JAPANESE CATHOLICS.

A Protestant Clergyman tells how the Church Thrived in Spite of Perse-

Rev. George W. Knox, of Engle wood, N. J., writing in the New York

Independent, says:

The present Emperor of Japan came to the throne in 1867, and that year four thousand native Christians were torn from their homes and distributed as criminals throughout the empire. They had been "discovered" near Nagasaki, and were representatives of the Roman Catholics who had received the faith from their fathers and had kept it inviolate. The Emperor for six years followed the persecuting policy of the shoguns, but in 1873 religious liberty was tacitly allowed, and

the exiles went home again.

Two incidents were related to me by one of the officials present at the ban ishment-incidents illustrative of the three centuries of persecution.

Men and women were bound and passed from hand to hand across the gangplank of the boat which waited to them away, handled and counted and shipped like bales of merchandise. One woman, thrown amiss, fell into the water, and her hand waved farewell in the sign of the cross as she sank, never to rise again.

The other concerned a woman, too, a mother with her infant at her breast The officials determined to force her to recant, and failed. At last they took her infant, placed it beyond her reach and there let it wail its hungry cry two days and nights, with promises all the time of full forgiveness to the mother and the restitution of her babe if she would recant. Recant she would not, and at last her torturers gave in, their cruel ingenuity exhausted.

My friend, a fair-minded man, who knew nothing of the faith, thought a religion which inspired such strength of purpose worthy of his study, and formed a resolution then which bore fruit long years after to himself and

many others. Fit representatives, these two, of the heroic remnant who defied the worst a ruthless Eastern tyranny could do, and in patience waited, teaching their children the same faith and patience, and these theirs again, until at last, after so many generations, a new era brought peace and safety.

MIRACLE AMONG MISSIONS. The history of the Roman Catholic Church in Japan is one of the miracles of missions, a story of great success, of tragic failure and of resurrection from

the dead. Xavier landed in Japan in 1549, was welcomed, successful and laid the foundations in his brief three years. him and after him came other Portu-guese Jesuits—men of learning, breeding, devotion, adroit and fitted to win The time and circumstance victory.

Japan was in feudal anarchy, the Emperor powerless, the shogun almost as feeble, the nobles at war with one another and the shogun. Kioto was in ruins, and there were devastion and suffering everywhere. Buddhism was at the lowest, without religious influ ence, sect arrayed against sect. No central government and no religious earnestness opposed the missionaries They worked in comparative obscurity for ten years, and grew strong almos before their presence had been known. They adapted themselves with rare skill to their circumstances, were magnificent where splendor availed and poor and humble where this seemed the

Commerce was their efficient ally, the Portuguese merchants refusing barter to barons who refused the mis sionaries and favoring those who proved compliant. And these petty princes desired the lucrative foreign trade. So the missionaries gained strong protectors, and even sincere converts among the nobles, and the converts were more zealous than their teachers. Some of the nobles destroyed the temples in their dominions, drove out the priests and converted their subjects by decree.

After some years Nobunaga estab lished something like central authority again. He hated the Buddhists, and favored the Christians for a time, was thought almost persuaded to be a Christian himself, had not the conditions, prohibiting polygamy and the like, been too severe. But Nobunaga soon went to his father (1586), and Aideyoshi ruled in his stead, continuing the work of centralization his pre decessor had begun. Hideyoshi was not openly unfriendly for a time. One of his greatest generals was a Christian and several of his strongest nobles But he was resentful, changeful morose, and began the persecution of the priests when he was at last firmly in power and occasion given by missionary defiance of his law. HUNDRED OF THOUSANDS CONVERTED

Six Franciscans and three Jesuits with them, who also scorned deliver ance, were taken, condemned, led as a spectacle hundreds of miles, gaining converts en route by their patience and humility, and were executed in Nagasaks, thus obtaining the crown they coveted. That was in 1593. Then the persecution stopped. The little cloud had passed; but it was the precursor of future storms. At the end of the century there were more than half a million Christians in the west and south. Nobunaga died after a while, and after wars with the adherents of his son, Ievasu took the empire to himself and gave Japan such a government, so strong and masterful, as it had not known for was peace, and no one dared oppose, descendants persecuted unto death.

The writer then gives a graphic description of the persecution of Catholics during the succeeding centuries, and the progress of the Church, in spite of e cruel opposition of its enemies. In conclusion he says:

Since 1873 the Roman Catholic missionaries have carried on their work throughout Japan chiefly by schools and hospitals, and in private, without attracting much attention. Their con-verts are from the humblest walks in ife, and the Church is composed, for the most part, of the communities near Negasaki, the descendants of the converts made 300 years ago. There are one Archbishop, four Bishops, many foreign priests and nuns and 46,682 adherents

So again the Roman Catholic Church prospers in Japan-not because its nissions are allied with trade, or because feudal barons destroy temple and drive out Buddhist priests, but because these humble folk, without priest or book or sacrament or public assem bly, endured in faith and were stronger in their ignorance and obscurity than the power and wisdom of the world.

And the Japanese are thought easily carried away by every wind of doc trine and a fickle-minded folk!

THE POWER OF A GOOD ACTION.

The feeling of pure happiness that springs from the consciousness of having done a good act or spoken a kind word to an afflicted fellow-creature partakes in some degree of the nature of that pure joy which is felt by the elect of God.

The bare will and desire to do good pre-supposes a good heart, which is the central seat from which all beneficent promptings are supposed to flow. Hence the wide difference between good deeds that are done from motives of true charity and those of the more public character which usually proceed from interested motives, causing the benefactors to crave after worldly applause and the esteem of men. The good actions that are performed in the spirit of real brotherly love and for the single and disinterested purpose of relieving distress seek no outward re-compense. The inward feeling of gladness that follows the performance of the meritorious action is a more precious species of satisfaction than anything that the world has in its power to bestow. A remarkable evitence of this truth recently came under the personal notice of the writer.

It was somewhat of an exceptional case, in which a combination of adverse happenings had conspired to embitter the life and darken the prospects of a man whose natural tempera nent rather inclined him to view the world on its dark side, but who was otherwise well grounded in the truth of religion and staunch in his unbounded faith in the guidance and protection of an over-ruling Providence

In spite, however, of his rational trust and confidence in the unseen powers, the temporary embarrassment of the moment had driven the despondent person almost to the point where ceases to exist and is supplanted by the dark shadows bordering upon despair. While in this unhappy frame of mind the tempted one paid visit to a house of sickness, and having entered the sick chamber he drew near to the bed where suffering humanity was laid and began to contrast that case of real affliction which stared him in the face with his own imaginary sorrows. The vivid force of reality quickly dispelled his delusions, and instead of seeing cause in his own case he beheld ampl grounds for thankfulness. And melt ing into a state of peaceful repose he poured into the ear of the prostrate person such words of hope, cheer and consolation as he was able to command.

The visible relief depicted in the countenance of the sick sufferer reacted upon his mind in a two-fold sense. It not only scattered his own gloomy fore bodings, but it proved beyond doubt that in trying to help others we benefit ourselves. If, then, we enlarge the application of this one solitary instance the thousands of a kindred nature that are daily occurring in every com munity, could we not form a fair estimate of the vast amount of good and domestic happiness that would accrue to the great human family if each Christian member thereof would only do his duty, one to another? Since the day Adam transgressed down to the present moment no truth has been more clearly demonstrated nor more painfully enforced than this - that humanity, in its fallen state, has no claim to immunity from pains and penalties, sufferings and privations, The Redeemer of mankind has made i qually clear that these are not evils in themselves, but rather the restraints and needful corrections which Providence has wisely interwoven in the life of man to teach him that his highest destiny awaits him in the after life and that the earthly existence is merely a preparatory pilgrimage to-wards the better home.

Whether we take nations, communities or persons, all experience proves that the hand of misfortune-it may be the rod of correction-falls with more crushing force upon some than upon others. When this is the case, the voice of Christian charity is heard, calling out in trumpet tones upon the luckier and more favored portion of mankind to come to the rescue. If they, by reason of their hardness of heart, prove recreant to the call of duty, great indeed will be their responsibility. If those who have never suffered defeat in life's combat refuse the hand of succor to those who have By and by, when there fallen in the fray, they are deliberwas peace, and no one dared oppose, he persecuted the Church—he and his which is imposed by the natural law of charity. And while they are

keeping the sunshine out of the lives of the dependent poor by their wrongful with holding of the boon of timely relief, they are depriving themselves of that sweet source of human bliss which flows from the inward knowledge of having eased the mind and heart of an oppressed and struggling fellow-mortal. The philosophic and fellow-mortal. Christian workers who have tasted the utmost joys that this world can afford are unanimous in their testimonial that true happiness consists in the wellordered and punctual discharge of the moral and Christian duties which are enjoined by the Divine law. Outside of that sphere many apparently good actions are performed which yield no satisfaction, simply because they are intermixed with unworthy elements or proceed from unworthy motives.

Philanthropy is a form of going good; still it is not of that reliable or practical character which first searches out cases of real distress near home. Philanthropists usually aim pretty high and hanker after notoriety through the performance of lofty deeds that attract the attention of the world and places the name of the performers high up on the roll of fame. This is the legitimate outcome of world ambition, which is, no doubt, useful and meritorious in so far as princely donations and endowments can contribute to the material well-being of a nation

or a community.

The Catholic Church is, however, the best exponent and dispenser of good actions. Her entire mission consists in doing good. Next, after the execution of her divine commission to save and win souls for heaven, comes her paternal care for the temporal wel fare of God's poor, who are the most numerous in every land. Through the sacred ministrations of her self-sacrific ing Bishops and devoted priesthood, the spiritual needs of the abject poor are as zealously guarded as those of the highest in the land. Through her charitable institutions the pangs of emporal misfortune are mitigated as far as disposable human means can 20 Through the active operation and com mendable zeal of her Societies of St Vincent de Paul and her angelic Sister hoods, the abodes of wretchedness and poverty are constantly visited and the suffering inmates are soothed and con soled by the inspiring words of heav enly hope that lift up the heart and soul to the contemplation of the never ending life beyond the grave. These veritable messengers of heaven joy fully penetrate into regions of pesti and death that would horrify and retard the operations of the public philanthropist.

The incentives that prompt th actions of the two classes of benefactors are as wide apart as the poles. With the one the recompense sought for is the immediate applause of the world. In the other case, earthly recompense or human praise is not expected, but heavenly reward is hoped for .- Philadelphia Catholic Times.

A PROTESTANT MINISTER'S EX-PERIENCE.

He Joined the A. P. A., but Soon Left it for the Catholic Church.

Rev. W. G. Moren, who recently left the Lutheran for the Catholic Church, tells of an interesting experi ence, according to the Springfield (Mass.) Republican: He said he was educated for the ministry in Sweden and became a Methodist, though believing in many Catholic doctrines. When he came to this country he found cause it proclaimed a very high ideal and did not live up to it. back to the old fold again and studied for the ministry at Little Rock Seminary, in Illinois.

"My first charge," he said, "was in Texas, but the crops failed and they could pay me nothing, so I had to come East. In this city I got along very well, until a year ago, when my health broke down and they told me t take a rest and not trouble myself about the work, as they would look out for it; so I went away, and then those who did not like me broke out. were all divided into factions, and because I would not pronounce the bless ing after the service they made charges of not keeping the congregation in order. The president of the conference sent for me, but I was sick and could not attend and asked him to see me some other time, but could not arrange it. Just before this I joined the A. P. A., because I wanted to see both sides, as I had long made up my mind that I must take my stand against the Roman Catholic Church or go with her. When I returned to this country from my visit abroad I determined to see if any Protestant Church could satisfy me, and went to eee Bishop Lawrence of the Episcopal Church and asked him if I could be-come a clergyman of that Church. He told me I could if I an examination, but would be put on probation for a time and would have to secure a recommendation from any former parishioneers. Afterward I went to Rev. B. S. Conaty of Worcester for books to read on the Roman Catholic Church, and by reading them I was convinced and was received into the Church." asked if he intended to enter the priesthood he said: "If God wills it I will, but I can only wait until light has been given me."

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ROME AND ANGLICANISM.

Timely Contribution on a Subject of Great Moment. — Jesse Albert Locke, Formerly an Anglican Clergyman of New York, But Now a Catholic, Points Out Errors in a Letter From a Dally Paper's Correspudent in Rome.

The New York Sun has a clever correspondent in Rome. On Sunday, last, April 28, one of his letters was spects admirable, but as regards some matters absolutely incorrect and misleading. He shows a very keen appreciation of the character of Leo XIII. In the following sentence he gives very succinctly the key to the marvelously successful character of the present Pontificate and the wonderful impression which Leo has made upon our own times: "Throughout his career, Leo XIII. has shown that his mind, so gentle and so subtle, has always been able to distinguish tween what is eternal and what is mutable in the Church." With no compromise of his authority or his just rights as the Vicar of Christ, he nade perfectly distinct what is accidental and temporary. He made it perfectly clear that the Church is committed to the approval of no one form of civil government when he expressed his desire that Catholics in give a hearty allegiance to the Re-public. He has shown in his concessions to the Eastern Churches which have returned to unity with the Holy See, that even the use of the Latin Liturgy is one of the mutable things which may sometimes be sacrificed for

a great good. The Sun correspondent's estimate of Lord Haiifax must be endorsed by every one, Catholic or Anglican, who knows anything about him. He is indeed a most earnestly religious man, "of rare elevation of mind and character." No one who has read his address on "Reunion" can doubt the sincerity of his desire to see England and Rome once more ecclesiastically one. Indeed, few realize how intense the longing for reunion with Rome has grown in England. The Order of the Holy Redeemer, a society in the Church of England, has for its avowed object the bringing of England back to obedience to Rome. It uses a hymn to St. Thomas of Canterbury (A'Becket from which the following lines ar quoted:

Glorious Martyr, hear us praying,
Far from Peter's See we roam;
See thy flock St. Thomas, straying;
Gather them and lead them home;

By thy last grand prayer of anguish Ere thy spirit passed home, Lead our England, lead thy England Back to St. Peter's See at Rome!"

But this writer quite misunderstand and misrepresents Cardinal Vaughan have had the privilege of meeting his Eminence and of conversing with him on this very matter, and I have read carefully what he has written about it. He, too, like Leo XIII., is able to distinguish between the eternal and the mutable in the Church. He certainly has no spirit of narrow conservatism The following quotation from his address on "The Reunion of Christendom" at Preston last September will show this. "The Catholic Church," he says, "cannot accept reunion or communion, were it even to unite the whole human race, on the condition of change or modification or compromise in her own Divine constitution. The charter of her constitution was drawn up by her Divine Founder. It is therefore, altogether outside her power or authority to alter it. But th Church is free for the sake of some greater good to admit changes and modifications in her discipline and in her legislation which concern times and circumstances. She has power over her own commandments and over questions of discipline, such as clerica cel bacy, communion under both kinds over her liturgy and the language in which the liturgy is clothed. Nor would she hesitate again to make concessions as she did in times past, for the sake of some great good, could they be shown to surpass in value adhesion to the points of discipline to be re-laxed." Nothing could be more in cordance with the spirit and policy of Leo than this.

The Cardinal, however, being in ore intimate touch with English life than any one at Rome can be, sees how improbable is any "corporate reunion or return of the Anglican Church as a body to unity with Rome. In the first place, many Anglicans who are making approaches to Rome are anxious to have their orders recognized, not that they may come back to obedience to the Holy See, but that they may be more content to stay where they are Secondly, genuine as the desire for re turn to Rome is on the part of many the Church of England while estab lished by law could never take such a step. She is bound hand and foot by the State. If disestablishment should come, the majority would rule in a vol untary society and the majority would not consent to return to the Roman obedience. So the only practical or possible method is for Anglicans, whether in larger or smaller number at any one time, to take the step in dividually.

"Innominato" thinks that no ques tion of dogma separates the Anglican Church from Rome. But the Arch-bishop of Canterbury probably voices the sentiment of the majority when he says (as he did recently apropos of Lord Halifax's address) " Any corporate union with Rome, so long as she retains her distinctive and erroneous doctrines, and advances her present unprimitive and unscriptural claims, absolutely visionary and impos

The rumors reported in "Innomi-

nato's" letter of the practical endorse-ment of the validity of Anglican orders by the Pope and of his agreement to allow Anglican clergymen who become converts to be ordained sub conditions are certainly incorrect. For the Lon don Tablet of April 13 (a paper which belongs to Cardinal Vaughan and which does not make official statements recklessly) says: "We are able to state that the many paragraphs which has appeared in the daily papers repre-senting the Holy See as about to make some important announcement as to the validity of Anglican orders, are absolutely unfounded. The question has not even been under examination at Rome. The learned Abbe Duchesne has not committed himself to any unqualified affirmation that Anglican orders are valid. His contention has been that if certain historical facts could be established their validity would be a necessary consequence. The Tablet is publishing a series of exhaustive papers on the subject considered historically. The Abbe Bondinhon has published a brochure on Anglican orders which gives an adverse judgment. The Catholic Church could certainly never make a greater concession than to allow ordination sub conditione. She could never accept Anglican orders absolutely, for, even the Abbe Duchesne admits, the most favorable view possible leaves such a large residuum of doubt that the Catholic Church could never allow the administration of the sacraments to be clouded by such an amount of un certainty.

But with so many who honestly

desire the truth and who long for the healing of Christendom's divisions engaged upon the matter, great good must surely result from a thorough and earnest discussion of the questions at JESSE ALBERT LOCKE.

Unvarnished Facts.

Rome always speaks with delibera ion. The Papacy is the least change able power in the world, changing not at all in dogma and rarely ever in temporal policy. Hence those Catholic 'Knights of Pythias" in Indiana who imagine that they can induce the Vatican to annual the decree prohibiting Catholic membership in the order must be unfamiliar with the method of procedure there. In truth, the Knights of Pythias were condemned year by the Catholic Church, under the supreme authority of the Pope, as were two other secret societies, for reasons satisfactory to the Sec of Peter, which is the world. condemnation will not be withdrawn under pressure upon the Vatican, or on account of any fuss raised by Indiana or other members of the condemned order. Catholicity is definite and constant in law and morals, as in

It appears that the disobedient nominal Catholic members of the con demned society in Indiana seek for defense in the allegation that the priests "do not heartily enforce the decree." We do not believe it. The priests of the Catholic Church and all the prelates of it are bound to enforce the decree, bound to inflict the prescribed penalty upon every man calling himself a Catholic and receiving the sacraments of the Church which obeys

it. The priest who fails of his duty in this matter will surely be brough under discipline. We doubt whether any priest in the United States will re quire to be disciplined on this account. When Rome speaks, all faithful Catholics obey. He who disobeys is

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