

years later, in 1597. A considerable number who escaped the slaughter hurried to the mountain fastnesses, and there, like our forefathers who fled to the wilds of Connacht to escape the fury of fanatical Cromwell, for over 300 years these devoted sons of Japan clung to the faith. In the early 'sixties the French priests again landed in Japan, and though opposition was evinced towards them the knowledge that behind them was the mighty power of France was sufficient to deter active opposition. About this time an English missionary landed and worked hard to win the natives to his fold. A deputation from those who had adhered to the old faith waited first on the English missionary and then on the Catholic priest. This deputation put three test questions: (1) Did you come here from Rome? (2) Do you practice devotion to the Mother of God? and (3) Are you married? The Anglican answered the first two in the negative, and to the third he said: 'Wait here, and I am quite sure my wife will be so pleased to see you all.' While he sought his better-half the deputation decided that he and his organisation were not what they sought. They then interviewed the French priest, who answered the first two questions in the affirmative, and to the third, 'Are you married?' he said, 'Yes, I am married to the Church, and' with a wave of the hand 'you are all my children. Three hundred years of constancy had been rewarded - they were at home. In the year 1865, on the 17th of March, St. Patrick's Day, the Catholics of Japan gathered together from all parts and publicly manifested once more their allegiance to the See of Peter. To-day the Church was flourishing in Japan, and Mgr. Mahoney gave evidence of what he himself had witnessed of the Church's progress there, and only a few days ago he had received a letter from the Metropolitan of Japan assuring him of the further progress of the Church in the 'Land of the Rising Sun.'

DISTRESS IN DUBLIN

ATTACK BY THE *PRESS*.

BISHOP BRODIE AND DEAN REGNAULT IN REPLY.

We have to thank the *Press* (Christchurch) for having, unintentionally, of course, assisted the appeal which is now being made through our columns on behalf of the Dublin poor. This it has done by its attack on the efforts made at the public meeting held in Christchurch on Tuesday, October 21, to raise funds for the worthy object. Its attack has drawn the following replies from the Bishop of Christchurch and from Dean Regnault, and has been the cause of the public meeting which was held on Tuesday night, at which the tactics of the *Press* received due consideration. The result of the storm must tell in favor of our appeal, so we thank the *Press* for its uninvited assistance.

The attack by the *Press* was contained in a leader in its issue of last Friday and formed the subject of addresses by his Lordship Bishop Brodie at the Catholic Cathedral on Sunday morning, and by the Very Rev. Dean Regnault at St. Mary's in the evening.

BISHOP BRODIE.

His Lordship Bishop Brodie said that regarding the Dublin relief movement, the results financially had been very gratifying, the amount of £120 being handed in at the opening meeting. But in connection therewith two articles had been written in the daily papers, the *Press* and another, conveying most painful impressions; a casual reader of the article in the *Press* would form the following impressions:

- (1) That as there was no necessity for the collection, the money was being raised under false pretences;
- (2) That the occasion of the distress being the Dublin rebellion, the meeting could be construed as being in approval with the rebellion and as such treasonable;
- (3) Statements were referred to alleging that the

money raised in Australia for relief in Dublin had been devoted to political purposes.

Certainly such an article conveying these impressions was most dangerous, and the fact that mention was made of the Catholic Bishop of Christchurch presiding constituted him as primarily responsible for the movement, dishonest and treasonable.

There was a danger that this article in the *Press* might have a deterrent effect on the contributions of the people, but his Lordship impressed upon his hearers the fact that there was distress. Archbishop Walsh, of Dublin, had appealed for help for those in distress, relief movements had been started by the Lord Mayor of Dublin, and the National Aid Association, and generous contributions had poured in from England, Australia, and New Zealand. The result of this painful criticism would be to stir our people to greater generosity in this work of charity.

Further than this, his Lordship said he could not regard the article in any other sense than a cruel insult to him as the head of the Catholic body, and herein a grave duty was imposed upon him inasmuch as his honor was so closely associated with the whole body of Catholics of the diocese. It would be for him to take such steps as would vindicate such an insult, and for that purpose he would call a meeting of Catholics for Tuesday evening in the Hibernian Hall, when he would confidently expect a large and representative gathering. It was sad to think a reputable paper of such standing had necessitated such a course of action. Perhaps the most painful feature of all was that the writer did not pause to consider the facts that at the meeting were fathers who had given their sons for the Empire, and only last Tuesday did the *Press* itself record the death in action of the brother of one of the speakers, and yet such men with strong claims on the Empire's gratitude were included in the insinuated want of loyalty.

His Lordship concluded that he felt that he could safely rely on the loyalty of his people to co-operate with him in vindicating his name. He did not wish to use the pulpit to adduce arguments to rebut the statements and insinuations of the *Press*; this could be done if necessary at the proper time and place.

DEAN REGNAULT.

Before commencing his sermon at St. Mary's Manchester street, on Sunday evening, the Very Rev. Dean Regnault announced that in the Hibernian Hall on Tuesday evening a meeting would be held to protest against the insinuations made in a leader in the Christchurch *Press* on Friday morning last concerning a meeting which had been held the previous evening to institute a fund for the relief of the distress in Dublin.

The meeting, which gave rise to the article in Friday morning's *Press*, was, in his opinion (said the Dean), prompted purely and simply by Christian charity, and therefore it was very surprising to find such a leader in the *Press*, which had always been so ready to help any charitable cause. Dean Regnault proceeded to read extracts from the article, which in one place stated that not only was no evidence produced at the meeting of the actual existence of distress justifying the appeal, but no information was given as to the 'authorities' to whom the money raised was to be sent. With reference to that statement, he said, he hoped to be able to place some very conclusive evidence before those present. In another place the article stated that a statement was recently made by the new Chief Secretary for Ireland to the effect that the British Government had voted three and a-half millions sterling to repair the damage done by the rebels in Dublin, and to remove the slums of the city. Everyone knew, commented the Dean, how long it took from the time such sums were granted until they were actually used in the cause for which they were voted. In the meantime were the women and children of the Dublin poor to be allowed to starve?

Incidentally Dean Regnault remarked on the fact that little news of Roman Catholic doings in the Dominion were known outside the Catholics of the town in which the happenings took place. That was the