













**REPORT OF THE MAYOR OF PORTLAND, MINE, CONCERNING THE OPERATIONS OF THE LIQUOR LAW.**

*From Zion's Advocate.*

The Mayor of this city has recently laid before the Board of Aldermen and Common Council, a very interesting Report, the contents of which we give below. The facts presented are of a very encouraging nature, and speak volumes in favor of the Statute.

After alluding to a passage of the law, the Mayor says:—

"From the first, the prompt and energetic execution of the law in this city, was submitted to, cheerfully and quietly; the wholesale dealers, in spirit, promptly abandoned the business, in which it was impossible to carry on a single day under this law; and all those retail dealers who had any self-respect, pursued the same course, without waiting for the execution of a statute, which regards and treats the keeper of a grog shop as a criminal of the lowest grade. The few persons who continued to sell intoxicating liquors after the enactment of this law, did not secretly; the salaried were on a very limited scale, and principally to foreigners, and to such as could be trusted not to betray the vendors to the authorities. Many persons who were habitually intemperate, abandoned the use of strong drinks, at first, from the difficulty in procuring them—and afterwards they were fully sensible that they and their families were much better off without them. I have reason to believe that the law is every day becoming more firmly fixed in the favorable regards of the people of this city and State, and I am confident that no retrograde step will be taken here in relation to its execution."

The salutary effects of this law are more immediately seen in all those departments of our affairs, which fall under the care of the Police, and the returns of committee to the Watch House and House of Correction, will show something of the difference in this department between the present and past years, but these returns will not exactly show the actual difference, because the police and watch during the present year have been more strict than they formerly were, in arresting persons found in a state of intoxication. Our streets are now so much more quiet, particularly at night, than they were the last year, or any other year, that the difference cannot be understood very clearly, except by those connected with the night police and watch.

This is attested by the city Marshal, the Captain of the Watch, and by Mr. Curtis Mearns, a Bank Watchman, who is in the streets every night, and in those parts of the city where disturbances would be most likely to occur, he speaks strongly of the great improvement in this respect; street disturbances of any kind no longer occur in the City; Fore street from Union to Centre street, formerly required during the last year the services of four police men,—particularly on Saturday and Sunday nights,—and they were often too few, but now that locality is as quiet at all times as any other in the city, and receives no extra attendance from the police. The number of persons who continue to sell strong drinks in the city is now very small, they are almost all foreigners, and sell with great secrecy and caution; an open grog shop or bar of any kind, is entirely unknown; a barrel, keg or cask of liquor is not to be seen in the city at all, except in the hands of a countryman, who has come to the city with more ease, certainty and dispatch, than was anticipated by its most ardent friends—it has been most triumphantly successful.

I think it is not an exaggeration to say, that the quantity of intoxicating liquors sold in this city, except by the city agent, is not one-fiftieth part so great as it was seven months ago, and the salutary effects of this great improvement are apparent among the people in all parts of the city. The amount of liquor consumed in the State, I think is not one quarter so great as it was seven months ago, and it will become less very rapidly, as the people in the country towns are now enforcing the law more extensively and vigorously every day; from many towns in the State, the illegal traffic is entirely banished. I have now adopted a regular system by which the power of the law is extended into every liquor house in the city except for lawful purposes, it is to be fully tested.

The master of the Alms House has submitted to me the following returns, which show the effect of the law upon that establishment. Admitted into the Alms House from Jan. 1st to Dec. 31st, 1853, 299. Number admitted to the House from Jan. 1 to Dec. 31, 1851, was 263; average number through the year was 106. Number of families assisted out of the House from June 1 to Dec. 31, 1853, was 60; average number through the year 1851, was 96. Number of families assisted out of the House from June 1 to Dec. 31, 1851, was 49. Number in the House Dec. 1853, was 107. Number in the House Dec. 1851, was 88. Number committed to the House of Correction for drunkenness from June 1 to Dec. 1, 1853—6 months was 40. Number committed from Jan. 1 to May 31, 1851—5 months—was 34. From June 1, (the law was approved June 3), to Oct. 16th, was 8,—from Oct. 16 to Dec. 31, none. From June 1 to Dec. 31, 7 months, 8. THE HOUSE OF CORRECTION IS NOW EMPLOYED.

The master of the Alms House adds that he formerly had great trouble from papers out at work, or on leave, who would return in a state of intoxication, which was an every day occurrence—but for months past he has not had a case of this kind, and on the day of the cattle show, he let them all out on leave, and all returned perfectly sober.

The number of commitments to the jail of this County for drunkenness, has not increased since the law was put in force, and for the same months of 1851, there were 59, and for these months of 1853, there were 55 liquor sellers imprisoned, while in 1850 there were none. The law was in operation here pretty well by the 1st of August, 1851, and from that time to Dec. 31st, there were 9 commitments to the jail, and for the corresponding months of 1853 there were 16 commitments for that offence.

The whole number of convictions, before the Municipal Court under this law for selling intoxicating liquors, has been 101, and the amount of fines imposed for that offence is \$13 00—amount of fines for keeping liquors \$300—amount of costs in cases where the defendant kept \$373 35—whole amount of fines and costs, \$2043 35.

The whole number of seizures of intoxicating liquors has been about fifty—and the value of the liquors seized has been not on five thousand dollars.

ere were committed to the watch house

from June 1 to Dec. 31, 1853, 282 persons; in the corresponding months of 1851, 152 persons; in October, November and December, 1853, respectively, 45, 44 and 44—137; in the same months, 1851, 21, 23 and 11—55. This statement does not show the actual difference in the commitments of the two periods of 1853 and 1851, because in the former year, the practice of the police and watch were to arrest and commit to the Watch House, all persons who were manifestly under the influence of liquor—and the application of the statute to the corresponding period of 1850, would have doubled the number of commitments. At least nine-tenths of the persons committed to the Watch House, for the last six months were foreigners, who obtained the means of intoxication from low shops or cellars, kept with great secrecy by their countrymen.

I have notes received from Mr. Mitchell, City Missionary, and from Mr. Hadley, Minister at Large, whose duties call them exclusively to visit the poorer part of our population. Mr. Mitchell has been City Missionary for many years, and has under his supervision about a hundred and fifty street families, and he adds that not one-twentieth of intemperate drinking can now be found, that existed when the "Maine Law" went into effect. In his constant walks about the city, he does not meet one intoxicated person a day; and he does not recollect having seen five or six cases for the last six months, of complaints of wives that their husbands drink too much; in many intimate cases, which he knows, where both husband and wife drank to excess, they are entirely reformed through the effect of the law, and are living happily together.

Mr. Hadley says that his intercourse is chiefly with the poorest part of the population, who are out of the Alms House, and especially with the intemperate. For the quarter just ended, compared with the corresponding period ending Dec. 31, 1853, the calls made upon him for assistance, were less than one-seventh, and the cases where relief was actually afforded, were just one-sixth as many as they were during the same months of 1851, and the amount given in the three months of 1851, was \$1 to \$5, 37 1/2 given in the corresponding period of 1853; these results he obtains from a careful examination of his books, and attributes the difference entirely to the favorable operation of this law upon the habits and domestic economy of the people.

These statements, collected from various sources, all pointing significantly in one direction, cannot fail to satisfy the most casual observer, that the operation of the "Maine Law," if steadily enforced, will sweep away a large proportion of the poverty, pauperism, crime and suffering with which we have been afflicted, the result of the traffic in strong drink. I consider the success of this law of the highest importance to the interests of the city, and to the prosperity and happiness of the people—and I have no hesitation to report, for the accomplishment of that object, all the power conferred upon me by the City Charter and the City Council.

It seemed to me to be necessary to pursue such a course, because the Bill was drawn and passed under circumstances so peculiar, that the people of the State turned their eyes to this city with common consent, in the manner in which it should be executed—and it is so stringent in its provisions, and summary in its processes, that many persons supposed some difficulty might be found in executing it; and a firm and energetic enforcement of it in this city, was necessary to encourage other towns and cities in the State to do the same thing, and to demonstrate to the people of this State and of other States, that such a law would be effectual in extinguishing the traffic in intoxicating liquors, which all acknowledge to be an unmitigated curse in every community in which it is tolerated.

On the 12th of June the Council passed the following order—to wit: Ordered, That to give full force and effect to the Act for the "Suppression of Drinking Houses and Tippling Shops," recently enacted, and to prosecute the full benefits intended by the city, as speedily as possible—the Mayor be, and he is hereby authorized to draw his orders on the treasurer, from time to time, and for such sums as he may judge necessary and proper, to secure the prompt enforcement of said law.

If the suppression of all our grog shops could be effected at a cost to the treasury of some thousands of dollars, it would be regarded as a good financial operation; but I have made it a point in carrying on the warfare against the illegal traffic in rum, to compel the enemy to pay the expenses of the campaign; so far, I have succeeded in accomplishing this object, and am confident that at the end of this municipal year, I shall be able to report to the City Council, that this traffic is entirely extinguished, and that the city has not paid a dollar of the cost."

*Neal Dow, Mayor.*

**Gold Medal to Hon. Neal Dow.**—Among the interesting scenes at the Grand Banquet at the National Temperance Society in the Metropolitan Hall, Feb. 18, will be the presentation of a splendid gold medal to Hon. Neal Dow, the efficient Mayor of Portland, and the author of the Maine Law.—[New York Tribune of Monday.]

**A PROSPECTIVE MISSIONARY GLANCE TOWARDS JAPAN.**

As Japan may probably soon be opened to European commerce and Christian missions, the following observations respecting that remarkable nation may not be unacceptable to some of our readers:—

The empire of Japan is composed of an archipelago of numerous islands, lying between the 30th and 42d degrees of north latitude, and 129th and 143d degrees of east longitude, the principal of which are Nippon, Keweseu, and Sikok. Japan is mountainous and hilly, and its coasts rocky and precipitous. Nippon, the largest island of the group, is traversed in its whole length by a chain of uniform elevation, the peaks of which are covered with perpetual snow. Very many of the mountains are volcanic, and contain a vast number of warm springs. The climate is arid, and conducive to longevity. The range of thermometer throughout the year in Japan is from the self-indicated zero to the most abundant rains are in June and July, and hence they are designated the "water months." In winter, snow often falls, and sometimes lies several days, even in the southern part of the empire. Storms, hurricanes, and earthquakes are of frequent occurrence. Siebold, referring to the appearance of the

country, as viewed from the bay of Nangasaki, exclaims:—"What fearful hills, what majestic temple-groves! How picturesque these green mountains, with their verdant forests, cedars, and laurels! Alas! the deity! What activity, what industry does nature, thus famed, as it were, by the hand of man, proclaim! As witness those precipitous walls of rock, at whose feet corn fields and gardens lie close, where cultivation has been carried to the arbitrary course of a hostile enemy!"

The population is estimated at between 30,000,000 and 35,000,000. At first sight, the Japanese seem to resemble the Chinese. On a careful examination of their respective characteristics, however, the differences are striking. The eye of the Japanese, although placed almost as obliquely as that of the Chinese, is wider towards the nose, and the centre of the lid appears drawn up when opened. Their hair is not uniformly black, but of a deep brown hue. In children under the age of twelve, it may be found of all shades, even to chestnut. The complexion of the lower orders of a deep copper color; among the higher classes, however, may be seen complexions as fair, and cheeks as ruddy, as those of European females. The peculiar character of their language also clearly proves that the Japanese are not, as was formerly supposed, a Chinese race. In bodily and mental powers they are much more assimilated to Europeans than to Asiatics.

They regard Shintoo as the founder of their empire; anterior to whose period—B. C. 660—they know nothing of their own history.—They have, however, mythological records, which trace their descent directly from the gods; according to which, the heavens and the earth originally were not separated; the perfect and the imperfect principles were not distinguished; chaos, under the form of an egg, containing the breath of vapour, which included the germs of all things. This was pure and perfect ascended and the medley descended, what was dense and impure coagulated, was precipitated, and became the earth. A substance resembling a shoot of the plant assa, the *eryanthus japonicus*, was produced between the heavens and the earth, which was metamorphosed and became the god who bears the title of *Zhe tenzoo*, or, who is commonly supposed to be the first ancestor of the human race. Thus arose the first order of celestial beings, who were seven in number, and ruled during an incomprehensible series of centuries. The last of these seven, and his wife, are held in high veneration, as the progenitors of another order of superior human beings, five in number, who descended a third race—the present inhabitants of Japan.

There are in Japan three prevalent religious systems—Shintooism, Buddhism, and the doctrines of Confucius. The Shintoo religion is the primitive faith of the empire, and consists in the worship of spirits, who are supposed to reside over all things. Buddhism was introduced into Japan about A. D. 553; and after encountering some opposition became firmly established. It was embraced by the great, and made considerable progress among the common people, who were captivated by the pomp of its ceremonies, which are much more imposing than those of Shintooism. Buddhist priests flocked into Japan, and a vast number of Japanese, who dedicated themselves to a religious life, proceeded to China in order to study the doctrines of the Buddha. Many of the more reputed descent were in the gods of the country, shaved their heads and became priests of the new religion. At a somewhat later period, the emperor caused images of the Buddhist divinities to be placed in the imperial palace, and the emperor himself, adorned from India, to be read and explained in the temples. The Shintoo worship, though differing essentially from Buddhism, became almost completely identified with it, especially among the common people. This amalgamation of the two systems is, at the present time, the characteristic of the Japanese religion, and is often worshipped in the temple of Buddha. The religious system of Confucius, the only object of which is to inculcate a virtuous life without troubling its followers with aught that may occur after death, prevails chiefly among the higher and better educated classes.

Confucius, who died in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 14th emperor, who died A. D. 75, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of which were the redemption of the world by the son of virgin, who died to expiate the sins of mankind, and to bring about a happy resurrection, and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the Creator, to be adored as the source of all good, and goodness." Japanese literature relates that in the reign of the 11th emperor, who died A. D. 70, a celebrated personage, and having in mind, riding on a white horse, and bearing in his hand a tablet, which may, perhaps, be an allusion to the same event—the early introduction of Christianity into Japan, the doctrines of