sound, Rev. Dr. John Talbot Smith of New York, and Rev. Father McCloskey of Campbellford. The Pontificals are printed in the highest style of the printers' art, bound in morocco, gilt and suitably inscribed.

TO BE A LAYMAN.

Father Ignatius, the well-known High Church cleric, who established a convent at L'Anthony in Wales, in which the nuns practiced celibacy, and some years ago became Catholics in a body while Father Ignatius was absent in New York, is now about to retire from the Anglican ministry, and to become a layman on grounds differing from those which led the Rev. E. F. De Costa of New York to retire from the ministry, yet having some resemblance thereto. He has issued a declaration stating his reasons for taking the present step. He asserts that the Archbishops and Bishops of the Church of England "tolerate any species of heresy or unbelief, but are very energetic in suppressing Catholic worship which has the sanction of constant Christian tradition and of the primitive Church."

LOOTING IN THE PHILIPPINES.

Notwithstanding the denials of some of the officers and even generals of the United States army who have served in the Philippines, it is established on the clearest evidence that looting of Catholic churches was carried on extensively. Many of the soldiers who have brought "relics" from Luzon have kept the articles concealed which were stolen from the churches lest they might get themselves into trouble by exposing them to view, as they have become aware that investigations are being made on private authority into the truth of the allegations of looting, but in many instances the articles have been publicly exposed for sale. Fabulous prices are asked for them, as there have been numerous bids by those who wanted them as relics of the war, and in many instances ten times the value of the articles has been asked for them both by pawn brokers and soldiers who have them in their possession. Nearly every second hand store in San Francisco has a collection of such articles, and there are over twenty such shops in the city. Some of these have very valuable collections in the form of chalices, vestments, gold and silver pyxes, tabernacle doors, candlesticks, censers, rosaries, images and even Bishops' mitres.

THE SCHOOLMASTER ABROAD.

Ebenezer Breach and other taxpayers of the city of Portsmouth, England, have threatened to prosecute Sir John Gorst, the chief of the English Education Department, under the "Impositors' Act" for imparting "false, damnable, and heretical teaching" to the children in the schools of that city. This objectionable teaching is that the earth is a sphere, whereas Ebenezer and his fellow taxpayers are perfectly well aware that it is as flat as a pan cake, and are indignant that such foolish notions as the sphericity of the earth should be taught to the rising generation of so intelligent a population as the citizens of their city.

Ebenezer and his fellow ratepayers appeal to common sense for the truth of their belief that the earth is flat: for if it was round, as the teachers in the Portsmouth schools assert, would not the people slip off it, unless they were very careful to keep always on the top,

whereas they are constantly moving from place to place, and would, before they were aware of it, get sometimes to a steep slope, and inevitably slip or roll down hill till they would fall into the regions of space where there would be nothing to prevent them from going perhaps to the moon or to the North Star or some other unknown country? These ratepayers have hitherto been patient in making no fuss about Sir John's erroneous teaching, but they declare that they cannot stand this heretical doctrine any longer, and they must stop it from being taught in the schools.

When they have succeeded in making the reform in Portsmouth, they intend to carry the fight into London also, as they have learned that the same teaching is inculcated in the great metropolis and elsewhere. They are determined not to rest till such teaching is driven out of all the schools in the country, and so they appeal to the "Impositors' Act," which inflicts a heavy penalty upon those who persist in deceiving the public. Their suit is brought against Sir John Gorst because they hold him to be mainly responsible for the fraud.

Ebenezer and his co-taxpayers are animated solely by the highest patriotism in bringing on this prosecution, as they are grieved to see the whole rising generation of England so grossly deceived by their teachers.

Surely the schoolmaster is abroad even in some parts of enlightened England.

AN UNGRATEFUL MULTITUDE.

Admiral Dewey, whom the Americans received so enthusiastically on his return from the Philippines, and to whom a beautiful residence was presented as a testimony of the gratitude of the American people for the hero who captured Manila through the total destruction of the Spanish fleet, and the defeat of the Spanish garrison of that city, has incurred the displeasure of some of those who contributed toward the purchase of the homestead which was presented to him, and some have gone so far as to demand through the newspapers that their contributions should be given back to them.

The immediate occasion of this demand is ostensibly that the Admiral before his marriage to the beautiful and accomplished lady who is now Mrs. Dewey, settled upon her the proprietorship of the memorial mansion which was presented to him. Matters were made worse by the fact that Mrs. Dewey re-transferred the property to the Admiral's son, young George Dewey.

Scurrilous stories have even been circulated by some of the newspapers concerning the Admiral, and at a public entertainment in Washington his picture on being presented to public view was received with hisses, so that it appears that he who was so recently the idol of the people is now the object of undeserved contumely.

It is scarcely necessary to say that the Admiral feels very much hurt by the change of demeanor of many who were but a short time ago the most zealous to do him honor. To a reporter who interviewed him while the storm was at its height he said with much justice:

"When I made over this house to my wife, I thought I was doing the most gracious act that an American gentleman could do. I thought the people had given me this house for me to dispose of as I chose. It seems I was mistaken. I never would have sold it, nor given it, nor willed it, nor disposed of it in any manner whatsoever outside of my own family. But I did believe I had the right to give it to my wife or to my son if I chose to do so."

He continued:

"I do not blame the American people for the conduct of a few, but I feel hurt. I am cut to the quick. I want the American people to know it, and that if I could, I would return to the contributors to the fund the house as I feel to night. I would cut it all, throw up everything, go on the retired list and go abroad. I owe a great deal to the American people, and perhaps the American people owe something to me. But thank God, they do not own me. I am still independent."

In reference to his reception as "the idol of the nation," he said:

"I asked no applause. I had merely done my duty, and was ready to do it again. But I did ask one thing which was to be left alone, to conduct my personal and domestic affairs as I saw fit, and this one simple privilege which I asked from the American people has been denied me. . . . When I accepted this house, I thought it was a gift. I did not know that the people . . . gave it to me with a string tied to it. I never would have accepted it with a string. I understand that it is the custom in the majority of cases where homes are owned and occupied by American families, that they stand in the name of the wife. Other American gentlemen have this privilege, why should I not have it?"

which is now manifested probably only by a few, but a noisy few, avowedly on this ground. Thus one of the Church organs, edited by a minister, the Christian Advocate, said:

"No doubt the Admiral will be just as great and just as good a man after his marriage as before, and a much happier one, but there are a great many votes that he would have gotten for the Presidency that he couldn't get now."

This is, very likely, true, and a consequence of the bigotry displayed by these organs; but the probability is that the Admiral never had and has not any intention to ask the votes of an ungrateful multitude for any such purpose.

CLERICAL ATTENDANCE ON HOSPITAL PATIENTS.

P. G., of St. John, N. B., sends us an item clipped from the Evening Gazette of that city, and is desirous to know whether it indicates correctly the course to be followed by nuns and others having charge of Catholic hospitals. The item is taken from the Presbyterian Witness, and is as follows:

The Little Sisters of the Poor (in France) wrote to Rome last December to know what to do in the case of old people who being non-Catholics, have found reception in the Homes, and in their last illness, in spite of all attempts to convert them, want a "heretical clergyman" to visit them. Rome has just replied: "The request of a dying heretic to have his own clergyman is not to be granted, but Catholic persons who care for him must hold themselves passive." In our Protestant institutions the wishes of a dying Roman Catholic would be promptly complied with.

It will be noticed that the pretended quotation of the decree of the Roman Congregation as made by the Presbyterian Witness is not self-consistent. The Catholics who care for the sick person are to "hold themselves passive," yet it is said that "the request of the dying heretic to have his own clergyman is not to be granted." It would thus appear that the managers of the hospital should actively prevent the attendance of a minister while being merely passive. It is evident, therefore, that no such self-contradictory decision as this emanated from the Roman Congregation referred to.

There is a decision of the Sacred Congregation at Rome which is charged with the duty of investigating and deciding questions which concern the purity of Catholic faith, to the effect that Catholic managers of hospitals, or those having the care of the sick, should hold themselves passively in regard to the calling in of Protestant ministers, but there is nothing which can be construed into a requirement that they should interfere to prevent the attendance of such ministers when they are desired or asked for by Protestant patients. This decision is dated 15th March, 1848, and if the Little Sisters of the Poor in some undesignated part of France have recently asked the Congregation to decide for them this case, they have, no doubt, received the same answer which was given fifty-one years ago. But it is the usage in Ontario and elsewhere in Catholic hospitals that Protestant ministers may attend patients of their own religion, if the patients desire this. The late Archbishop Walsh announced publicly in Toronto, at the opening of St. Michael's Hospital, that Protestant patients would be free to call for, and be attended by their own ministers whenever they so desired, and other Bishops of Ontario have made similar announcements when the occasion required that they should speak on this subject.

But here we might be asked, why should not the Catholic managers of the hospitals take an active part in calling in Protestant ministers to attend Protestant patients? We answer that it must not be forgotten that the Catholic belief is that there is but one true "Church of the living God, the pillar and ground of truth." (1 Tim. iii, 15) It is Christ's command that all should hear this Church, which can be only the Catholic Church. We do not condemn those who not having the means within their reach to understand or know of this command, neglect to obey it; but it is not lawful for Catholics to share in such disobedience, because it is unlawful "to do evil that there may come good." (Rom. iii, 8)

The Presbyterian Witness claims that in "our Protestant institutions the wishes of a dying Roman Catholic would be promptly complied with." It is notorious that this is not the case in institutions under sectarian control. It has happened over and over again that priests have been refused admission to such institutions, and this has occurred even in institutions supported by Government, if Protestant ministers obtained temporary control in them. This has happened frequently even in the city of New York, and other American cities.

This intolerance is the more atrocious inasmuch as there is no Protestant Church which consistently with its own professions does or can claim to be the one true Church spoken of in the Gospel. On the other hand, we can confidently assert that there cannot be indicated a single instance either in Canada or the United States where the doors of Catholic institutions were closed against Protestant ministers desiring to attend Protestant patients who wished for them.

THE HERALD AND THE CHURCH.

The Assembly Herald of New York is published by order and under direction of the General Assembly of the United States, and we are, therefore, justified in believing that it reflects the attitude of the Assembly toward the Catholic Church.

We are often told that the Catholic Church is aggressive, and, so far as the maintenance of truth is concerned, she is and must be aggressive, for the mandate of Christ to carry the gospel to all nations must be obeyed. But this does not imply that the persons to whom the gospel is to be brought should be the objects of violence or persecution, or that they should be misrepresented.

The November number of the Assembly Herald, however, shows unreasonable and venomous aggressiveness by misrepresenting the doctrines of the Catholic Church, and urging all Presbyterians to hostility to the Church, and especially to the Jesuits, while bringing against Catholics the stale accusation of aggressiveness to which we have already alluded. Thus the first article of the issue to which we refer, under the title: "Roman Catholicism in the United States," concludes with this appeal to bigotry:

"Every soul truly repentant is a foe to Roman Catholicism, and a bulwark to a Christian republic. Every soul born again, or born from above, is an enemy to Jesuitism, and a friend and promoter of Christian truth."

A little above this we find:

"However wise or unwise may be the efforts of societies and organizations to counteract or restrain the influence of Romanism in this country by stringent social or political methods, to the Protestant Church belongs the right and responsibility of employing spiritual forces to overcome the influences which the Roman Church seeks to extend."

It is true that this is not put forth professionally as the work of any regular editor of the Herald, as there is no list of editors specially given; but the contents of the magazine are definitely commanded and approved in the preliminary editorial announcement, so that the management are responsible for all contained therein.

It will be noticed here that the writer is very cautious not to condemn the persecuting methods of the societies referred to, such as the Know-Nothings, the A. P. A. and similar organizations. Thus the animus of the Assembly's organ is hidden behind too thin a veil to prevent us from penetrating it, and we can see that this animus is for persecution and physical aggression, while it professes in its preliminary remarks to be horrified at the "aggressions of (Catholicism) in our South-Western states and territories, in the adjoining Republic of Mexico, in new possessions in the Caribbean Sea, in South America, or in the Philippines." This is further evident from its renewed assertion in the same article of its exploded assertion of the "political ambitions and manoeuvres" of the Catholic Church "in this country."

The long and the short of all this beating about the bush is that Presbyterianism must continue to be as aggressive as it has been in the past, while Catholics must lie down meekly in its presence and receive submissively all the blows which Presbyterianism may think it advisable to inflict. This position of subservency the Catholics of the United States will certainly not accept, and, in view of the wonderful progress of the Church in America, they can well afford to laugh at the efforts of the General Assembly and its organ to reduce them thereto.

The Rev. Dr. Lyman Whitney Allen, the writer of the article in question, draws his conclusions from a misrepresentation of Catholic doctrine, so gross that we might wonder that a man who is entitled to write D. D. after his name should be guilty of it. But we are so accustomed to find such misrepresentations when Protestant ministers write concerning the Catholic Church, that the wonder partially disappears.

He asserts that, instead of the Scriptural teaching, "Repent of your sins," and "Ye must be born again," the Catholic Church, or "Romanism," says: "Do penance for your sins" and "Ye must be baptized." He explains his meaning further by saying:

"It has substituted the outward act for

the inward life; formal doing for inward being; the letter for the spirit; Jesus said: 'the letter killeth, the spirit giveth life.' The Catholic Church, introduced death, not life. Doing penance for sin is not repenting of sin. Being baptized is not having a new heart. A man may do penance and be baptized and yet remain unrepentant and unconverted, and unbelieving without a new heart. We call the attention of our Christian people to these two great fundamental errors of Romanism that they may see the fountains of all these corrupt streams of Romish influence that are flowing through our land. At her inmost altar, the Catholic Church substitutes penance for repentance, and thus discards and repudiates the underlying and absolutely necessary principles of Christianity and the life and character which make for righteousness, and consequently the very fundamental principles upon which our American Republic is based."

It is readily seen that this appeal to the prejudice of Americans, which really implies that the American Republic is based upon the spiritual principles of Christianity, and especially upon true repentance, is but fudge. It might be passed over by us in silence, however, if it were not used for the purpose of creating in the breasts of American citizens a feeling of hostility against the Catholic Church, but the American people are not easily moved by such arrant nonsense.

But this trick shows that the Rev. Dr. Lyman is prepared to use any artifice, however disreputable, to attain his end.

Dr. Lyman is not the first polemic who has misrepresented the teaching of the Catholic Church in regard to the necessity of internal dispositions in order to obtain forgiveness of sin. Protestant controversialists have been accustomed for three centuries to accuse Catholics of idolatry because they honor the Mother of God and His Saints, and of superstition because they have faith in the efficacy of prayer, and because they use pictures and images of Christ and His Saints to enlighten their devotion, and on account of other religious practices. The public are now too enlightened to believe these old calumnies, and hence they have been for the most part abandoned, and the new calumny which it is supposed it will be less easy to refute, has been invented, apparently, to take the place of those which have been long since exploded, because it is necessary for the existence of Protestantism that there should be some point of Catholic doctrine attacked by misrepresentation.

The Catholic Church requires, and has always required, the interior disposition of heartfelt sorrow for past sin, and firm purpose of sinning no more as conditions for the forgiveness of sin. The case of infants who are incapable of these dispositions is of course an exception, as the original sin in which they are involved does not come from their own act but is transmitted to them from our first parents. It is, therefore, remitted by baptism in their case, without the dispositions required for adults.

That these internal dispositions are required by the Catholic Church is evident from all Catholic doctrinal books. Thus the Catechism which is learned by all Catholic children states that to prepare for a good confession, and to receive the grace of the sacrament of Penance, the sinner should, thirdly, make acts of faith, hope, and charity, and, fourthly, excite himself to sincere contrition for his sins. This sincere contrition is next explained to be "a hearty sorrow and detestation of sin, for having offended God, with a firm resolution of sinning no more." (Chap. 28)

For the purpose of reconciling himself to God, the sinner who is preparing himself for baptism must have the same dispositions as are required for Confession or the Sacrament of Penance. It is, therefore, false to assert that the Catholic Church substitutes the external rite for the requisite interior dispositions. The outward rite is necessary, indeed, because it is commanded by God, and this is declared by the Westminster Confession as clearly as by the Catholic Church, though the Catholic Sacrament is of greater efficacy. Thus the Westminster Confession says, (Chap. 28): "Baptism is a Sacrament of the New Testament;" and "It is a great sin to contemn or neglect this ordinance." It would therefore be quite as correct to say that Presbyterians put baptism instead of repentance, as to assert that this is done by the Catholic Church. There are Protestant sects which make "all-saving faith" nothing more than a belief of whatsoever God teaches, and confidence that we are justified. Of them it may be said that they do not require repentance as a condition of salvation, but this assertion is false so far as the Catholic Church is concerned. In fact there is no Protestant book of devotion which gives such motives for true repentance as are to be found in two well-known Catholic books, the Im-

itation of Christ by Thomas A Kempis, and the Spiritual Exercises of St. Ignatius, the founder of the Jesuits, whom Dr. Lyman and the Presbyterian Assembly Herald abuse so vehemently. Of the fruits of this work of St. Ignatius, another Saint has said that it has brought more souls to God than it contains letters. Dr. Lyman and the Herald, therefore, are evidently using misrepresentation and falsehood to excite persecution against the Catholic Church.

THAT LIBEL SUIT.

General Fanston's threatened suit at law against Archbishop Ireland for libel on account of the latter having stated that the General is believed by many to have been responsible for the looting of churches in the Philippine Islands, and calling upon him to repel the charge, appears to be hanging fire. The Archbishop did not accuse the General, but as some one is certainly responsible for what has occurred, the Archbishop was undoubtedly right in calling upon the accused General to clear himself from an accusation which is freely brought against him. The San Francisco Monitor, which was threatened with a suit, together with the Archbishop, courts the investigation in the following style:

"No better time could be chosen than the present to bring the matter to a head in this way. If General Fanston is anxious for such vindication, there is nothing to prevent his seeking it. In no other city in the country is there so much 'spoils of war' in the shape of church goods and religious articles stolen from Catholic churches in the Philippines as can be found in San Francisco. The men who brought it home with them made no bones about the manner of its acquisition. The volunteers as a rule, especially non-Catholics, evidently regarded anything in the 'conqueror's country' as the legitimate prize of the first man to get hold of it. This was particularly true in the case of church ornaments and religious articles."

AS BY A MIRACLE.

Alleged Instantaneous Cure of a Nun Who was Dying of Cancer.

From the St. Louis Globe Democrat.

"It shows that God is very near to us." Such was the comment made by one of the Sisters of the Sacred Heart yesterday after she had been speaking of what is said to be a miracle at the convent of the Sacred Heart Order in Maryville. Cloistered and hidden from the public gaze are the nuns of all communities, and especially retiring as are those of the Sacred Heart, the Sisters of the Maryville convent made every effort to keep secret this remarkable event, which took place a month ago. Gradually, however, it has become known. It was learned by the children of the convent school; it reached the ears of parish priests at an ecclesiastical gathering and has been told to the Archbishop. The lack of boasting and the pious quietness which kept the event unknown for many days after it happened have tended to increase credence in the miraculous character of the cure which has been accomplished, recalling the while the words of Jesus, who, after healing the leper, said unto him: "See that thou tell no man."

The subject of the miracle—for such it is believed to be by those who witnessed it—was Mme. Burke, a sister of the Sacred Heart, who lay sick, almost to death, at Omaha early this fall. Her trouble commenced with a pain in her side and gradually a lump developed, which a physician in Omaha pronounced a tumor. About this time the Rev. Mother Burke, of the Maryville convent, visited the house in Omaha. She was greatly distressed over Mme. Burke's condition, and after consultation with the authorities in the Omaha convent it was decided that the reverend mother should bring Mme. Burke to St. Louis for treatment by a physician of this city. This was done. Dr. Adolphe L. Boyce was requested to attend Mme. Burke and it is said that when he saw the case he pronounced it cancer, and advised an operation. Dr. Boyce was ready to wait nine days till the patient might be fortified by a novena which they would offer in her behalf.

A NOVENA.

During this novena the intercession of Blessed Mother Barat, who was the foundress of the Sacred Heart Order in 1800 in France, it being first given the French name, Sacre Coeur, was prayed for. Since her death there have been several evidences of what appeared to be special graces granted through her intercession in answer to prayer. In consequence of this, she has reached the second step necessary toward canonization. The first step gives the title of "Venerable;" the second, that of "Blessed;" to the one thus honored. Next to this comes the full canonization. Another Sister of the Sacred Heart Order of early times, Mme. du Chesne, has been similarly brought to the attention of the Vatican and has received the title of "Blessed." A novena at which the cures and spiritual blessings attributed to the intercession of Mme. du Chesne were presented was recently held at St. Charles, Mo.

The intercession of Blessed Mother Barat was constantly prayed for by the Sisters at the Maryville convent; a garment which had been worn by Mother Barat was worn by Mme. Burke; but even with all this devotion and tender care she continued to grow worse. A malignant cancer developed rapidly, and when the nine days were ended it was too late for an operation.

All hope for assistance through human agency seemed to have vanished. The patient lay on the verge of death. She expressed no fear of death, but said that for the honor of the Blessed Mother Barat she had hoped that she might live. Such a miracle as this would have greatly helped the cause of canonization of the Reverend Mother. There was nothing more to be done for the suffering nun but to administer the last sacraments.

One Friday morning she received Holy Communion. Propped up by pillows on the bed, this small exertion seemed almost beyond her strength. All in the convent were now prepared to bear of her death.

But in the sick room suddenly there was a change. The emaciated looking woman was gone from the face. The eyes became bright. In a few moments Mme. Burke arose—the lump was gone. She dressed herself, and, unaided, walked out to the room where she was lying. When the doctor came it was his patient who opened the door for him. She was entirely cured, and from that time, one month ago, until the present, she has been well and strong.

The Mother Superior of the Maryville convent, when asked concerning the authenticity of the story yesterday, said that it was true, but earnestly requested that it be unannounced through the public press, as the nuns had no desire to be known to save through their silent influence. Dr. Boyce also admitted the remarkable occurrence, but declined to discuss the matter without the permission of the Mother Superior.

A TALK WITH ARCHBISHOP KAIN.

His Grace Archbishop Kain was seen last night and gave a short resume of the reported healing as he had learned it while on a visit to the convent. He seemed much pleased over the occurrence, but said that he could not say whether it was a "real" miracle or not. "I happened to be down to the convent a day or so ago," His Grace said, "and I was told the circumstances concerning the cure. Of course, of my own knowledge I know nothing about it and am not prepared to say whether it was a miracle or not. I thought I do know—that Mme. Burke talked with me all about it. She seemed perfectly well at the time. You must understand that I have no right to say whether it was a miracle. That is for Rome to say. If the Sisters want this occurrence made an authentic miracle, it will have to be gone about in a systematic way. First the will have to gather every iota of proof sworn statements will be taken from the physicians, the Sisters who knew of the case and from the patient herself."

"When this is done I will sit in judgment, as it were. With me will be several advisers. After weighing these proofs, if we think they are sufficient they will be forwarded to Rome. There they will be scrutinized closely. So closely is this done that the man who has charge of 'testing' the validity of these miracles is called 'The Devil's Advocate.' He is a sort of prosecutor, and if there is the slightest flaw in the proofs, the occurrence will not count for a miracle."

"I was told while at the convent that they would make no effort to have this purported miracle authenticated. They told me that it would no way help toward the canonization of the Blessed Mother Barat, the head of the order. There have been a number of miracles performed in her name and to her glory which have been well authenticated by Rome. The addition of another would have no possible effect. It will be only a matter of time when the head of the order will be canonized. This takes a long time. Before it can be done proofs of extraordinary virtue must be adduced. Miracles performed in her name as with her aid are supposed to be a proof of her virtue. There must be at least three of these to constitute undeniable proof."

"What do I think about this purported miracle? I told you that I do not for me to decide. If it can be past the 'Devil's Advocate' at Rome provided it is ever sent there, it will plenty of time for me to give an opinion of its genuineness. No authentic proofs have been given to me, and all that I know about it is what members of the order told me. I think that it is a miracle without doubt, and I know the Sister looted well when I was speaking with her."

CHINESE CATHOLICS.

A young Englishman, a convert now living at Singapore, where opportunities for observation are best, declares that the Chinaman "the makings of a thorough Catholic" and that the prospects of the Church in the Malay Peninsula are extremely bright. Of course he is speaking of the Chinaman at home, who is a different person from the average migrant. He adds:

"What is more, the Chinese adopt Catholicity without ceasing to be Chinese or mixing European ways. I find many little shops where nothing but Chinese spoken, where native food and native prices, but where the whole family, or at least goes to Mass. From my experience—and I know some of them pretty well—I should be inclined to think that the Church will presently make great progress in China. Japan, too, has felt the touch of new spirit. Following the example of China, the Government has accorded Christianity official recognition equal with its own religions. Remarkable still are the mandates issued by the leaders of some of the Buddhist sects, calling on all believers "to be mindful of sacred duty; and to carry out each himself, the Emperor's promise, and guarantees to all non-Japanese,